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THIRTY THOUSAND THOUGHTS.

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SECTIONS X., XI.

WITH SECTIONAL INDICES.

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PREFACE.

THE section of the Virtues commenced in the Second Volume is continued in the present, and forms in itself about the size of one whole volume. Upon none of the sections has more time and thought been bestowed.

Strange as it may appear, there is no one existing book that could be found which embraces all the various moral qualities, treating them, as a whole, in any method, however simple. Nor does there appear to be a large collection of original remarks or collected thoughts upon any considerable number of the virtues and vices, or upon even any one of their main groups.

Of promising and alluring titles in Watt's Bibliotheca, especially of writers of the eighteenth century, there is indeed a plentiful crop; but these are, in nearly every case, wholly misleading and vexatiously disappointing. Even in cases where you find a book or article at all honestly corresponding to its description, there is really very little which can be usefully extracted.

In the writings of the Greek philosophers, of the Schoolmen, as well as of modern Ethical writers, you find theories and counter-theories respecting speculative and moral problems, and the smallest possible residuum of helpful matter. There is plenty of husk but little grain; and where you look for fruit, there these learned authorities run to seed.

From popular writers you obtain, as a rule, still less satisfaction. They bore you with the crudest and most jejune remarks, or else spin out some well-known instance by way of illustrating their subject, or rather of filling up the allotted space.

Of practical, straightforward, common-sense talk, or of beautifully expressed thoughts, or of really philosophical remarks thrown into a popular and practical mould, comparatively speaking, very little indeed touching the virtues has seen the light of day; and what has, is only to be found piecemeal, and usually in some unexpected or neglected corner.

On reflection, however, this scarcity and severalty of moral portraitures is capable of a simple explanation. For analysis of character, there needs special and favourable fields of observation, except perhaps in the case of exceptionably rare creative geniuses, such as Shakespeare.

To understand character there must be vivisection, and analysis of each type separately and living as it is portrayed. To analyze any one special quality is not a merely mechanical undertaking. You must appreciate and understand the model examined, and be able out of a composite whole, and amidst interminable ramifications, to discern the workings and relations of separate principles. A wide experience of human life, microscopic discrimination,

intense sympathy, philosophical penetration or poetical inspiration, all these and many other conditions and qualities besides, are requisite to picture characters which shall live and move before the reader. Authors capable of really depicting many phases of character are necessarily very rare, and these have generally collected, or at least worked up, their stores for special purposes, and according to their own predilections. The moral sketch-books, or rather the moral paint-boxes, of master minds, and of keen and appreciative observers of their fellow-men, would be simply invaluable.

Amongst the nearest approaches to this Desideratum are the works of S. T. Coleridge, Sir Arthur Helps, Ruskin, Jacox, "A. K. H. B" [oyd], Hain Friswell, Smiles, Colton, Carlyle, Richter, Goethe, the Author of the "Schönberg-Cotta" Series [Mrs. Charles], "George Eliot," Sydney Smith, Henry Ward Beecher, W. H. Davenport Adams, and F. Perry ("Dulce Domum").

We found, too, much serviceable material in letters and biographies of leading persons; in articles in magazines and periodicals, to which Poole's Index now greatly facilitates and encourages reference; and, in particular, in what are known in evening London papers as "turn-over" articles, evidently not produced, like ordinary leaders, by a few, but by several writers, and each in his way a kind of specialist.

An aged friend, born before this century commenced, who had an extensive field of observation and considerable leisure at his disposal, kindly and generously let us have the free use of one series of his common-place books, which he entitled "Moral Qualities." On its perusal we could see how many friends and foes, most now probably no more, had unconsciously sat for their moral portraits.

Although, we frequently longed for more available assistance, still, we believe, that in the present collection there will be found a very large number of authors, giving their special and valuable experience upon the whole circle of the Virtues from a variety of standpoints. The fact that there are over a *hundred differently framed main-headings*, will indicate how comprehensive as well as special is the nature of the excerpts, and also the precise and separate treatment which each topic has received.

Upon this section the Rev. J. W. Burn has again given much time and labour. Nor must we forget to mention (though forbidden to name) one with the initials A. M. A. W., who for well-nigh a year has worked with untiring and absolute devotion upon the task.

The other section in this volume contains the Mosaic Economy, and is necessarily of smaller dimensions, though its topics will be found, it is believed, to be sufficiently well represented. The Rev. J. Stephens supplied a considerable number of the extracts.

In using both these sections there is one key—"Christ is the end of the law." A Christless morality is a poor, shrivelled, fragile, useless affair, however bedizened. Again, a Christless interpretation of sacred symbols vitiates the study of the Old Testament Scriptures. In both these cases, extremes are to be avoided. Here, as elsewhere, the prayer for "a right judgment in all things" is specially needed.

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VIRTUES, INCLUDING EXCELLENCES.

(SECOND PART).

SECTION X.

(*See* Descriptive and Classified List of Virtues, vol. i. pp. 501—509.)

VIRTUES, INCLUDING EXCELLENCES

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DIVISION B.

JUSTICE.

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SECTION X.

VIRTUES, INCLUDING EXCELLENCES.

DIVISION B.

JUSTICE.

43

JUSTICE (GENERALLY).

I. ITS NATURE.

1 Negatively considered.

(1) *It is not mere fairness.*

[6528] To be just is to render strictly and impartially what is due, in antagonism to all else, as any temptation to partiality, negligence in award. There is a dignity and sternness about the term just which does not belong to *fair*, as if it connected itself more directly with personal and responsible action. So prizes are said to be fairly won and justly awarded.

(2) *It is not mere legality.*

[6529] It is impossible for any one who takes a spiritual view of justice, to see in it what the law of the land enforces, and nothing more. It is the weakness and misfortune of thinkers who do not expressly acknowledge a spiritual basis of human life, that they either seem to build a moral structure on the air, or that they outrage moral feeling by making *force* the origin and explanation of everything. There are those who admit no conception of justice except the will of the stronger, expressed in threats.—*J. Llewellyn Davies.*

[6530] All are not just because they do no wrong ;
But he, who will not wrong me when he may,
He is the truly just. I praise not those
Who in their petty dealings pilfer not,
But him whose conscience spurns at secret fraud,
When he might plunder and defy surprise.
His be the praise who, looking down with scorn
On the false judgment of the partial herd,
Consults his own clear heart, and boldly dares
To be, not thought, an honest man.
—*Cumberland.*

2 Positively considered.

(1) *It is the highest form of moral reciprocity.*

[6531] The whole nature of justice is impartial, disinterested benevolence.—*Channing.*

[6532] Justice is a constant and perpetual will to render to every one that which is his own.—*Justinian.*

[6533] Reciprocity is the elementary law of the moral world, and a reciprocity, indeed, which does not destroy he balance, but preserves it.—*De Wette.*

[6534] What is due to the weak and defenceless? Protection. What is due to the ignorant? Enlightenment. What is due to the misunderstood? Endeavours to enter into their thoughts and feelings. What is due to those that are down? Efforts to lift them up. What is due to the rich and great? An answer does not, I imagine, rise so readily to the lips. Shall we say, honour, flattery, gaping admiration, sedulous anxiety to take out of their way any hindrance that would restrain them from doing what they like with their own, not only while they live, but down to the twentieth generation after them? Are these due to the rich and great? Pause, if you please, before you pronounce definitely. But you could hardly help including amongst their dues such as these—that the arrogance to which their position tempts them should not be fostered, that occasions of falling should not be put officiously in their way, that it should be urged upon them by importunate reminders that the true glory of a man is not in having or enjoying, but in serving, and that they should be rigorously made to understand that the community does not exist for their sake, but they exist for the community. Such dues we have no clear right to withhold from those that have wealth and rank amongst us.—*J. Llewellyn Davies (condensed).*

(2) *It is a combination of all the virtues.*

(1) It cements their union.

[6535] People are perpetually squabbling about what will be best to do, or easiest to do, or advisablest to do, or profitablest to do ; but they never, so far as I hear them talk, ask what is just to do. And it is the law of heaven that you shall not be able to judge what is wise or easy, unless you are first resolved to judge what is just, and to do it.—*Ruskin.*

[6536] Justice may be defined to be that virtue which impels us to give to every person what is his due. In this extended sense it comprehends the practice of every virtue which reason prescribes or society should expect. Our duty to our Maker, to each other, and to ourselves, are fully answered, if we give them what we owe them. Thus justice, properly speaking, is the only virtue, and all the rest have their origin in it.—*Oliver Goldsmith.*

3 Distributively considered.

[6537] The rights of government, as arising from the relation between magistrate and people, may be called political justice. The rights of marriage as arising from the relation between husband and wife, parent and child, master and servant, may be called economical justice. The rights of persons, property, and contract, as arising from the relation in which all men stand as men and as members of society, constitute what may be called ethical justice.

II. ITS ATTRIBUTES.

1 Incorruptibility and impartiality.

[6538] Justice was symbolized by a human form without hands, to indicate that judges should accept no bribes; and not without hands only, but sightless, to indicate that the judge is to know neither father nor mother, nor wife nor child, nor brother nor sister, nor slave nor sovereign, nor friend nor foe, when he occupies the seat of justice. He is not to be client, but only to hear the cause, and uninfluenced by fear or favour, to decide the case upon its merits.—*Dr. Guthrie.*

[6539] Justice discards party, friendship, kindred, and is therefore represented as blind.—*Addison.*

2 Mildness.

[6540] Many think by cruelty to fulfil the duties of justice, but their wisdom is naught; for justice has to dwell with pity, and to be with truth; it always grieves to proceed to execution. —*Lopez.*

3 Sincerity and truth.

[6541] Justice must be sincere in the intention of the present moment; must be true, in the sense of veracious, in spoken words referring to the past; and must be faithful to every engagement concerning the future.—*W. B. Pope, D.D.*

[6542] Truth is but justice in our knowledge, and justice is but truth in our practice. Truth is properly no more than contemplation; but justice, in her very essence, is all strength and activity, and hath a sword put into her hand to use against all violence and oppression on the earth.—*Milton.*

4 Permanence.

[6543] Truth and justice alone are capable of being "conserved" and preserved. The thing which is unjust, which is not according to God's law, will you in a God's universe try to conserve that? It is so old, say you? Yes, and the hotter haste ought you to be in to let it grow no older? If but the faintest whisper in your hearts intimate to you that it is not fair, hasten for the sake of conservatism itself to probe it rigorously, to cast it forth at once and for ever if guilty. How will or can you preserve it, the thing that is not fair? "Impossibility" a thousandfold, is marked on it.—*Carlyle.*

5 Power.

[6544] Justice without power is inefficient; power without justice is tyranny. Justice without power is opposed, because there are always wicked men; power without justice is soon questioned. Justice and power, therefore, must be brought together, so that whatever is just may be powerful, and whatever is powerful may be just.—*Pascal.*

III. ITS VALUE.

1 To liberty.

[6545] True liberty can exist only when justice is equally administered to all.—*Lord Mansfield.*

2 To civic life.

[6546] Justice is at once the support and the fruit of civic life. Men cannot live together without some degree of justice; and as they go on, living together and their social life becomes richer and more complex, the action and experience of life breed the higher and more perfect forms of justice.—*J. Llewellyn Davies.*

IV. ITS RELATIONS.

1 To God.

[6547] O immortal justice!
Thou undivided particle from heaven,
That lengthens to his substitute below,
And arms his subject hand with majesty
Terrific; for thy cause, a willing agent
My sword I draw; do thou inspire the stroke
With prevalence divine. As thine the wrong,
Vengeance and punishment to thee belong;
The injured state of innocence restore,
Crush the bold insults of aspiring power,
Shine like thy radiant source and make the world adore.—*Havard.*

2 To righteousness.

[6548] A certain distinction has established itself in the general mind, between righteousness and justice. The two words were both originally used in the same sense, the former being English or Teutonic, the latter its Latin equivalent. Thus when we want to say "make righteous" in one word, we say "justify." But, partly perhaps because righteousness is a great Bible word, and justice the word of jurisprudence, we have come to think of righteousness as a relation between men and God, and of justice as a

relation between man and man.—*J. Llewellyn Davies.*

3 To the virtues generally.

[6549] The qualities of candour, fortitude, charity, and generosity, are not in their own nature virtues; and if ever they deserve the title, it is owing only to justice, which impels and directs them. Without such a moderator, candour might become indiscretion, fortitude obstinacy, charity imprudence, and generosity mistaken profusion.—*Oliver Goldsmith.*

[6550] If justice be not the rudder of all our other virtues, the faster we sail the further shall we find ourselves from that haven where we would be.—*Colton.*

4 To the virtues specifically.

(1) *To equity.*

[6551] Justice is a written or prescribed law, to which one is bound to conform and make it the rule of one's decisions; equity is a law in our hearts; it conforms to no rule but to circumstances, and decides by the consciousness of right and wrong. Justice is that which public law requires; equity that which private law, or the law of every man's conscience, requires. When a father disinherits his son, he does not violate justice, although he does not act consistently with equity; the disposal of his property is a right which is guaranteed to him by the established rules of civil society; but the claims which a child has by nature over the property of his parent, become the claims of equity, which the latter is not at liberty to set at naught, without the most substantial reasons. On the other hand, when Cyrus adjudged the coat to each boy as it fitted him, without regard to the will of the younger from whom the large coat had been taken, it is evident that he committed an act of injustice, without performing an act of equity; since all violence is positively unjust, and what is unjust can never be equitable; whence it is clear that justice which respects the absolute and inalienable rights of mankind, can at no time be superseded by what is supposed to be equity; although equity may be allowed to interpose when the laws of justice are either too severe or altogether silent.—*G. Crabb.*

(2) *To love.*

a. Love is the debt of righteousness.

[6552] Justice is the paying universally what we owe. St. Paul explains this, and at the same time shows the profound connection between love and justice when he says, "Owe no man anything, but to love one another"; for "he that loveth another hath fulfilled the law." Here love is the eternal debt of righteousness, which justice must be for ever paying. Now charity does not suppress righteousness either in God or in man; in us, it is the strength by which the debt is paid, as well as the watchful requital of the debt itself. The Christian ethics of justice are deeply affected by the supremacy of love.—*W. B. Pope, D.D.*

b. Justice is the foundation of love.

[6553] You will say, "Charity is greater than justice." Yes, it is greater: it is the summit of justice—it is the temple of which justice is the foundation. But you can't have the top without the bottom; you cannot build upon charity. You must build upon justice, for this main reason, that you have not at first charity to build with. It is the last reward of good work. Do justice to your brother (you can do that, whether you love him or not), and you will come to love him. But do injustice to him because you don't love him, and you will come to hate him—*Ruskin.*

(3) *To mercy.*

a. Mercy is due to the infirmities of men.

[6554] No obligation to justice does force a man to be cruel, or to use the sharpest sentence. A just man does justice to every man and every thing; and then, if he be also wise, he knows there is a debt of mercy and compassion due to the infirmities of man's nature; and that is to be paid; and he that is cruel or ungentle to a sinning person, and does the worst to him, lies in his debt, and is unjust. Pity, and forbearance, and long suffering, and fair interpretation, and excusing our brother, and taking in the best sense, and passing the gentlest sentence as certainly our duty, and owing to every offender and penitent, as calling to account can be owing to the law, and are first to be paid; and he that does not so, is an unjust person.—*Bp. Jeremy Taylor.*

b. Mercy is justice conditioned by circumstances.

[6555] Justice differs from mercy, not in its nature, but in the circumstances under which it is exercised. Both justice and mercy have the same object, the general good; but justice is limited to those cases where public good prescribes a clear, precise, and unchanging course of action; while mercy is to be exercised in circumstances to which no definite rules can be applied, and in which the general good requires that the individual should be left to his own judgment and discretion. Thus justice is something more than that petty honesty which seeks nothing but self, and which is contented with regarding such established principles as cannot be violated without incurring punishment or disgrace.—*Channing.*

V. Its Governing Principle.

1 The bond of universal brotherhood.

[6556] We are to render to all their dues; and in estimating dues, we are to remember that society is a whole, one body, and that it is a Divine family. Now it stands to reason that a single member, a single organ, cannot set up its rights against those of the body. The habitual feeling of every member must be, that the interest of the body is incomparably more important and more to be considered than that of any part of it. I can understand the theory that would subordinate society to the individual, and maintain

that all social arrangements have for their chief purpose to secure each single person in the enjoyment of his exclusive rights; but this is demonstrably not the Christian theory, and the mind into which the Christian idea of the body and its members has been thoroughly wrought, must find such a view wholly uncongenial to it. A sensitively Christian instinct ought tc shrink with more repugnance from the assumption that private ownership is sacred and above discussion, than from protestations on behalf of the interest of the community. But the Christian hears God telling him that society is not only a living whole, but also a Divine family. And I think no one will contend that exclusive ownership is congenial to the family feeling.—*J. Llewellyn Davies.*

[To secure the ownership of each, is to secure tne end of all.]

VI. Its Advantages.

1 Religious and social.

[6557] Works of justice have their pleasure. For they demonstrate the justice of God Himself, from whom they do proceed. That which is most pleasant to God should be most pleasant unto us. And as He hath bid us "not forget to do good and to communicate, because with such sacrifice He is well pleased," so He hath told us that He "delighteth in the exercise of loving-kindness, judgment, and righteousness in the earth." "He hath showed us what is good: and what doth He require of us, but to do justly, and love mercy, and walk humbly with our God." And therefore He commanded Israel to keep mercy and judgment. Private justice between man and man, and family justice between parents and children, masters and servants, and political justice between the magistrates and the people, do all maintain the order of the world, and procure both public and private peace. It is selfishness and injustice, tyranny, oppression, disobedience, and rebellion that procure the miseries of the world. But justice is safe and sweet.—*Baxter.*

2 Personal.

[6558] As to be perfectly just is an attribute of the Divine Nature; to be so, to the utmost of our abilities, is the glory of a man.—*Addison.*

[6559] One strong thing I find here below—the just thing—the true thing. My friend, if thou hadst all the artillery of Woolwich marching at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee, to blaze, centuries to come, for thy victory on behalf of it, I would advise thee to call "Halt!" to fling down thy *bâton*, and say, "In God's name, no!" What will thy success amount to? If the thing is unjust, thou hast not succeeded, though bonfires blazed from north to south, and bells rang, editors wrote leading articles, and the just thing lay trampled out of sight to all mortal eyes, an abolished and annihilated thing.—*Carlyle.*

VII. How it may be learnt.

1 By spiritual discernment.

[6560] What is justice? It is like jesting Pilate asking, What is truth? Pilate had not the smallest chance of ascertaining what was truth. He could not have known it had a god shown it to him. Thick, serene opacity, thicker than amaurosis, veiled those smiling eyes of his to truth; the inner retina of them was gone paralytic, dead. He looked at truth and discerned her not, there where she stood. "What is justice?" The clothed embodied justice that sits in Westminster Hall, with penalties, parchments, tipstaves, is very visible. But the unembodied justice, whereof that other is either an emblem, or else is a fearful indescribability, is not so visible. For the unembodied justice is of heaven, a spirit and divinity of heaven, invisible to all but the noble and pure of soul. The impure ignoble gaze with eyes, and she is not there. They will prove it to you by logic, by endless Hansard debatings, by bursts of parliamentary eloquence. It is not consolatory to behold. For properly, as many men as there are in a nation who can withal see Heaven's invisible justice, and know it to be on earth also omnipotent, so many men are there who stand between it and perdition.—*Ibid.*

2 By suffering its penalties.

[6561] The only true way to make the mass of mankind see the beauty of justice, is by showing to them, in pretty plain terms, the consequences of injustice.—*Sydney Smith.*

VIII. To whom it is due.

[6562] It is justice — 1. That we honour, reverence, and respect those who are superiors in any kind (Eph. vi. 1-3; Pet. ii. 17). 2. That we show particular kindness to near relations (Prov. xviii. 17). 3. That we love those who love us, and show gratitude to those who have done us good (Gal. iv. 15). 4. That we pay the full due to those whom we bargain or deal with (Rom. xiii.; Deut. xxiv. 14). 5. That we help our fellow creatures in cases of great necessity (Exod. xxiii. 4). 6. That we render reparation to those whom we have wilfully injured. — *Dr. Watts.*

IX. Hindrances to its Rightful Exercise.

1 Amiable weakness.

[6563] We must not allow pity, any more than any other feeling, to befool us. Our duty lies sometimes in the thorny and unpleasant path of severity, not altogether to be exercised towards the criminal, but to prevent others from being similarly misled, through hope of escape with impunity, which is the great incentive to crime. —*A. K. H. Boyd.*

2 Selfish worldliness.

[6564] The spirit of Christian justice has to

fight against the immense power of selfishness in human nature, and those influences and habits which make up "the world."—*J. Llewellyn Davies.*

X. THE PENALTIES OF ITS INFRACTION.

[6565] As when the insect is caught on the web, the spider issues from its hiding-place, and with its long legs rolls the helpless victim over and over, and secures it against the possibility of escape; so when justice becomes perverted, and is caught in the snares which men have set to catch it, it is rolled over, and bound hand and foot, by those great human spiders that come out of their holes to prey upon the divinest qualities of individuals and society.—*Beecher.*

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EQUITY.

I. ITS NATURE.

It is the complement of justice.

[6566] Equitable, as opposed to technical law, is according to abstract right, which is not mere fairness, but such justice as may serve to supplement the imperfections of law or rule. If justice belongs to the judge, equity should guide the decision of the umpire.

[6567] Justice is twofold, namely, general or strict justice, which consists in observing the laws, and the aim of which is public good; and particular justice, or equity, which aims at the good of individuals, and is then observed when one obtains no more good, and suffers no more evil than is agreeable to humanity and common sense.—*Beattie.*

[6568] Justice shalt thou have;
Nor shall an equitable claim depend
On such precarious issue.—*Smollett.*

[6569] Equity, ἡ ἐπιεικὲς, is not at variance with justice, but is an improvement upon justice. It is a correction and supplement to the inevitable imperfections in the definitions of legal justice. The law wishes to comprehend all cases, but fails in doing so; the words of its enactment do not fully and exactly express its real intentions, but either something more or something less. When a lawgiver speaks in general terms, a particular case may happen which falls within the rule as he lays it down, but which he would not have wished to comprehend, if he had known how to avoid it. It is then becoming conduct, in the individual to whose advantage the law in this special case turns, that he should refrain from profiting by his position, and that he should act as the legislator himself would wish, if consulted on the special case. The general rules laid down by the legislator are of necessity more or less defective; in fact, the only reason why everything is not determined by law is, that there are some matters respecting which it is impossible to frame a law. Such is the conduct of the equitable man—the man who refrains from pushing his legal rights to the extreme, to the injury of others, but who foregoes the advantage of his position, although the law is in his favour. —*Grote, Aristotle.*

II. ITS ANALYSIS.

[6570] An able writer hails the dawn of a nobler religion than Christianity, "which will establish a more general good-will, through justice, than endless talk about love will ever produce." But the antithesis is unpractical and unreal; unless we are to take justice in the hardest and narrowest conception possible, as weighing men's rights and wrongs, like the Jew's pound of flesh, to the fraction of an ounce, and rigidly disallowing the most infinitesimal variation from its prescript. But there is a higher, truer justice than this. The man whom the old philosophy terms ἐπιεικὴς is far above the ακριβοδίκαιος. Equity, in place of this dry conformity of the letter, which may be, and often is, a gross injustice in spirit, takes into account all circumstances which may intensify or extenuate the praise or the blame in each particular instance. Without these considerations to temper judgment, justice is not, cannot be. And this considerateness depends, for its very being, on love.—*I. G. Smith.*

III. ITS VALUE.

[6571] Equity is the bond of human society, a kind of tacit agreement and impression of nature, without which there is not anything we do that can deserve commendation.—*L. M. Stretch.*

IV. ITS APPLICATION.

[6572] Equity consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them, on all occasions, sacred and inviolate. In performing, from this fair and equitable temper, every necessary act of justice that relates to their persons and properties; being just to their merits, and just to their infirmities; making all the allowance in their favour which their circumstances require, and a good-natured construction of particular cases will admit of; being true to our friendships, to our promises and contracts; just in our traffic, just in our demands, and just by observing a due moderation and proportion even in our resentments.—*Ibid.*

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HONESTY.

I. ITS LAW AND SPHERE OF OPERATION.

[6573] The law of honesty is clearly laid down in Scripture (Exod. xx. 15), condemning fraud of

every kind, whether by false representation, by adulteration, by over-reaching, or by any other of the numberless methods of advancing one's own interests at the expense of others, which are the disgrace of modern trading.—*W. B. Pope, D.D.*

[6574] I hardly know anything more strange than that you recognize honesty in play, and you do not in work. In your lightest games you have always some one to see what you call "fair play." In boxing you must hit fairly; in racing start fairly. Your English watchword is "fair-play," your English hatred, foul-play. Did it ever strike you that you wanted another watchword also, "fair-work;" and another hatred also, foul-work? Your prize-fighter has some honour in him yet; and so have the men in the ring round him; they will judge him to lose the match by foul hitting. But your prize-merchant gains his match by foul-selling, and no one cries out against that. You drive a gambler out of the gambling-room who loads dice, but you leave a tradesman in flourishing business who loads scales! For, observe, all dishonest dealing is loading scales. What does it matter whether I get short weight, adulterate substance, or dishonest fabric? The fault in the fabric is incomparably the worst of the two. Give me short measure of food, and I only lose by you; but give me adulterated food, and I die by you. Here, then, is your chief duty, you workmen and tradesmen, to be true to yourselves, and to us who would help you. We can do nothing for you, nor you for yourselves, without honesty. Get that, you get all; without that, your suffrages, your reforms, your free-trade measures, your institutions of science, are all in vain. It is useless to put your heads together if you can't put your hearts together. Shoulder to shoulder, right hand to right hand among yourselves, and no wrong hand to anybody else, and you'll win the world yet.—*Ruskin.*

II. Its Relation to Faith.

[6575] There is a sacred connection between honesty and faith: honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things.—*Edward Irving.*

III. Its Special Qualities and Distinctive Features.

1 Transparency.

[6576] If Diogenes used a lantern in broad day, solely and simply for the purpose of discovering an honest man, this proceeding was not consistent with his usual sagacity. A lantern would have been a more appropriate appendage if he had been in search of a rogue; for such characters skulk about in holes and corners, and hate the light, because their deeds are evil.—*Lacon.*

[6577] Honest and courageous people have very little to say about either their courage or their honesty. The sun has no need to boast of his brightness, nor the moon of her effulgence. —*H. Ballon.*

2 Firmness.

[6578] A cunning man is never a firm man; but an honest man is: a double-minded man is always unstable; a man of faith is as firm as a rock.—*Edward Irving.*

3 Impartiality.

[6579] He who freely praises what he means to purchase, and he who enumerates the faults of what he means to sell, may set up a partnership with honesty.—*Lavater.*

4 Disinterestedness.

[6580] In a country school a large class was standing to spell. I put a very hard word to the first scholar at the head, and he missed it. I passed it to the next, and the next, and so on through the whole class, till it came to the last scholar—the smallest of the class—and he spelled it right—at least I understood him so—and he went to the head, above seventeen boys and girls, all older than himself. I then turned round and wrote the word on the black-board, so that they might all see how it was spelled, and learn it better. But no sooner had I written it than the little boy at the head cried out, "Oh, I didn't say it so, Miss W.; I said *e* instead of *i*:" and he went back to the foot, of his own accord, quicker than he had gone to the head. He was too honest to take any credit that did not belong to him.—*Family Treasury.*

[6581] Honesty is the best policy; but he who acts on this principle is not an honest man. —*Abp. Whately.*

[6582] Sneakingness and underhand dealing are doubtless to be reckoned among the arts of self-advancement. Honesty is, in many cases, unquestionably the very worst policy. But though honesty be so, honesty is the right thing after all. But honest men sometimes think to possess together two inconsistent things. They think to possess the high sense of scrupulous integrity, and at the same time the favour, patronage, and profit which can be had only by parting with that.—*Boyd.*

[6583] A foreman, if he's got a conscience and delights in his work, will do his business as well as if he was a partner. I wouldn't give a penny for a man as 'ud drive a nail in slack because he didn't get extra pay for it.—*George Eliot.*

5 Independence.

[6584] It is with honesty in one particular as with wealth; those who have the thing care less about the credit of it than those who have it not. No poor man can afford to be thought so; and the less of honesty a finished rogue

possess, the less he can afford to be supposed to want it.—*Lacon.*

6 Greatness.

[6585] The first step towards greatness is to be honest, says the proverb; but the proverb fails to state the case strongly enough. Honesty is not only the first step towards, it *is* greatness. —*Bovee.*

7 Self-sacrifice.

[6586] Bernard St. Pierre tells a story of a poor German peasant during the war in Hesse in 1760. An officer rode up to his cottage demanding forage for his troops. The man took him to a field of barley which the officer said would do. "No," said the man; "I will take you to a better." They went on again until they reached another field of barley. The troops dismounted, cut down the grain, trussed it up in bundles, and put it on their horses. "Friend," said the officer, "how is it that you have brought me so far? The first field we saw was quite as good as this." "That is quite true," said the peasant, "but it was not mine."

8 Rarity.

[6587] To be honest, as this world goes, is to be one man picked out of ten thousand.—*Shakespeare.*

IV. Its Culture.

1 Honesty must have regard to practice as well as precept.

[6588] The line of honesty is so differently drawn by different persons, that one would be led to think that there was an honesty in the abstract. Practical honesty, however, in the strictest sense, will always be the object of him who wishes to settle a just account with himself. —*William Dalby.*

[6589] Put it out of the power of truth to give you an ill character; and if anybody reports you not to be an honest man, let your practice give him the lie.—*Antoninus.*

2 It must be credulous as regards the honesty of others.

[6590] I once heard a gentleman make a very witty reply to one who asserted that he did not believe there was a truly honest man in the whole world; "Sir," said he, "it is quite impossible that any one man should know all the world; but it is very possible that some one man—may know himself."—*Lacon.*

3 It must be exercised irrespective of consequences.

[6591] To make all sure, you should resolve to live no longer than you can live honestly; for it is better to be nothing than a knave.—*Antoninus.*

4 It must duly estimate the importance of appearances and example.

[6592] Some people are honest in the strict sense of the word; but they habitually push bargains so hard that their honesty is suspected. They tread so near the line dividing integrity from fraud, that the public entertain grave doubts respecting the legitimacy of their dealings. But it is a duty imperative on every man to avoid the perilous extreme bordering on theft, and to *appear* honest as well as *be* honest. Aim at living not only above dishonesty, but above suspicion, as well. "Provide things honest." Is that all? No; "provide things honest in the sight of all men." Not only be upright, but convince others of your uprightness. Let your life be honourable, entirely exempt from meanness and trickery.—*Cynddylan Jones.*

V. Its Benefits.

1 Positively considered.

(1) *The honest man is better off than the dishonest man.*

1. Mentally.

[6593] Let me tell you a secret, which ought not to be a secret, seeing it is written in the Scriptures—be honest and your whole body will be full of light; and this of every kind; you will actually see further and see clearer than shrewd and cunning men, and you will be less liable to be duped than they, provided that your honesty be combined with a determination to protect honesty, and to discountenance every kind of brand.—*Edward Irving.*

2. Materially.

[6594] The truth of this good old maxim is upheld by the daily experience of life; uprightness and integrity being found as successful in business as anything else. As Hugh Miller's worthy uncle advised him, "In all your dealings give your neighbour the cast of the bank—'good measure, heaped up, and running over'—and you will not lose by it in the end." The upright manufacturer will find not only honour and reputation, but substantial success in the genuineness of the article which he produces, and the merchant in the honesty of what he sells.—*Smiles.*

[6595] There was a lad in Ireland who was put to work at a linen factory, and while he was at work there, a piece of cloth was wanted to be sent out which was short of the length that it ought to have been; but the master thought that it might be made longer by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself, and the boy the other. He then said: "Pull, Adam, pull!" but the boy stood still. The master again said, "Pull, Adam, pull!" The boy said, "I can't." "Why not?" said the master. "Because it is wrong," said Adam, and he refused to pull. Upon this the master said he would not do for a linen manufacturer. But that boy became

the Rev. Dr. Adam Clarke; and the strict principle of honesty of his youthful age, laid the foundation of his future greatness.

[6596] Duke Chartres used to boast that no man could have less real value for character than himself; yet he would gladly give twenty thousand pounds for a good one, because he could immediately make double that sum by means of it.—*Lacon.*

3. Morally.

[6597] It is possible that the scrupulously honest man may not grow rich so fast as the unscrupulous and dishonest one; but the success will be of a true kind, earned without fraud or injustice. And even though a man should for a time be unsuccessful, still he must be honest; better lose all and save character. For character is itself a fortune; and if the high-principled man will but hold on his way courageously, success will surely come: nor will the highest reward of all be withheld from him. Wordsworth well describes the "Happy Warrior," as he

"Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim;
And therefore does not stoop, nor lie in wait
For wealth or honour or for worldly state;
Whom they must follow, on whose head must fall,
Such showers of manna, if they come at all."
—*Smiles.*

[6598] To compass small ends by a succession of shabby tricks is a very poor thing; and even if honesty be not the best policy, it is unquestionable that honesty is the thing for an honest man.

[6599] "Godliness is profitable unto all things," and, as Charles Kingsley says, "Whom the Lord loves He will chasten, as He chastened Jacob of old, till He has made him understand that honesty is the best policy."

2 **Negatively considered.**

(1) *Dishonesty never "pays in the long run."*

[6600] "The rogue cozened not me," says Bishop Latimer, of a cutler who made him pay twopence for a knife not worth a penny. Money earned by screwing, cheating, and overreaching may for a time dazzle the eyes of the unthinking; but the bubbles blown by unscrupulous rogues, when full blown, usually glitter only to burst. The Sadleirs, Dean Pauls, and Redpaths, for the most part come to a sad end, even in this world; and though the successful swindles of others may not be found out, and the gains of their roguery may remain with them, it will be as a curse and not as a blessing.—*Smiles.*

[6601] You make but a poor trap to catch luck if you go and bait it wi' wickedness. The money as is got so's like to burn holes i' your pocket.—*George Eliot.*

[6602] There was a man in the town where I was born who used to steal his firewood. He would get up on cold nights and go and take it from his neighbour's wood-pile. A computation was made, and it was ascertained that he spent more time and worked harder to get his fuel than he would have had to if he had earned it in an honest way, and at ordinary wages. And this thief is a type of thousands of men who work a great deal harder to please the devil than they would have to please God.—*Beecher.*

VI. Its Value.

1 **It is essential to every other grace.**

[6603] Persons lightly dipt, not grain'd in generous honesty are but pale in goodness and faint-hued in integrity.—*R. C. Waterston.*

[6604] Wisdom without honesty is mere craft and cozenage; and therefore the reputation of honesty must first be gotten, which cannot be but by living well. A good life is a main argument.—*Ben Jonson.*

2 **It compensates for the lack of many qualities.**

[6605] No employer is called upon to pay for laziness, and anything like dishonesty is intolerable. Indeed, some slowness and dulness may be borne with—often ought to be endured if conscientious earnestness and strict fidelity characterize the worker. In these days of high pressure, when every one is eager for speed and efficiency, we are in danger of disregarding qualities which are more important and of higher value; but those who thus ignore honesty and plodding patience, because they are not accompanied by that quick and ready ability which they desire, often suffer most painfully in consequence. You have no right to reverse the Divine order, and to put a physical or intellectual quality above a moral one. Honesty is a nobler thing than skill, and conscientiousness is superior to mere bodily strength or mental adroitness. And I believe that in the long run the recognition of moral qualities pays the best, is more profitable to the employer. This may not be the common creed, but it is in harmony with the whole spirit of Christianity, and might be proved true by a multitude of experiences.—*H. W. Beecher.*

VII. Its Counterfeits.

[6606] There is an honesty which is but decided selfishness in disguise. The man who will not refrain from expressing his sentiments and manifesting his feelings, however unfit the time, however inappropriate the place, however painful this expression may be, lays claim, forsooth, to our approbation as an honest man, and sneers at those of finer sensibilities as hypocrites. —*Arthur Helps.*

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FAIRNESS.

I. Its Nature and Source.

[6607] A fair man is he who is ready to look at others' interest as well as his own, and to view matters without partiality, prejudice, or self-seeking. As justice depends upon the due proportion of the mind, so fairness comes of due proportion of feeling in the person.—*C. J. Smith.*

II. Its Offices.

[6608] (1) It *restrains* a man—

a. From seeking an undue advantage. Undue advantages are sought by underhand and tortuous ways, whereas fairness is everywhere above board and straightforward. Daniel's enemies sought an opportunity to ruin him, and were willing to stoop to any mean artifice to gain their end. The fair man, on the contrary, refrains from even seeking to do what will take his neighbour at a disadvantage.

b. From making use of an undue advantage when the opportunity occurs. David, without seeking it, found such an opportunity on two occasions. Daniel would have scrupled to embrace it had it occurred to him. Herein, then, lies the difference between what is fair and unfair.

(2) It *constrains* a man to be and to do everything that is scrupulously honest and true. It is not enough to abstain from taking an advantage. As justice does not consist in refraining from doing wrong, but also in doing right, so fairness is doing what is honourable, or kind, or manly, as circumstances seem to need. When a brother is very unjustly slandered, fairness demands that his character should be defended. When a man is on a wrong track, it is manifestly unfair not to put him right.

III. Its Spheres.

1 The Divine sphere.

[6609] (1) *God sets the example.* He takes no undue advantage of man's weakness. He asks for nothing that it is not reasonable and possible and right for man to render, and gives plentifully that all-sufficient grace which enables a man to comply with His demands.

(2) *This example should be imitated by man.* We should not take advantage of God's goodness. Because He forbears to punish we should not embrace the opportunity to trangress. Because He will not exact compliance with His demands by force, we should not be behindhand in cheerfully giving Him His due.

2 The social sphere.

[6610] Fairness should determine our conduct in all our relationships. The *tradesman* must not take advantage of the confidence of his customer, either by palming off upon him an inferior article, or exacting from him more than an article is worth, but must sell genuine goods at a fair price. The *buyer* too, must be willing to give that price, and not impose upon the forgetfulness or embarrassments of the seller, as the case may be. The *master* must not take advantage of the dependent circumstances of his employé. To compel him to take less than a fair day's pay, simply because he knows that it is impossible for him to do better, is dishonest and unjust. A *workman* must not impose on his employer. Because that employer is good-natured, it is grossly unfair to waste his time or to scamp his work. Because a man is indispensable, he must not take every opportunity to "strike" for more than fairly remunerative wages. A *parent* that is fair will not take an undue advantage of his child's inexperience, and a *child* that is fair will not impose upon his parent's indulgence. The essence of neighbourliness, friendship, and the many nameless relationships of life—in fact, that which keeps society in all its departments together—is the observance of what is "fair as between man and man."

3 The controversial sphere.

[6611] Fairness is absolutely essential in polemics, either for the preservation of peace or the discovery of truth. Unfairness will irritate and wound in a friendly discussion, and drive one or both parties into error in a partizan debate. Unfairness is manifested by an unnecessary interruption, which breaks the train of thought—a well-known controversial trick—whether by word or restless demeanour; by holding an opponent to a position he has renounced; by making him an offender for a word; by misinterpreting his meaning; by garbling or quoting apart from the context. A fair controversialist will understand exactly what his opponent means, neither more nor less, and will take the utmost pains to ascertain that meaning, whether in politics, science, philosophy, or religion.

4 The competitive sphere.

[6612] How many mean advantages the strong may take of the weak, in school, commercial, or civic life! How many lawyers of known integrity in other spheres, in competing for a verdict will suppress evidence or strain it, or avail themselves of mere legal technicalities to gain their point! Here are two tradesmen. One has a large capital, another has none. The first buys up a given article in the market that he knows his rival cannot do without, and thus ruins him. Or, again, two youths intend to compete for a prize. One has ample knowledge of the time and conditions of examination. He misinforms his rival and thus irretrievably damages his chance in favour of himself. The fair competitor is the man who acts upon the rule "live and let live."

IV. Its Essential Qualities.

1 Thoughtfulness.

[6613] Many a man is unfair, not from a bad

intention, but from sheer thoughtlessness. A generous-hearted man may respond to a benevolent appeal, without regard to what is due to his family or to his creditors. It is unfair to some one when generosity is consulted without reference to justice. Fairness balances the claims of self, of our neighbour and of our God.

2 Conscientiousness.

[6614] No man can be fair without a conscience. He must make a principle of fairness, and not swerve from it whatever cost may be incurred. It will often involve trouble and loss, but the conscientious man will not shrink at "taking pains to be fair."

3 Promptness.

[6615] It is necessary that a man should be fair at the time and on the spot. When, *e.g.*, a mistake has been made, unless rectified at the moment of discovery, fairness may become for ever impossible.

V. Its Reward.

[6616] (1) A clear conscience.
(2) A fair fame.—*J. W. B.*

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IMPARTIALITY.

I. Definition.

[6617] That spontaneous effort of thought, feeling, or action, irrespective of outward influences, time, or place, which adds so much to the dignity, happiness, and intellectual value of a man.

[Being led by evidence only, not by favour or prejudice.]

II. Its Spheres.

[6618] (1) *In study.* An impartial student is one who prosecutes a search by pure truth. The end aimed at will determine his attitude towards all schools and doctrines. He will not ask whether they are new or old, popular or unpopular, but simply whether they are true; and accept or reject them accordingly.

(2) *In judgment.* When called upon to pronounce a verdict, the impartial man will not be guided by feeling or consequences, but by what is just. In arbitration he will "hold the balances evenly" between the parties concerned, and decide "according to the merits of the case."

(3) *In action,* his sole motive will be to do what is right, and exactly what the circumstances require. Force will not compel him, nor temptation allure him to do what is wrong. —*J. W. B.*

III. Its Characteristics.

1 Independence.

[6619] Without this impartiality is impossible. Family connections, social ties, party considerations may tend, at times, to hinder the pursuit of truth, to warp the judgment, or to mix the motive. Not that perfect isolation is required. The most partial men have sometimes belonged to "the party of no party." Independence of others by no means implies independence of self. A man may be a partizan, but impartiality requires that ties shall not be fetters, and relationship no restraint on freedom of conscience.

2 Unselfishness.

[6620] One's own interests may be seriously involved in matters requiring impartiality, as in the case of a convert to Christianity, of a man who makes a just award which he himself has to pay, of one who defends a right but unpopular cause. No man can be impartial who has not renounced self.

3 Self-control.

[6621] (1) *Of the intellect.* Every one is more or less swayed by prepossessions and prejudices, which, if not controlled, must inevitably mar impartiality. If a politician wishes to form a calm estimate of a certain measure, it is often essential that he should forget whether he is a Whig or a Tory. In the discussion of a national dispute, only those who take a cosmopolitan view are likely to be impartial.

(2) *Of the feelings.* Impartiality is dispassionateness. The fact that the matter to be dealt with concerns our friend or our enemy often decides the issue. Affection or hatred are enemies of impartiality, which knows neither friends nor foes.—*Ibid.*

IV. Its Conditions.

1 Clearness of mind.

[6622] There may be conscientiousness when matters are confused, but never impartiality. That implies a conception of what is to be said on both sides and a decision accordingly.

2 A sense of responsibility.

[6623] No man will lightly choose an office requiring absolute impartiality, but having so chosen, he will never lose sight of the fact that he is accountable to the God of truth and righteousness for his conduct, and that truth and righteousness may be imperilled by his carelessness or incompetency.

3 Unflinching courage.

[6624] The impartial man will be sure to make enemies, and his courage will be tested both by the process of making them, and also by the conduct towards him, when made. Weakness or timidity will tempt him to please both parties in a dispute. Courage will inspire him to risk displeasing both.—*Ibid.*

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OBEDIENCE.

I. Its Nature and Constituent Elements.

[6625] Obedience involves a relationship of inferiority to another, and a recognized physical or moral subserviency; but the moral power is the primary, the physical the secondary, application.—*C. J. Smith.*

[6626] By obedience is meant submission to authority, and observing the command. Obedience is not choosing our duty, a not disputing with our betters, not to argue, not to delay, not to murmur: it is not only this, but it is much better; for it is love, and simplicity, and humility, and usefulness; and I think these do reductively contain all that is excellent in the whole conjugation of Christian graces.—*Bp. Jeremy Taylor.*

[6627] If you mean chastisement of the passions, discipline of the intellect, subjection of the will; if you mean the fear of inflicting, the shame of committing, a wrong; if you mean respect, for all who are in authority, and consideration of all who are in dependence; veneration for the good, mercy to the evil, sympathy with the weak; and if you mean watchfulness over all thoughts, temperance in all pleasures, and perseverance in all toils; if you mean, in a word, that service which is defined in the liturgy of the English Church to be perfect freedom; its best and truest name is obedience.—*Ruskin.*

II. Its Characteristics.

1 Generally considered.

[6628] 1. *Active:* not only avoiding what is prohibited, but performing what is commanded (Col. iii. 8, 10). 2. *Personal:* for though Christ has obeyed the law for us as a covenant of works, yet He has not abrogated it as a rule of life (Rom. vii. 22; iii. 31). 3. *Sincere:* (Psa. lxxi. 6; 1 Tim. i. v). 4. *Affectionate:* springing from love, and not from terror (1 John v. 19; ii. 5; 2 Cor. v. 14). 5. *Conspicuous:* (Phil. ii. 15; Matt. v. 16). 6. *Universal:* not one duty but all must be performed (2 Pet. i. 5, 10). 7. *Perpetual:* at all times, places, and occasions (Rom. ii. 7; Gal. vi. 9).—*Buck.*

2 Specially considered.

(1) *It is unselfish.*

[6629] What is true obedience? I answer, that a man should so stand free, being quit of himself, that is of his I, and Self, and Mine, and the like, that in all things he should no more seek or regard himself than if he did not exist, and should take as little account of himself as if he were not, and another had done all his works. Likewise he should count all the creatures for nothing. In heaven nothing is sought nor thought of but one thing only — God. — *Theologia Germanica.*

(2) *It is unprejudiced.*

[6630] We do not properly and fully obey God, except by simply following His command, however it may be opposed to our way of thinking.—*Calvin.*

(3) *It is unquestioning.*

[6631] A Sunday-school teacher once asked his class how the angels obey God. Different answers were given, but the best was that of a boy who said, "They obey without asking any questions."

[6632] "Sir," said the Duke of Wellington to an officer of Engineers, who urged the impossibility of executing his orders, "I did not ask your opinion, I gave you my orders, and I expect them to be obeyed." Such should be the obedience of every follower of Jesus. The words which he has spoken are our law, not our own judgments or fancies. Whatever may be in the way, it is ours not to reason why.—*C. H. Spurgeon.*

[6633] Let the ground of all thy religious actions be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.—*Francis Quarles.*

(4) *It is willing.*

[6634] A musician is not recommended for playing long, but for playing well; it is obeying God *willingly*, that is accepted; the Lord hates that which is forced, it is rather a tax than an offering. Cain served God grudgingly; he brought his sacrifice, not his heart. To obey God's commandments unwillingly is like the devils who came out of the man possessed, at Christ's command, but with reluctancy and against their will. Good duties must not be pressed and beaten out of us, as the waters came out of the rock when Moses smote it with his rod; but must freely drop from us, as myrrh from the tree, or honey from the comb. If a willing mind be wanting, there wants that flower which should perfume our obedience, and make it a sweet-smelling savour unto God. —*T. Watson.*

(5) *It is prompt.*

[6635] "Straightway" (Matt. iv. 20). True obedience knows no delays.—*St. Jerome.*

[6636] "Follow me!" The publican "rose up." This implies immediate action. It was now or never with him. So you must act with prompt obedience. He did the first thing Jesus bade him do. Are you willing to do as much? If not, you are deciding against Christ, and that means death.—*T. L. Cuyler.*

[6637] True obedience hath no lead at its heels.—*T. Adams.*

[6638] A story is told of a great captain, who, after a battle, was talking over the events of the day with his officers. He asked them who had done the best that day Some spoke of

one man who had fought very bravely, and some of another. "No," said he, "you are all mistaken. The best man in the field to-day was a soldier, who was just lifting his arm to strike an enemy, but when he heard the trumpet sound a retreat, checked himself, and dropped his arm without striking a blow. That perfect and ready obedience to the will of his general, is the noblest thing that has been done to-day."

(6) *It is comprehensive and entire.*

[6639] A hypocritical Jehu will do "some things;" a murderous Herod will do "many things;" but an upright Paul is "in all things" willing to live honestly.—*Jevinnock.*

[6640] The sound convert takes a whole Christ, and takes Him for all intents and purposes, without exceptions, without limitations, without reserves. He is willing to have Christ, upon His own terms, upon any terms. He is willing to bear the dominion of Christ, as well as have deliverance by Christ. He saith with Paul, "Lord, what wilt Thou have me to do?" —*Joseph Alleine.*

[6641] A soul sincerely obedient will not pick and choose what commands to obey and what to reject, as hypocrites do. An obedient soul is like a crystal glass, with a light in the midst which shines forth through every part thereof. A man sincerely obedient lays such a charge upon his whole man, as Mary did upon the servants at the feast (John ii. 5). Eyes, ears, hands, heart, lips, legs, body and soul. Do you all seriously and affectionately observe whatever Jesus Christ says unto you and do it. —*T. Brooks.*

(7) *It is intrinsically noble and sublime.*

[6642] Understand that to serve well is in its way quite as noble and as grand a thing as to rule—perhaps nobler. Obedience was one grand lesson of the Saviour's life. "I am among you as one that serveth." But it may exalt our sense of the dignity of obedience, to learn that some of the noblest of men have voluntarily and joyfully sought it, and have felt that they were liker Christ and nearer heaven, in obeying humbly and from the heart some hard and even unjust commandment, than in giving rein to the pride of power in swaying the movements of subject multitudes from a throne.

[6643] In that famous Balaclava charge about which we have heard so much, the only admirable thing was the obedience of the soldiers. As an act of war it was madness. In the opinion of most competent judges there was no end to be gained by it. It was a fearful and disastrous blunder. But as an act of soldierly obedience it was sublime.

"Forward the Light Brigade!
Was there a man dismayed?
Not though the soldier knew
Some one had blunder'd.
Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die:
Into the valley of death
Rode the six hundred!"

—*Landels*

III. Its Operation and Embodiment.

1 As regards loyalty to God.

[6644] Obedience is—(1) When the radical consent or subjection of the heart to God in Christ, is habitually and heartily continued. (2) When God's interest in us is most predominant, and His authority and law can do more with us than any fleshly lust and worldly interest, or than the authority, word, or persuasion, of any man whosoever. (3) When we unfeignedly desire to be perfect, and habitually and ordinarily have a predominant love to all that is good, and a hatred to that which is evil; and had rather do our duty than be excused from it, and be saved from our sin, than keep it.—*Richard Baxter.*

[6645] True obedience to God is the obedience of faith and good works; that is, he is truly obedient to God who trusts Him, and does what He commands.—*Martin Luther.*

[6646] To be a Christian is to obey Christ, no matter how you feel.—*Beecher.*

[6647] The virtue of paganism was strength; the virtue of Christianity is obedience.—*Guesses at Truth.*

2 As regards submission to moral and spiritual law.

[6648] The universe is governed by laws. At the bottom of everything there is a law. Things are in this way and not that: we call that a law or a condition; and by submission to it, you make it your own. Obey the laws of the body: such laws as say, Be temperate and chaste;—or of the mind: such laws as say, Fix the attention; strengthen by exercise; and then these prizes are yours—health, strength, pliability of muscle, tenacity of memory, nimbleness of imagination. Obey the laws of your spiritual being, and it has prizes too. The condition or law of a peaceful life, is submission to the law of meekness. The condition of the Beatific Vision, is a pure heart. The condition of a sense of God's presence, is obedience to the laws of love. The condition of spiritual wisdom and certainty is truth, is obedience to the will of God, the surrender of private will.—*F. W. Robertson.*

3 As regards family order and religion.

[6649] I believe that the fewer the laws in a home the better; but there is one law which should be as plainly understood as the shining of the sun is visible at noonday, and that is, implicit and instantaneous obedience from the child to the parent, not only for the peace of the home, but for the highest good of the child. —*A. E. Kittredge.*

[6650] Of those filial obligations which correspond to parental right, in order of nature as represented by St. Paul, obedience takes the lead (Eph. vi. 1). "This is right," in the essential fitness of things—and what is generally right is specifically right—"in the Lord." Neither to the Old Testament nor in the New is there any restriction to this precept, as pertaining to the parental authority it is absolute "in all things." —*W. B. Pope, D.D.*

IV. Its Relations.

1 To faith.

(1) *Faith is the centre of obedience.*

[6651] A good Christian is like a pair of compasses, one foot of the compass stands upon the centre, and the other foot of it goes round the circle; so a Christian by faith stands on God as the centre, and by obedience goes round the circle of God's commandments.—*T. Watson.*

(2) *Obedience is the evidence of faith.*

[6652] Deeds of obedience are an intelligible evidence—nay, the sole evidence possible, and, on the whole, a satisfactory evidence—of the reality of our faith.—*J. H. Newman, D.D.*

2 To love.

(1) *It is obedience that proves our love.*

[6653] Nothing can be love which does not shape itself into obedience. We remember the anecdote of a Roman commander, who forbade an engagement with the enemy, and the first transgressor was his own son. He accepted the challenge of the leader of the other host that slew and spoiled him, and then in triumphant feeling carried the spoils to his father's tent. But the Roman father refused to recognize the instinct which prompted this as deserving the name of love. Disobedience contradicted it, and deserved death.—*F. W. Robertson.*

(2) *Love makes obedience easy.*

[6654] Love is like wings to the bird, like sails to the ship; it carries a Christian full sail to heaven. When love cools, obedience slacks and drives heavily, because it wants the oil on its wheel that love used to drop.—*T. Watson.*

(3) *Love makes obedience delightful.*

[6655] Love obeys with delight. It is not a burden to pray, but a pleasure; hard duties become easy to love, and the time seems not long nor tedious. As Jacob for the love of Rachel (Gen. xxix. 20). Seven years to love seem but as one day. One day spent in a holy duty, to one who hath love, seems to pass away sooner and with more delight, than one day spent in flesh-displeasing duties, where there is no love to take off the tediousness of it to the flesh.—*Percy.*

3 To liberty.

[6656] Obedience is founded on a kind of freedom, else it would become mere subjugation; but that freedom is only granted that it may be more perfect; and thus while a measure of license is necessary to exhibit the individual energies of things, the fairness and pleasantness and perfection of them all consist in their restraint. Compare a river that has burst its banks with one that is bound by them, and the clouds that are scattered over the face of the whole heaven, with those that are marshalled into ranks and orders by its winds. So that though restraint, utter and unrelaxing, can never be comely, this is not because it is in itself an evil, but only because, when too great, it overpowers the nature of the thing restrained, and so counteracts the other laws of which that nature is itself composed.—*Ruskin.*

V. Its Value.

1 Divinely viewed.

[6657] There is nothing more precious to God or more profitable to man than humble obedience. In His eyes the good work wrought from true obedience, is of more value than a hundred thousand wrought from self-will, contrary to obedience. Therefore he who hath this obedience need not dread Him, for such a man is in the right way, and following after Christ.—*Theologia Germanica.*

2 Socially viewed.

[6658] The principle to which polity owes its stability, life its happiness, youth its acceptance, and creation its continuance, is obedience.—*Ruskin.*

VI. Its Incentives.

1 In general.

[6659] To bring the soul into full subjection and obedience to God, you should remember (1) the unquestionable plenary title that God hath to the government of you and all the world; (2) that God is perfectly fit for this government; (3) that you are unable and unfit to be governors of yourselves; (4) how great a matter God makes of His kingly prerogatives and of man's obedience; (5) the excellency of full obediences, and the present benefits it bringeth to yourselves and others; (6) the sad effects of disobedience even at present, both in the soul and in the world; (7) that when God doth not govern you, you are ruled by the flesh, the world, and the devil; (8) what obedience is expected by men, and what influence government hath upon the state and affairs of the world, and what the world would be without it; (9) of the endless rewards and punishments by which God will procure obedience to His laws, or vindicate the honour of His government.—*Richard Baxter.*

[6660] Three and only three motives to obedience—interest, fear, love. (1) The obedience of the hireling—interest. (2) Of the slave—fear (3) Of the child—love.—*Bersier.*

1 In particular.

(1) *God's love to us.*

[6661] God accounts those mercies forgotten which are not written with legible characters in our lives. Upon the victory over the city of Ai, an altar is built, as a monument of that signal victory. Now mark, what doth God command to be writ or engraved on the stones thereof? One would have thought the history of that day's work should have been the sculpture; but it is the copy of the law, whereby it is plainly shown that the way of remembering mercy is not to forget the law.—*Gurnal.*

(2) *Our love to God.*

[6662] Obedience is freedom, when we have learned to love the lips that command. We are set free that we may serve.—*Beecher.*

VII. Its Needful Helps.

1 The word of God.

(1) *For assistance.*

[6663] Across a stream there runs a slender, quivering bridge. A tree grows near, overhanging the water. You can reach the boughs, and seizing but a twig, it will serve to steady you in your passage of the stream. Time and each day is the stream; perhaps a stream eddying and sounding. The Divine word of wisdom is the tree. By the narrow, quivering bridge of obedience may you make a safe though perhaps a trembling passage, if you seize and hold one of those living branches of the tree that are bending towards you.—*T. T. Lynch.*

(2) *For direction.*

[6664] In all true service of God it is necessary that we serve Him in the way of His appointment. You would be grievously plagued if your servant were to be continually running up and down stairs, roaming about every room, opening every closet, moving this piece of furniture and dusting that, and generally keeping up a perpetual stir and worry; you would not call this service, but annoyance. All that is done contrary to orders is disobedience, not service; and if anything be done without orders, it may be excessive activity, but it certainly is not service.—*C. H. Spurgeon.*

2 The example of Christ.

[6665] Why do I speak concerning parents and children? If Jesus, the Son of God, is subject to Joseph and Mary, shall I not be subject to a bishop, who is made a father in God to me? Shall I not be subjected to a presbyter, who is set over me by the favour of the Lord? I think that Joseph knew Jesus, who was subjected to him, to be greater than he, and, knowing One Greater to be subjected to him, exercised authority gently and with fear. Let every one, therefore, who, being inferior, is set over those who are better than himself, as sometimes happens, see that he who is subjected is indeed better than he who seems to himself to be placed in a position of greater dignity; which, when he who is higher in dignity has learned, he will not be elevated with pride over the other, but will know that his superior is subjected to him in like manner as Jesus was subjected to Joseph.—*Origen.*

[6666] Every man obeys as he honours Christ, and not otherwise.

VIII. Its Effects.

1 It guides to truth.

[6667] If any man will do God's will, he shall know what is truth and what is error. Wilfulness and selfishness hinder impartiality. How comes it that men are almost sure to reach the conclusions arrived at by their party? Because fear, interest, vanity, or the desire of being reckoned sound and judicious, or party spirit, bias them. How will you remove this hindrance? By removing self-will. Take away the last trace of interested feeling, and the way is cleared for men to come to an approximation towards unity and judgment, on points speculative; and so he that does God's will shall know the doctrine.—*F. W. Robertson.*

2 It strengthens the will.

[6668] How is the will strengthened? how is it empowered? how is it perfected? I reply unhesitatingly by obedience. There are many who suppose that real strength of the will is secured by giving it free play. Not a bit of it. You weaken it in that way. Obedience to a legitimate law is a source of moral strength and power. What is obedience? Is it submission to a power superior to your own? No. Is it weakness bowing to strength? No. Obedience is submission to an authority whose claims are admitted. If man is royal when he rules over nature, and yet more royal when he rules his brother man, he is most royal, most imperial, when he rules himself — when he has the courage, the power, the kingly courage and power, to crush himself in the presence of an authority which he has ascertained has a right to his obedience.—*Canon Liddon.*

3 It trains for government.

[6669] To learn obeying is the fundamental art of governing.—*Carlyle.*

4 It assails doubt.

(1) *It prevents it.*

[6670] I find the doing the will of God leaves me no time for disputing about His plans.—*George MacDonald.*

(2) *It leads out of it.*

[6671] You ask bitterly, like Pontius Pilate, "What is truth?" In such an hour what remains? I reply, "Obedience." Leave those thoughts for the present. Act—be merciful and gentle—honest; force yourself to abound in little services; try to do good to others; be

true in the duty that you know. *That* must be right, whatever else is uncertain. And by all the laws of the human heart, by the word of God, you shall not be left to doubt. Do that much of the will of God which is plain to you, and "You shall know of the doctrine, whether it be of God."—*F. W. Robertson.*

(3) *It disperses it.*

[6672] To get rid of your doubts, part with your sin. Put away your intemperance, your dishonesty, your unlawful ways of making money, your sensuality, your falsehood, acted or spoken, and see if a holy life be not the best disperser of unwelcome doubts, and new obedience the most certain guide to fresh assurance.—*James Hamilton.*

IX. ITS WARRANT.

1 Divine authority.

[6673] There can be but two things required to make obedience necessary: the greatness of the authority and the worthiness of the thing. The thing itself is but one; there is but one authority in the world, that is God's. But is there no difference in the thing commanded? Certainly there is some: but nothing to warrant disobedience; for whatever the thing may be, it may be commanded by man if it be not countermanded by God. For (1) it is not required that everything should of itself be necessary; for God Himself commands things which have in them no set excellency than that of obedience. (2) If we pretend willingness to obey in such matters, when a Divine command interposes, why should we desire to be excused if it be only a command of man? Can we become a law unto ourselves, and cannot the word and power of our superiors also become a law unto us? (3) But what if our governors command things against the word of God? We must obey God rather than man.—*Bp. Jeremy Taylor.*

[6674] A noble master all may well obey, whose word convinces where his will commands. —*Goethe.*

2 Social regulations.

[6675] All regulation is limitation; and regulation is only another name for reasoned existence. And, as the regulations to which men must submit are not always or generally those which they have willingly laid down for themselves, but rather for the most part those which have been laid down by others for the general good of society, it follows that whosoever will be a good member of any social system must learn, in the first place, to obey. The law, the army, the church, the state service, every field of life, and every sphere of action, are only the embodied illustrations of this principle.

X. ITS HINDRANCES.

1 Pride.

[6676] The thoughts of living at the will and pleasure of another, are grating; but they are only grating to a proud heart.

2 Indolence.

[6677] Worship is easier than obedience. Men are ever readier to serve the priest than to obey the prophet.—*A. M. Fairbairn, D.D.*

3 Ignorance.

[6678] One very common error misleads the opinion of mankind—that, universally, authority is pleasant, submission painful. In the general course of human affairs, the very reverse of this is nearer to the truth. Command is anxiety; obedience, ease.—*Paley.*

XI. IMPORT OF ITS EARLY CULTIVATION.

[6679] Obedience is our universal duty and destiny, wherein whoso will not bend must break. Too early and too thoroughly we cannot be trained to know that "would," in this world of ours, is a mere zero to "should," and for most part as the smallest of fractions even to "shall."—*Carlyle.*

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LOYALTY.

I. ITS NATURE.

1 Defined.

[6680] The word "loyalty" expresses properly that fidelity which one owes according to law, and does not necessarily include that attachment to the royal person which happily we in England have been able further to throw into the word.—*Abp. Trench.*

2 Discriminated.

[6681] There are different kinds of loyalty, the quality and value of which are determined by the source and motive from which they spring. There is a *blind and unintelligent loyalty*, which is a mere instinct; it asks no questions, but does as it is told with the unhesitating confidence that what it is told is right. There is sometimes something truly admirable about it, but it is always exposed to this, that it may be fidelity to wrong. Here loyalty however is—

(1) *Informed by knowledge.* Loyalty is a serious matter, and should never be given thoughtlessly. What is that to which my adhesion is asked? Ought that adhesion to be given? If so, am I in a position to give it? These questions would have spared the world much misgovernment on the one hand and many traitors on the other.

(2) *Based on conviction.* The man who is blindly loyal, may have his eyes rudely opened some day to the fact that his loyalty is only fanaticism, and perhaps when it is too late to retrace his steps. At any time it is impossible for him to hold to his cause with that tenacity which characterizes a loyalty that is rooted in conscience. This alone can make a man stand to his colours when all his comrades are cut down.

(3) *Inspired by love.* This is its great motive force. Without it, knowledge and conviction will, perhaps, merely save a man from disloyalty. They will always keep a man passively loyal, and actively, when circumstances seem to require. But love will seek occasion for loyalty, and be ever on the watch for opportunities for its exhibition.

(4) *Tempered by veneration.* There is a loyalty that does much mischief. When it is exhibited boastfully, and when it is not called for, as by the patriot in his cups or the partizan in a non-political assembly, it is likely to bring both its object and itself into contempt. But the true loyalist too profoundly venerates both, and rather than thus profane them, he will dare to have his principles misconstrued.—*J. W. B.*

II. Its Objects.

1 Loyalty is due to Christ.

[6682] These objects are impossible to accurately characterize because of their number, and because they are all involved in and interwoven with each other. If we regard them as abstract and concrete, we shall find that loyalty to principle and truth, on the one hand, determine our loyalty to persons and things. A child who is loyal to his parents, gives in his adhesion to the laws of nature and of revelation, and the man who is faithful to his God is faithful everywhere. Loyalty to English law again means loyalty to the giver, the administrators, and to the subject of that law. A few typical objects must therefore suffice.

(1) *Christ is worthy of it.* He is our Sovereign, and deserves our homage; our Saviour, and deserves the lives He bought with His own blood; our Teacher, and deserves our discipleship; our Master, and deserves our obedience; our Leader, and deserves our following. In every relation and in all circumstances our loyalty is due to Christ.

(2) *Christ claims it*, reasonably, unequivocably, wholly, and for ever.—*Ibid.*

[6683] Loyalty to Christ, leads us to witness for Him. If we are true to our Lord we shall feel that we cannot but speak up and out for Him, and that all the more where His name is unloved and unhonoured. He is a doubtfully loyal subject who, if he lives among rebels, is afraid to show his colours. He is already a coward, and is on his way to be a traitor.—*Maclaren.*

2 Loyalty is due to the state.

[6684] The action in the heathen world which has always inspired most of admiration in true minds, is the death of the three hundred Spartans, who guarded the pass of Thermopylæ against the army of Xerxes (480 B.C.); and it was recorded on the graves of these three hundred, that they died in obedience to the laws of their country. They felt that it was their business to be there; that was all. They did not choose the post for themselves; they only did not desert the post which it behoved them to occupy. Our countrymen heartily respond to the doctrine. The notion of dying for glory is an altogether feeble one for them. They had rather stay at their comfortable and uncomfortable firesides than suffer for what seems to them a fiction. But the words, "England expects every man to do his duty," are felt to be true and not fictitious words. There is power in them. The soldier or sailor who hears them ringing through his heart, will meet a charge or go down in his ship without dreaming he shall ever be spoken of, or remembered, except by a mother or a child, or an old friend.—*John Frederick Denison Maurice.*

3 Loyalty is due to self.

[6685] Every subject's duty is the king's, but every subject's soul is his own.—*Shakespeare.*

[6686] Loyalty to that which is a man's real self, is of primary importance. A man must not tamper with it himself by being false to his convictions or inconsistent with his profession, nor allow pleasure to allure him, or pain to frighten him, into a course which would compromise his honour or his salvation. The martyrs were no less loyal to self, than they were loyal to Christ. But man is body as well as soul, and loyalty to that is imperative. Disobedience to the laws of health is inconsistent with that reverence which is due to the body as the temple of the Holy Ghost, and may involve at least involuntary disloyalty to principles which only a healthy body can work out. —*J. W. B.*

III. Its Manifestations.

1 Generous appreciation of loyalty.

[6687] He who is loyal himself, venerates loyalty in every shape and form; venerates it in a foe, and much more in him who never was a foe.—*Lavater.*

2 Unflinching self-sacrifice.

[6688] Pelopidas was departing from home to fight, when his wife, with true womanly affection, besought him with tears to take care of himself. But, like a warrior and a patriot, he simply replied that private persons are to be advised to take care of themselves, but those in public office to seek the welfare of others. Men who stand in high places and accept special posts of service, must be such as will deny themselves for the good of those who surround them.

3 Warm-hearted service.

[6689] Service gets poor and cold even in the warmest and bravest heart, if there be no glow

of loyalty to animate it; while in all, but the bravest and most faithful under such conditions, it expires

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CIVILITY.

I. Its Relation to Charity.

[6690] It springs from benevolence, and is a branch of that charity of which an apostle says, "it vaunteth not itself, and doth not behave itself unseemly." And another apostle points it to its true source when he connects it with brotherly love.

[6691] Civility is an imitation of charity, and is one of our great social duties; it consists in borrowing something from self, and turning it to the advantage of others.—*B. Dockley.*

II. Its Value and Advantages.

1 It beautifies character.

[6692] Civility is to a man what beauty is to a woman. It creates an instantaneous impression in his behalf, while the opposite quality excites as quick a prejudice against him. It is a real ornament, and worth more as a means of winning favour than the finest clothes and jewels ever worn.

2 It secures respect and kindly feeling.

[6693] Respect, pity, sympathy, and every kindly feeling and demonstration of which the human breast and mind are capable, may all be purchased by that simple and cheap commodity known as civility, and if every one, as they enter upon the stage of life, would remember this in all their dealings and intercourses with their fellow-men, the most beneficial results would ensue.—*P. Brooks.*

[6694] Persons who are dependent on others can gain as much by civility as they can lose by neglecting it, and than that, there is no greater proof of the immense value the practice of civility is to a man.—*Weston.*

3 It is the certain passport to friendship.

[6695] Civility is the passport to the heart and to the friendship of rich and poor, noble and plebeian; and this being so, and as it costs nothing, why is it that it is so strangely neglected?

[6696] Civility is a jewel of untold worth to a man who has to pass through life. With it, he can make friends innumerable; without it he engenders dislike, and even contempt and hatred, for himself.—*Mortimer.*

III. Its Culture and Practice.

1 There must be a peaceable disposition.

[6697] In order to civility there must be the desire to avoid giving offence, and understanding to distinguish what is likely to be offensive. The knowledge of what is likely to be offensive, may be much cultivated by intercourse with society. But if there be the disposition to avoid giving offence, the duty of civility will be easily practised.

2 There must be an avoidance of false pride and superfluous attentions.

[6698] To suppose that it is derogatory to a man's position to be civil to a dependent or menial is a vulgar error, and the sooner that fact is better understood, the more happiness and content will become apparent in the world. —*Bede.*

[6699] Excess of ceremony shows want of breeding. That civility is best which excludes all formality.

3 It must be exercised with deference.

[6700] Deference to age, merit, and dignity is a part of our duty; deference to equals, strangers, and the unknown, is a part of true civility.—*Joubert.*

4 It must be practised by all.

[6701] Civility lies not in any set form of words or any studied peculiarity of manner. It is confined to no rank or condition, but belongs to the peasant as well as to the finished gentleman.

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POLITENESS.

I. Definition and Nature.

[6702] Politeness is an evenness of soul, which excludes at the same time both insensibility and much earnestness. It supposes a quick discernment to perceive immediately the different characters of men, and by an easy condescension adapts itself to each man's taste, not to flatter but to calm his passions. In a word, it is a forgetting of ourselves in order to seek what may be agreeable to others, but in so delicate a manner as to let them scarce perceive that we are so employed. It knows how to contradict with respect, and please without adulation, and is equally remote from an insipid complaisance and a mean familiarity.—*The Beauties of Thought.*

[6703] It consists in treating others just as you love to be treated yourself. — *Earl of Chesterfield.*

[6704] Politeness has been well defined (by the Earl of Chatham) as benevolence in small things.—*Macaulay.*

[6705] Treating others as you love to be treated yourself.—*Earl of Chesterfield.*

[6706] An exquisite observance of, and an invariable respect for, the feelings of others.—*S. S. Randall.*

II. Its Essential Qualities.

[6707] True *benevolence* inspires a sincere desire to promote the happiness of others. True *delicacy* enables us to enter into their feelings; it has a quick sense of what may give pleasure or pain, and teaches us to pursue the one and avoid the other. A refined *understanding* points out the surest means of doing this in the different circumstances in which we may be placed, and of suiting our conduct to the characters of the individuals with whom we may be connected.

[6708] To the acquisition of the rare quality of politeness, so much of the enlightened understanding is necessary, that I cannot but consider every book in every science, which tends to make us wiser, and, of course, better men, as a treatise on a more enlarged system of politeness, not excluding the "Experiments of Archimedes" or the "Elements of Euclid."—*Monro.*

III. Its Special Attributes.

1 Modest unpretension and generosity.

[6709] True politeness appears as little as may be, and when it does a courtesy, would willingly conceal it. It chooses silently to forget its own claims, not officiously to withdraw them. It engages a man to prefer his neighbour to himself, because he really esteems him, because he is tender of his reputation, because he thinks it more manly, more Christian, to descend a little himself than to degrade another.—*Hurd.*

[6710] No greatness can awe politeness into servility, no intimacy can sink it into coarse familiarity; to superiors, it is respectful freedom, to inferiors, it is unassuming good-nature, to equals everything that is charming; studying, anticipating, and attending to all things, yet at the same time apparently disengaged and careless.—*C. Lloyd.*

2 Benevolence.

[6711] Politeness is a stronger manifestation of benevolence than mere civility. It not only avoids saying or doing what is disagreeable, but seeks to say and to do what may be gratifying to the feelings of others.

[6712] There is a politeness of the heart; this is closely allied to love. Those who possess this purest fountain of natural politeness, find it easy to express the same in forms of outward propriety.—*Goethe.*

3 Good-nature.

[6713] I have heard politeness defined "an artificial good-nature." May we not more truly say that good-nature is the foundation of politeness? Art will make but an imperfect work, if the assistance of nature is wanting.—*Greville, Characters and Reflections.*

IV. Its Sources.

1 The moral nature.

[6714] There is no external expression of politeness which has not its root in the moral nature of man. Forms of politeness, therefore, should never be inculated on young persons, without letting them understand the moral ground on which all such forms rest.—*Goethe.*

2 Humanity.

[6715] Politeness is the flower of humanity. He that is not polite enough, is not human enough.—*Joubert.*

3 Sympathy.

[6716] What a great deal of unkindness springs not from any intention to inflict a wound, but from a thoughtless overlooking of the circumstances and feelings of others! A true politeness springs from imaginative sympathy. And herein it differs from a mere external courtesy, which, however polished, will often say and do really vulgar things, just because it cannot see with other eyes than its own.

4 A desire to please.

[6717] It springs from a sincere desire to order our conversation and deportment in the manner most likely to be agreeable to others.

V. Its Forms.

1 Absolute.

[6718] We look for politeness in its absolute form, from every man with the feelings of a man; we describe it by the epithet *natural;* and are as little surprised to meet with it in the cottage as in the court. Its violation offends our moral sense, and we regard the offender with disgust.—*Sheppard.*

2 Relative.

[6719] Relative politeness varies as its circumstances vary. Each class of society has a different definition for it, and special rules determined by its own peculiar spirit. Hence the same action may be perfectly conformable to one code of manners, while it violates another; and the same individual who observes all its requirements in one class, if suddenly transported to another sphere, will commit a thousand offences against its established proprieties. Of such contrarieties perhaps the most obvious is that which subsists between town and country life, with their respective manners and habits.—*Ibid.*

3 Internal and external.

[6720] Politeness is to goodness what speech is to thought. It has to do not merely with

manners, but with the mind and with the heart. It moderates and softens all our feelings, opinions, words.—*Vanvenargues.*

VI. Its Value and Advantages.

1 Personal.

(1) *It covers asperities of character.*

[6721] Politeness is a sort of moss which surrounds the asperities of our character, and prevents them from wounding any one. This moss must never be torn off, even in fighting with rough, rude men.—*Vinet.*

(2) *It often commands success.*

[6722] Almost every man can recall scores of cases within his knowledge, where pleasing manners have made the fortune of lawyers, doctors, divines, merchants, and, in short, men in every walk of life. Raleigh flung down his laced coat into the mud for Elizabeth to walk on, and got for his reward a proud queen's favour.

[6723] Politeness is a coin destined to enrich, not him who receives so much, as him who expends it.—*Book of Reflections.*

2 Social.

(1) *It tends to the preservation and happiness of society.*

[6724] All machinery ruins itself by friction, without the presence of a lubricating fluid. Politeness, or civility, or urbanity, or whatever we may choose to call it, is the oil which preserves the machinery of society from destruction. We are obliged to bend to one or another—to step aside and let another pass, to ignore this and that personal peculiarity, to speak pleasantly when irritated, and to do a great many things to avoid abrasion and collision.—*Ormiston.*

[6725] Politeness is always necessary to complete the happiness of society in every situation, from the accidental meeting of strangers, to the most intimate connections of families and friends; but it must be the genuine expression of good feeling, or it cannot be constant and universal.

VII. Its Catholic Aspect.

1 **Politeness is incumbent on all, and is restricted to no class or condition.**

[6726] Dr. Ferguson has said, "In Greek the polite man was termed ἀστεῖος, and in the Latin *urbanus*; and from the latter of these terms, we consider urbanity in contradistinction to rusticity." But true politeness is the growth neither of town or country, but of the heart.

It may sometimes be found as genuine in the cottage as the court.—*S. S. Randall.*

[6727] The Swedish men and gentlemen are, as a rule, singularly handsome, and polite in the extreme. A peasant of the lowest order never passes a fellow-peasant without a polite lifting of the hat. It matters not whether they meet in the highway or the field; in the midst of all their hurry and toil this mark of deference one for the other is never forgotten. I remember very well when Miss Thursby was in Gothenburg last winter, as she stood at my window, which commands a view of the entire length of the principal street in the city, her musical laugh as she stood watching the crowds coming and going, her calling to me to come and see this! I stepped to the window and asked her what she had seen which so excited her risibilities. "Why," said she, "see those peasants in blouses, walking in the middle of the street, taking off their hats to each other!" "Yes," I answered, "that is nothing unusual; it is the custom of the country." She could scarcely believe it more than affectation; but when, shortly after, she found that the custom was fast rooted in genuine politeness, she protested her admiration of and warm liking for it.

VIII. Its Christian Aspect.

[6728] Christianity is designed to refine and to soften; take away the heart of stone, and to give us hearts of flesh; to polish off the rudeness and arrogances of our manners and tempers; and to make us blameless and harmless, the sons of God, without rebuke.

Religion should make us the most polite creatures in the world; and what persons of rank do from education, we should do from principle; yielding our own desires and claims to become all things to all men, if by any means we may gain some; and be not only sincere, but without offence, until the day of Christ.—*Jay.*

[6729] Politeness is the shadow of civilization; Christianity is the substance.

IX. Its Perverted Aspect and Counterfeits.

1 **Superficial ceremony.**

[6730] Politeness is too frequently considered to be a mere attention to bowing and scraping, to the use of complimentary expressions, and an observance of what is fashionable in the world; but this is a very mistaken notion of true politeness. It is something far more dignified.

[6731] It is in its most essential respects what may be possessed by those who know little of the varying vocabulary and varying usages of the season. The knowledge of these is, indeed, necessary to such as mingle in the circles which require them; but they are necessary only as the new fashion of the coat or splendid robe, which leaves him or her who wears it the same human being in every respect as before; and is not more a part of either than the ticket of admission which opens to

them ready entrance to the splendid apartment from which the humble are excluded. The true politeness of heart is something which cannot be given by those who minister to mere decoration. It is the moral grace of life, if I may venture so to term it, the grace of the mind: and what the world counts graces are little more than graces of the body.—*Thomas Brown, M.D.*

[6732] Politeness is said to be the science of civility; yet persons are perhaps more frequently unpolite from too much civility than too little.—*Greville, Characters and Reflections.*

2 Formality and pertnesss.

[6733] Study with care politeness, that must teach
The modish forms of gesture and of speech:
In vain formality, with matron mien,
And pertness, apes her with familiar grin;
They, against nature, for applauses strain,
Distort themselves, and give all others pain.
She moves with easy, tho' with measur'd, pace,
And shows no part of study but the grace.
—*B. Stillingfleet, Poetical Works.*

[6734] That politeness which we put on, in order to keep the assuming and presumptuous at a proper distance, will generally succeed. But it sometimes happens that these obtrusive characters are on such excellent terms with themselves, that they put down this very politeness to the score of their own great merits and high pretensions, meeting the coldness of our reserve with a ridiculous condescension of familiarity, in order to set us at ease with ourselves. To a bystander, few things are more amusing than the cross-play, under-plot, and final *éclaircissements* which this mistake invariably occasions.—*Lacon.*

3 Hollow pretension.

[6735] Politeness is the outward garment of good-will. But many are the nutshells in which, if you crack them, nothing like a kernel is to be found.—*Guesses at Truth.*

[6736] Politeness is a good thing enough in its own place; but how much a matter of veneer it is oftentimes, and how it graduates the scale of bowing, or shaking of hands, or the angle of salutation generally, according to the social position of the person saluted, is matter of daily observation.—*Dr. W. Taylor.*

4 Servility.

[6737] A practical man once said to one of his employés, who was for ever buzzing about him, touching his cap, and, in short, doing everything but his work, "Ah, my friend, you're too polite; I'll find you another berth." Meaning, no doubt, that dismissal was the berth to which he would be assigned.

5 Elegant selfishness.

[6738] The politeness which seeks to promote the happiness of all should always be carefully distinguished from that desire of pleasing in which self-love is, in fact, the object; for though this may sometimes appear to produce the same effect as the other, it is by no means sufficient fully to supply its place.

X. NEED OF ITS CULTURE.

[6739] Polished manners have often made scoundrels successful, while the best of men, by their hardness and coldness, have done themselves incalculable injury—the shell being so rough that the world could not believe that there was a precious kernel within.

XI. TRUE AND ARTIFICIAL POLITENESS CONTRASTED.

1 As to their relative end and aim.

[6740] True politeness, like true benevolence, the source from which it flows, aims at the real good of mankind, and sincerely endeavours to make all easy and happy, not only by considerable services, but by all those little attentions which contribute to it. In this it differs essentially from that artificial politeness which too often assumes its place, and which consists in an endeavour not to make others happy, but to satisfy the vanity of those who practise it, by gaining the good opinion and favour of others at the expense of truth and goodness, or even by the destruction of happiness, if that should be necessary to attain the object.

52
CHIVALRY.

I. ITS ORIGIN.

1 Mythic.

[6741] Under the impulse of the same uncritical spirit which referred the descent of the Britons to Brutus and wanderers from Troy, the origin of knighthood has been traced back to the judges of Israel or to the heroes of the Iliad. More modest inquirers have been content to go no further back than to Constantine's supposed "Order of the Golden Angel" (313), or to the equally imaginary Ethiopian "Order of St. Anthony," and the anchorites of the African deserts. Others, more modest still, ascend only to "King Arthur and the Knights of the Round Table," or to Charles Martel and the "Order of the Gennet," or to "Charlemagne and his Paladins." In all such genealogies there is much fantasy, confusion, and retrospective legend.—*G. F. Holmes.*

2 Historical.

[6742] Between the age of Charlemagne and that of the Crusades, the service of infantry was degraded to the plebeians; the cavalry formed the strength of the armies, and the honourable

name of *miles* was confined to the gentlemen who served on horseback, and were invested with the character of knighthood. A single knight could impart, according to his judgment, the character he received; and the warlike sovereigns of Europe derived more glory from this personal distinction than from the lustre of their diadem. The ceremony of which some traces may be found in Tacitus and the woods of Germany, was in its origin simple and profane; the candidate after some previous trial was invested with the sword and spurs; and his cheek or shoulder was touched with a slight blow, as an emblem of the last affront which it was lawful for him to endure.—*Gibbon.*

[6743] In feudal times the word "chivalry," which is but another form of "cavalry," was applied to the mounted knights, and implied contempt for the crowd of footmen that followed in the army. It needed more than one Agincourt to teach that "cavalry" was no longer convertible with "army."—*Trench (condensed).*

II. Its Medieval Aspect.

1 Considered as to its religious bearing.

(1) *Influence of the Crusades upon the character of chivalry.*

[6744] The Crusades changed, in more than one respect, the character of chivalry. Before that epoch it appears to have had no particular reference to religion, except, perhaps, among the Anglo-Saxons. But the purposes for which men bore arms in a crusade, so sanctified their art, that chivalry acquired the character as much of a religious as a military institution. Every knight was supposed at his creation to pledge himself to the recovery of the Holy Land, as occasion should arrive, meanwhile the defence of God's law against the infidels was his primary and standing duty. The ceremonies upon this occasion were almost wholly religions. The candidate passed whole nights in prayer; he received the sacraments; he entered into a bath and was clad with a white robe, in allusion to the presumed purification of his life; his sword was solemnly blessed; everything, in short, was contrived to identify his new condition with the defence of the Church.—*Hallam.*

2 Considered as to its fundamental principles.

[6745] The knight's investiture conferred upon him a religious character. Henceforth he was devoted to the service of God. Next, or even equal to devotion, stood gallantry, among the principles of knighthood. But all comparison between the two was saved by blending them together. The love of God and the ladies was enjoined as a single duty. The knight further pledged himself to be loyal and faithful to all his engagements, whether actual or tacit. Breach of faith was held a disgrace that no valour could redeem. False, perjured, disloyal, recreant, traitor, were epithets he was compelled to endure who had swerved from a plighted engagement, even towards an enemy. And more, the knight was ill acquainted with his duties, if he proved wanting in courtesy. The word expressed the most highly refined good-breeding, founded less upon a knowledge of ceremonious politeness, though this was not to be omitted, than on its spontaneous modesty, self-denial, and respect for others, which ought to spring from his heart. Munificence, too, was among the essential virtues of chivalry. All the romances inculcate the duty of scattering their wealth with profusion, especially towards minstrels, pilgrims, and the poorer members of their own order. To all these we must add an active sense of justice, an ardent indignation against wrong, a determination of courage to its best end, the prevention or redress of injury.—*Hallam (condensed).*

[6746] Collision is as necessary to produce virtue in men as it is to produce fire from inanimate matter; and chivalry is the essence of virtue.—*Lord John Russell.*

[6747] The knightly character, and the obligations imposed by it, are strikingly delineated in the instructions of Alphonso V. of Portugal to his son and heir, when he knighted him after the conquest of Arzilla (1471), in the presence of his slain Count de Marialva. "First, to instruct you," said the king, "what the nature of knighthood is: know, my son, that it consists in a close confederacy or union of power and virtue, to establish peace among men, whenever ambition, avarice, or tyranny troubles states or injures particulars; for knights are bound to employ their swords on these occasions, in order to dethrone tyrants, and put good men in their place. But they are likewise obliged to keep fidelity to their sovereign, as well as to obey their chiefs in war, and to give them salutary counsels. It is also the duty of a knight to be frank and liberal, and to think nothing his own but his horse and arms, which he ought to keep for the sake of acquiring honour with them, by using them in defence of his religion and country, and of those who are unable to defend themselves: for, as the priesthood was instituted for Divine service, so was chivalry for the maintenance of religion and justice. A knight ought to be the husband of widows, the father of orphans, the protector of the poor, and the prop of those who have no other support; and they who do not act thus, are unworthy to bear that name. These, my son, are the obligations which knighthood will lay upon you." Striking the infant thrice on the helmet with his sword, Alponso added: "May God make you as good a knight as this whose body you see before you, pierced in several places for the service of God and of his sovereign."—*Lord Lyttelton.*

[6748] The best school of moral discipline which the middle ages afforded was the institution of chivalry. There are, if I may say so, three powerful spirits which have from time to time moved over the face of the waters, and

given a predominant impulse to the moral sentiments and energies of mankind—liberty, religion, and honour. It was the principal business of chivalry, to animate and cherish the last, and whatever high, magnanimous energy the love of liberty or religious zeal has ever imparted, was equalled by the exquisite sense of honour which this institution preserved.—*Hallam.*

[6749] In that fair Order of the Table Round,
A glorious company, the flower of men,
To serve as model for the mighty world,
And be the fair beginning of a time.
I made them lay their hands in mine, and swear
To reverence the king, as if he were
Their conscience, and their conscience as the king;
To break the heathen, and uphold the Christ;
To ride abroad redressing human wrongs;
To speak no slander, no, nor listen to it;
To lead sweet lives in purest chastity;
To love one maiden only, cleave to her,
And worship her by years of noble deeds,
Until they won her; for indeed I knew
Of no more subtle master under heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thoughts, and amiable words,
And courtliness, and the desire of fame,
And love of truth, and all that makes a man.
—*Tennyson.*

[6750] The knight swore to accomplish the duties of his profession: and education and example and public opinion were the inviolable guardians of his oath. As the champion of God and the ladies, he devoted himself to speak the truth; to maintain the right; to protect the distressed; to practise courtesy; a virtue less familiar to the ancients; to pursue the infidels; to despise the allurements of ease and safety; and to vindicate, in every perilous adventure, the honour of his character. The benefits of this institution, to refine the temper of the barbarians, and to infuse some principles of faith, justice, and humanity, are unquestioned. The asperity of national prejudice was softened; and the community of religion and arms spread a similar colour and generous emulation over the face of Christendom.—*Gibbon.*

[6751] Nought is more honourable to a knight,
Nor better doth beseem brave chivalry,
Than to defend the people in their rights,
And wrong redress in such as wend awry.
—*Spenser.*

5 Considered as to its supposed fundamental error.

(1) *The attempt to crush wrong by violence.*

[6752] By the lance, the sword, and the battle-axe, they sought to put down that spirit of injustice and rapine that roused the indignation of their manly natures. This was a mistake that neutralized their efforts, and blackened the history of their exploits. This, alas, is the huge mistake of ages, a mistake which is being constantly committed even by the most enlightened nations of our own times—a mistake, too, by which the kingdoms of the earth are tossed about on the unresting, tumultuous, and bloody sea of civil and national wars.

The attempt to put down wrong by violence, we hold to be just as absurd as the attempt to break stones by argument, thaw ice by love, or to govern the steam-engine by the Ten Commandments.—*The Homilist*, 1864.

III. Its Modern Aspect.

1 Though the age of chivalry is past, its principle is still embodied in the modern Christian gentleman and hero.

[6753] In 1790 Burke lamented that "the age of chivalry was gone." Its expiring gleams gilded the stark forms of Bayard at the Sesia and of Sir Philip Sidney at Zutphen. An institution which, after a long decline, could breed such characters as these, had obviously rendered an enduring service to humanity. The age of chivalry may be gone, and the forms of chivalry may be relegated to the domain of romance, but its spirit lives on, offering examples which the young still welcome in their dreamy and joyous days, and which the mature and the old still contemplate with fond and reverential regard. The ideal remains—purified by time, freed from the frailties and alloys of its former embodiment—and aids in fashioning modern sentiment to the conception and admiration of the Christian gentleman. Disregarding the vices which connected themselves with chivalry, but which were not of its essence, knighthood merits the commendation invariably bestowed upon it by discerning historians. It aimed to achieve—as far as the circumstances of its actual manifestation permitted; it did achieve, in thought, if rarely in act—what the oath of the new-made knight bound him to pursue as his rule of action through life. Its influences are transmitted to the passing generation, which has itself witnessed shining illustrations of their abiding efficacy.—*G. F. Holmes.*

[6754] Notwithstanding the wail which we occasionally hear for the chivalry that is gone, our own age has witnessed deeds of bravery and gentleness—of heroic self-denial and manly tenderness—which are unsurpassed in history. The march of Neill on Cawnpore, of Havelock on Lucknow—officers and men alike urged on by the hope of rescuing the women and children—are events which the whole history of chivalry cannot equal. The wreck of the "Birkenhead" on February 27, 1852, is another memorable instance. The ship struck upon a hidden rock which penetrated her bottom, and it was at once felt that she must go down. At the sound of the drums the soldiers mustered as if on parade. The word was passed to save the women and children. When they had all left, the commander cried out, "All those that can swim, make for the boats." "No," exclaimed

Captain Wright, of the 91st Highlanders; "if you do that, the boats with the women and children will be swamped." And the brave men stood motionless, and there was not a murmur until the vessel made her final plunge, when they fired a *feu de joie* as they sank beneath the waves.—*Smiles* (*condensed*).

[6755] It is well replaced by the pure life, lofty bearing, refined courtesy, and higher culture of modern times. True chivalry, else, is of no age or time, and, seated in our being's depths, can never die. Other Bayards, yet other Sidneys, there are, and shall be, while earth and man endure.

53

COURTESY.

I. Definition and Nature.

[6756] The sister of charity, who banishes hatred and cherishes love.—*Fioretti.*

[6757] The graceful and beautiful vesture of Christian charity.—*R. W. Dale, D.D.*

[6758] The perfection of courtesy is to give to every one on all occasions his human due, as interpreted by love.—*W. B. Pope, D.D.*

[6759] True courtesy consists in that gentle refinement and grace of manner displayed towards others, which (although materially assisted by) springs not so much from polite culture, as from the sterling qualities of a genuine and well-regulated heart. It is the outcome of a universal and comprehensive love, the spirit of chivalry combined with the utmost delicacy of feeling, and—if our social conduct as regards daily intercourse with our fellow-man is regulated by what we deem due to ourselves *as such*—the very essence of self-respect. It also has the negative advantage of not being a mere surface quality, differing in this respect from politeness, if too highly polished, and urbanity when too *recherché*. The most shallow "ornament of society," for the sake of propriety alone, would studiously avoid infringing the smallest rule of social etiquette, but true courtesy needs no such pains, is perfectly unstudied, and seldom divorced from real kindliness of heart.—*A. M. A. W.*

II. Its Manifestation.

1 **The mutual consideration displayed by man towards man, irrespective of rank or degree.**

[6760] Shall courtesy be done only to the rich, and only from the rich? In good-breeding, which differs, if at all, from high-breeding only as it gracefully remembers the rights of others, rather than gracefully insists on its own rights, I discern no special connection with wealth or birth; but rather that it lies in human nature itself, and is due from all men to wards all men.—*Carlyle.*

[6761] As the sword of the best tempered metal is most flexible, so the truly generous are most pliant and courteous in their behaviour to their inferiors.—*Fuller.*

[6762] To those of high degree it is reverence, and to the lowly, condescension; it is to all alike the honour due to man as man, and especially to the weaker and more honourable sex. Like hospitality, which is courtesy not so much in spirit and in word as in act, this is a grace too often unrecognized and unvalued.—*W. B. Pope, D.D.*

[6763] In our treatment of other people we must remember that they are men and women. We forget this. They are clerks, shopmen, "hands," mere machines for writing our letters, keeping our accounts, and disposing of our goods. They are cooks, housemaids, coachmen, gardeners. They are tradesmen, butchers, grocers, milliners. But they are all men and women, with troubles and joys, cares and hopes, a heart and will like our own. None of us can claim a higher title than the meanest of them. The question is not, therefore, How am I to treat my clerk, my carpenter? but, How ought I to treat my fellow-man—my equal in all that constitutes human nature? We shall never get right till we come to this.—*R. W. Dale, D.D.*

[6764] Towards the aged and the feeble, and toward little children and servants, the courteous person is kind and deferential. True courtesy implies remembrance of the Bible rule, "In honour preferring one another."

III. Its Value.

[6765] Hail! ye small sweet courtesies of life, for smooth do ye make the road of it, like grace and beauty, which beget inclinations to love at first sight; it is ye who open the door and let the stranger in.—*Sterne.*

[6766] Courtesy is a diamond which, whether set in gold or rough from the mine, is of great price.—*Rev. W. Gresley.*

[6767] One never goes wrong in practising towards all around a studied courteousness of demeanour. And one has remarked how a man, little used to be treated so, and known for a hasty temper and a rough tongue, is gentled and humanized into a corresponding courtesy and amiability towards another who scrupulously and unaffectedly renders him his social due.—*A. K. H. Boyd.*

[6768] Not only does its attraction grow upon the beholder, but, like physical grace and beauty, it is the virtue of all others that charms at first sight, and its worth and value is seen in the fact, that, though courtesy of demeanour is by no means all-sufficient for the practical purposes of life, the noblest character is defective without it; just in the same way as a

picture, however boldly executed and rich in colouring, is incomplete if lacking in the gradual tints of light and shade which call it into being. —*A. M. A. W.*

[6769] Courtesy is so charming that all men reverence and assume it. They observe its forms and speak its language. Visit an assembly. How the members of the party appear to defer to each other, as if every one preferred the honour and comfort of his neighbour to his own! The kindest, the gentlest words in the language circulate there; and though each person knows that the other *cannot mean* what he says, it affects not the apparent harmony of society: and the behaviour can hardly be called a deception, for no one can be deceived when all know and tacitly permit the cheat. What a splendid testimony this to courtesy itself. The world does homage to its likeness, and men make its images their household gods.—*E. E. Jenkins.*

IV. Its Culture.

1 It must be inculcated and embodied in the home circle.

[6770] From the atmosphere, healthy and bright, which surrounds parents and families, settle upon children and upon other families the graces of a polite and Christian exterior. Courtesies and good manners are of delicate essence, and they go much in the air. Civility is catching. The boy by seeing it done, learns to uncover his head, to say, Please, and Thank you.

[6771] Let not familiarity swallow up all courtesy. Many of us have a habit of saying to those with whom we live such things as we say about strangers behind their backs. There is no place, however, where real politeness is of more value than where we mostly think it would be superfluous. You may say more truth, or rather speak out more plainly, to your associates, but not less courteously than you do to strangers, —*Friends in Council.*

[6772] In the family, the law of pleasing ought to extend from the highest to the lowest. You are bound to please your children, and your children are bound to please each other, and you are bound to please your servants, if you expect them to please you. Some men are pleasant in the household and nowhere else. We all know such men. They are good fathers and kind husbands. If you have seen them in their own homes, you would have thought they were almost angels; but if you have seen them in the street, in the shops, in the counting-houses, or anywhere else outside their own homes, you would have thought them almost savages. But the opposite is apt to be the case with others. When among strangers or neighbours, they endeavour to act with propriety; but when they get home they say to themselves: I have played a part long enough, and now I am going to be natural." So they sit down, and are ugly, and snappish, and blunt, and disagreeable. They lay aside those little courtesies that make the roughest floor smooth, and make the hardest things like velvet, and make life pleasant. They expend all their politeness in places where it will be profitable—where it will bring silver and gold.

[6773] Courtesy, which is not home-bred, may seem like a hot-house plant from the tropics, to be very fully developed, very luxuriant, and almost overwhelmingly pungent; but take away its artificial adjuncts, expose it to the rough weather of everyday life, and it withers away, just as a gorgeous and expensive stove plant, when banished from the conservatory and exposed to the frosty air, becomes ugly and repulsive in comparison with the commonest field flower.—*Littell, Living Age.*

V. Its Religious Aspect.

[6774] Religion doth not prescribe, nor is satisfied with such courtesy as goes no deeper than words and gestures, which sometimes is most contrary to that singleness which religion owns. These are the upper garments of malice, saluting him aloud in the morning, whom they are undermining all the day. Or sometimes, though more innocent, yet it may be troublesome merely by the vain affectation and excess of it. Even this becomes not a wise man, much less a Christian. An over study or acting of that, is a token of emptiness, and is below a solid mind: though Christians know such things, and could outdo the studiers of it, yet they, as indeed it deserves, do despise it. Nor is it that graver and wiser way of external plausible deportment, that answers fully this word; it is the outer half indeed, but the thing is a radical sweetness in the temper of the mind, that spreads itself into a man's words and actions; and this is not merely natural, a gentle, kind disposition, which is indeed a natural advantage that some have, but is spiritual, a new nature descended from heaven; and so in its original and kind far excelling the other: it supplies it, where it is not in nature, and doth not only increase it where it is, but elevates it above itself, renews it, and sets a more excellent stamp upon it. Religion is, in this, mistaken sometimes, in that men think it imprints an ungodly roughness and austerity upon the mind and carriage. It doth, indeed, bar and banish all vanity and lightness of behaviour, and all compliance and easy partaking with sin.—*Abp. Leighton.*

[6775] Religion strains, and quite breaks that point of false and injurious courtesy—to suffer thy brother's soul to run the hazard of perishing, and to share in his guiltiness, by not admonishing him after that seasonable, and prudent, and gentle manner (for that indeed should be studied), which becomes thee as a Christian, and that particularly respectful manner which becomes thy station. These things rightly

qualifying it, it doth no wrong to good manners and the courtesy here enjoined, but is truly a part of them, by due admonitions and reproofs to seek to reclaim a sinner; for it were the worst unkindness not to do it. Thou shalt not hate thy brother, thou shalt in any wise rebuke thy neighbour for his shortcomings, and not suffer sin upon him.—*Ibid.*

VI. Its Deficiency.

1 Sinful.

[6776] Discourtesy is a very common sin among Christian people, and arises from serious defects in Christian life. We speak to men harshly; we are irritable and impatient; we are domineering; we wound their feelings; we sneer at them; we make a jest of their failures and imperfections; we treat them contemptuously; we make an ostentatious use of our powers over them; we make them feel that we attach not the slightest value to their judgment; and that we have no desire to give them pleasure. Such conduct arises from the wanton disregard of the claims of every man to consideration and respect; it destroys all the lightness and pleasantness of life, and condemns those who are subjected to it, to a dull and monotonous wretchedness.—*R. W. Dale, D.D.*

2 Condemned by Christ.

[6777] Our Lord regarded certain forms of discourtesy as the sign and expression of serious moral defects. When dining with a wealthy Pharisee, the eagerness of the guests to get the most honourable seats at the table, so offended His sense of what was courteous that He censured it gravely. It might seem, that whether men saluted each other or not, was a question beneath the nature of any great religious teacher, but to Christ the withholding of a courteous salutation from men of another race and another faith was a sin. He insisted on universal courtesy—courtesy to the heathen as well as the Jew, to the sinner as well as the saint, to the publican as well as the priest—because He insisted on universal charity. To Him ungraciousness was the expression of conceit and pride.—*Ibid.*

VII. Its Social Counterfeits.

[6778] There is a certain artificial polish and commonplace veracity, acquired by perpetually mingling in the *beau-monde* which, in the commerce of the world, supplies the place of a natural suavity and good-humour, but is purchased at the expense of all original and striking traits of character. By a kind of fashionable discipline the eye is taught to brighten, the lip to smile, and the whole countenance to irradiate with semblance of friendly welcome, while the bosom is unwarmed by a single spark of genuine kindness and good-will.—*Washington Irving.*

[6779] Courtesy, which oft is sooner found in lowly sheds, with smoky rafters, than in tapestry halls and courts of princes, where it first was named.—*Milton.*

VIII. Examples of True Courtesy.

1 Divine.

[6780] Know, dearest brother, that courtesy is one of God's own properties; who sendeth His rain and His sunshine upon the just and upon the unjust, out of His great courtesy.—*St. Francis of Assisi.*

2 Apostolic.

[6781] An Italian poet says, "Where'er they be, all hearts of gentle strain still cannot choose but courtesy pursue;" and for one of the most perfect models of these lines we need but to look at the stately, chivalrous, and above all manly Paul, who so notably enforces in life and example the practice of St. Peter's precept to be not only "pitiful" but "courteous" [A. V.]—*A.M.A.W.*

3 Modern.

[6782] When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant handing it to him in a saucer, and asking him if he would have it, the Duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded the greatest armies in Europe, and had long used the throne of authority, did not despise or overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes their mothers! This is ill-bred and unchristian, and shows a coarse nature and a hard heart. In all your home talk remember "If you please." Among your playmates don't forget "If you please." To all who wait upon you and serve you, believe that "If you please" will make you better served, than all the cross or ordering words in the whole dictionary. Don't forget three little words—"If you please."

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GENTLEMANLINESS.

I. Derivation and Meaning of the Term.

[6783] The word undoubtedly comes from the Latin *gens*, meaning tribe or family. Hence all the notions that a gentleman is a man of family. Julius Hare, himself a fine illustration of his definition, says: "A gentleman should be gentle in everything, at least in everything that depends upon himself."—*T. T. Munger.*

[6784] Its primal, literal, and perpetual meaning is "a man of pure race," well bred. The so-called higher classes, being generally of purer

race than the lower, have retained the true idea, and the convictions associated with it, but are afraid to speak it out, and this from a desire to connect another meaning with it, and a false one, that of "a man living in idleness on other people's labour." The lower classes denying vigorously, and with reason, the notion that a gentleman means an idler, and rightly feeling that the more any one works, the more of a gentleman he becomes, have nevertheless got little of the good they otherwise might from the truth, because, with it, they wanted to hold a falsehood, viz., that race was of no consequence. Gentlemen have to learn, therefore, that it is no part of their privilege to live on other people's toil, that there is no degradation in that toil, and that extravagance in all its forms is degrading. And the lower orders, on the other hand, have to learn that every vicious habit and chronic disease communicates itself by descent, and that by purity of birth the entire system of the human body may be elevated, or by recklessness of birth degraded.—*Ruskin.*

[6785] Gentlemanliness is the quality of a person well born, or of a good family: in the highest sense, a man of strict integrity and honour, of self-respect and intellectual refinement, as well as of refined manners and good breeding.

II. Its Constituent Elements.

1 Negatively considered.

[6786] We must disencumber ourselves of things external merely — rank, wealth, show, power—all the mere setting of the stone. And further of things also which, though undeniably advantages and adornments, are yet not of the essence of this character, but are accidental and can be dispensed with. High breeding; liberal education; familiarity with the ways of the best society; polished behaviour; easy manners; experience of books, men, and countries; absence of shyness; these may be the cutting of the jewel, but the jewel can exist without them.—*J. R. Vernon.*

2 Positively considered.

(1) *Nobleness of mind.*

[6787] The gentleman has a heart that is ever climbing up towards what is high, and noble, and great; naturally attracted by a certain affinity with these, and naturally repelled, as by an instinct, from what is low, and mean, and little. One test of this disposition is the judgment of motives in others. Where there is an open choice, will he swoop towards carrion or soar towards the sun? The true gentleman is never a suspicious man, never a depreciator, but without effort and naturally, he is ever hopeful. —*Ibid.*

(2) *Truth.*

[6788] Inward truthfulness, outward veracity, this goes before all else in making up the gentleman. Calvert says, "A gentleman may brush his own shoes or clothes or mend or make them, or roughen his hands with the delve, or foul them with work; but he must not lie, a lie makes the connection impossible." When two persons meet, there can be no true conversation unless it is understood that each is himself. No man can long be himself who does not speak the truth. He duplicates and reduplicates himself, loses all sense of personality, and at last finally ceases to believe in himself; his memory, judgment, and even senses fail to bring him true reports. There is no girdle that will hold a man together and make him a person but the truth. And so it enters fundamentally into the highest type of personal character. Amongst those who wear the title of gentlemen, it takes precedence of all else, even kingly dignity. Charles I. said, "You have not only the word of a king, but of a gentleman." A gentleman being attuned to truth within, his voice will have the pitch of truth; the very poise of his body and sway of his members will have a certain directness born of truth.—*T. T. Munger.*

(3) *Kindness.*

[6789] "The willingness and faculty to oblige." The very phraseology of polite society is indicative of this. We begin letters with a term of endearment, and used to end them with an assurance of humble service. The gentleman exists to help; he has no other vocation. He has a spirit of universal good-will, a generous heart, an open hand. Lacking these, neither money, birth, nor sleekness can smuggle the title. And the true gentleman will not be too cautious where he bestows his favours. The economists preach against street beggars, but your Charles Lamb cannot be kept from dropping frequent pennies into their hats. He does not mind whose bundle he carries, if so he relieves some aching arm; nor how low the doorway he enters, if he can carry cheer across the threshold.—*Ibid.*

(4) *Thoughtfulness.*

[6790] This element marks much of the difference between a merely kind-hearted man and the true gentleman. Many a one would pay attentions if he only thought of them, whereas the gentleman does think.—*J. R. Vernon.*

[6791] Thoughtfulness for others, generosity, modesty, and self-respect, are the qualities which make a real gentleman or lady, as distinguished from the veneered article which commonly goes by that name.—*Huxley.*

(5) *Honour.*

[6792] A hard thing to define, but a very real thing as we see it. It is akin to truth, but is more—its aroma, its flower, its soul. A man of honour dies sooner than break its lightest trust. He may be trusted to the uttermost. He has no price. Wellington was once offered half a million for a state secret, not of any special value to the government, but the keeping of which was a matter of honour. "It appears that you are capable of keeping a secret,' he

said to the official. "Certainly," was the reply. "Then so am I," said the General, and bowed him out.—*T. T. Munger.*

(6) *Self-respect.*

[6793] A proud man cannot possibly be a true gentleman. But a gentleman has a just appreciation of himself, the very thing, indeed, which prevents pride. He will have an ideal short of which he finds himself ever falling. Still the possession of this ideal will make him respect himself, and raise him above aught undignified. Thus humble, he is not in the least cringing or abject. He is a man with a high descent and a magnificent destiny, and therefore always keeps his self-respect. This self-respect, too, prevents his being over-sensitive to slight or affront. He is in a measure αὐτάρκης, and can retire into his consciousness of worth. And being thus independent, he is not envious. While not indifferent to the opinion of others, when unjust, he finds consolation in himself—when just, he accepts it, but is never anxious in either case. Then again self-respect saves him from considering obligations a trouble. With a quiet nobility he will confer favours little or large.—*J. R. Vernon.*

[6794] The beauty of good-breeding is that it adjusts itself to all relations without effort, true to itself always, however the manner of those around it may change. Self-respect and respect for others—the sensitive consciousness poises itself in these as the compass in the ship's binnacle balances itself and maintains its true level within the two concentric rings which suspend it on their pivots.—*O. Wendell Holmes.*

(7) *Religion.*

[6795] I do not see but that the perfect gentleman must be the consistent Christian. Let me recall two or three precepts which would go far, if really kept, to make a man a gentleman, or a woman a lady. "Honour all men; be pitiful; be courteous to all; follow after love, patience, meekness; bear ye one another's burdens; be kindly affectioned one to another; in honour preferring one another; given to hospitality; rejoice with them that do rejoice, and weep with them that weep; mind not high things, but condescend to men of low estate; be not wise in your own conceits; provide things honest in the sight of all men." Take Romans xii. and xiii., with the very principle that begins them—one universal brotherhood and nobility of connection. What wealth of broad yet subtle wisdom in this one precept, "Render therefore to all their dues," &c. Then how noble is this programme, "Finally, brethren, whatsoever things are true," &c. Indeed, our ordinary littleness is traceable to our letting slip the thought of our high birth and connection. Fallen for a while from our place at court, we forget that our place there, is that of sons and princes. Christianity is the revelation to us here, of the etiquette of heaven.—*J. R. Vernon.*

III. Its Social Manifestations.

1 As regards general demeanour and intercourse.

[6796] The consideration of what position he shall receive, or what attention shall be paid to him, is never one which causes much anxiety or mortification. The little jealousies of society, and petty measuring and balancing, are things which his true dignity can afford to ignore. At the same time, the usual respect and courtesies of life are always rendered, and always exacted. Not touchy or punctilious, he will yet not treat others, nor allow himself to be treated, in a slovenly way. He never presumes, never takes the least liberty, and never puts himself in a position in which he might receive a snub. He is never over familiar with his friends, nor suffers them to be so to him. Above all things, he will most sensitively shrink from sharing other people's hospitality and afterwards making fun of them.—*Ibid.*

[6797] The gentleman never monopolizes conversation. "A civil guest," as George Herbert says, "will no more talk all than eat all the feast." He will not break into the speech of another, nor listen with ill-concealed impatience to be relieved of his own say. He will bring others out, and so far from being like Rogers, who made ill-natured speeches to attract attention, he can be a listener even on subjects on which he is competent to speak. But when he does speak, he is calm and courteous in argument, self-restrained, patient, and open to conviction, and does not after dinner avail himself of the absence of the ladies to run into coarseness. Again, he is always truthful and sincere, and therefore will not agree from mere complaisance, and will condemn a fault without, however, being blunt and rude. He is never a humbug, yet when he truthfully can he prefers to say pleasant things. Nor is he curious. If something of confusion reveal that a slip has been made, rather than pry into the secret that the unguarded word has partially uncovered, he will turn the conversation. He is consequently above gossip, and not the man to whom you would safely bring a petty tale.—*Ibid.*

2 As regards conduct towards superiors.

[6798] The gentleman avoids both over-deference and that slight inclination to an over-independent manner which is weakness "standing on its guard." He is at ease. He does not allow his sense of what is due to others to rob him of his consciousness of what is due to himself. But there are many who could do a kindness to the poor without a thought of their own dignity, and yet shrink from going out of their way to show an attention to the great for fear of misrepresentation. But the true gentleman is never ruled by appearances, and has the courage, if necessary, to do what appears to be ungentlemanly.—*Ibid.*

[6799] The true gentleman, in his conduct

towards superiors, draws a safe line between an overplus of self-assertion on the one hand, and superfluous self-oblivion, or mock humility, on the other, and, avoiding two extremes, equally objectionable, is neither obtrusively forward nor servilely cringing.—*A. M. A. W.*

3 As regards conduct towards inferiors.

[6800] The gentleman will be courteous and without condescension. I do not say that he will refrain from entering a cottage with his hat on, or without knocking, nor that he will shun a prying glance when passing the window, because these are coarsenesses of which he cannot be guilty; but he will remember that the poor man's house is that poor man's own. Nor will he take advantage of his position and that necessity which fetters the tongue of the poor, to make his visits intrusions, nor to speak to the poor as he would not be allowed to speak to the rich.—*J. R. Vernon.*

4 As regards conduct towards enemies.

[6801] His enemies will always be those who have injured him or taken a dislike to him; there will be none whom he has injured, or with whom he has quarrelled, at least wittingly, without having offered reparation. He may, however, cause offence by his firmness and by his fearlessness and candour. He may have to rebuke and reprove, and so make enemies. But he never speaks against them; he never details the grievance, nor even alludes to it unless obliged, and then with dislike, and always with the utmost fairness. That he would never injure his enemy, is of course: spite is utterly foreign to his character. On the other hand, he will be ready to forgive, and from the heart. He can afford to offer his hand and be refused, and to bow in spite of being continually cut. He will never send, and, if his sense be fine, never *read* anonymous letters.—*Ibid.*

IV. Its Domestic Manifestations.

[6802] The gentleman does not drop any of those attentions and courtesies to wife, sister, father, and mother, which he is in the habit of paying to other ladies and gentlemen in society. He is not brusque to any lady because she has the misfortune to be his wife or his sister. Compare the lover with the husband in many instances.—*Ibid.*

V. Its Examples.

[6803] St. Paul is the ideal of the perfect gentleman. Witness his delicacy and tact, seen pre-eminently in advice and reproof: "I praise you not" is his euphemism for "I blame you." "I *partly* believe it," he says, when told of the divisions among his children. Mark his delicate tact with Felix, Festus, and Agrippa. Note his dignity and sweetness in receiving the gift from the Philippian church, the grace with which he rejoices that "your care of me had flourished again." Then the anxious guarding against hurting their feelings, also the hopefulness for them: "Wherein ye were also careful, but ye lacked opportunity." Let any one curious in these points read Phil. iv. 10–21. The passage is full of the subtle touches of character. What a pity that our translation has missed the gentlemanly tact most where he headed his address to the refined Athenians with clumsy, offensive words, whereas what he said was, "I perceive (as a ground to go upon) that ye are deeply reverential."—*Ibid.*

VI. Its Counterfeits.

1 Dandyism.

[6804] Touching dandies, let us consider with some scientific strictness what a dandy specially is. A dandy is a clothes-wearing man—a man whose trade, office, and existence consist in the wearing of clothes. Every faculty of his soul, spirit, purse, and person is heroically consecrated to this one object—the wearing of clothes wisely and well; so that as others dress to live, he lives to dress.—*Carlyle.*

[6805] A peacock is never so happy in spreading his tail, as when he can strut in the sunlight of an absorbing admiration, and *feel* the grandeur of those gorgeous plumes with which he is bedecked. This is rather significant of his innate character, which may be, negatively, described as quite the reverse of modest, unpretentious, and natural gentility.—*A. M. A. W.*

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URBANITY.

I. The Origin and Meaning of the Term.

[6806] Urbanity is from the Latin, *urbs*, a city, and was anciently used to describe that polished refinement of manner, which from culture and contact with civilized surroundings characterized the inhabitants of a town, in contrast with rusticity (*rus*, the country), which denoted the rough, coarse, awkward deportment of the peasant. The line of demarcation between the townsman and the countryman in language, accent, and manner still exists, although, through the more frequent intercourse of the different orders of society, and the wider diffusion of Christian and civilizing influences, it is not so sharply marked and seen as of yore.—*J. W. B.*

II. Its Evolution and Culture.

[6807] The fundamental law of manners is *from without*, but upon the whole, and for the most of us, it is better there should be a code of social rules well understood and carefully observed. There are many things that help to make life easy and agreeable, that are not taught

by intuition. Nor could we live together in mutual convenience, unless we agreed upon certain arbitrary rules as to daily intercourse. If it is well to have these common habits and interchanges, it is well to have them in the best form, even to punctiliousness. Nevertheless, if one is centrally true, kind, honourable, delicate, and considerate, he will almost without fail have manners that will take him into any circle where culture and taste prevail over folly.—*T. T. Munger.*

[6808] Dr. Bushnell, forty years ago, said that emigration tended to barbarism. We Americans are a nation of emigrants; the greater part of us, for two hundred years, have lived in the woods, and the shadows of primeval forests still overhang us. There must be more intelligence, more culture, a more evenly distributed wealth, a denser population, and a fuller realization of our national idea, which is also the Christian idea, before we can claim to be a well-bred people.—*Ibid.*

III. Its Advantages.

[6809] The manners of society are extremely convenient. In all matters of dress, of care of the person, of carriage, of command of the features and voice and eyes, and of what are called the ways of good society, it is of great use to be well informed. They will not take you one step on the way, but they will smooth it, and the lack of them may block it altogether. Manners are irresistible. If you meet the king he will recognize you as a brother. They are a defence against insult. All doors fly open when he who wears them approaches.—*Ibid.*

IV. Portrait of the Urbane Man.

[6810] He is never unduly familiar; takes no liberties; is chary of questions; is neither artificial nor affected; is as little obtrusive on the mind or feelings of others as on their persons; bears himself tenderly towards the weak and unprotected; is not arrogant; cannot be supercilious; can be self-denying without struggle; is not vain of his advantages, either extrinsic or personal; habitually subordinates his lower to his higher self; is, in his best condition, electric with truth, and buoyant with veracity.—*Calvert.*

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RESPECT.

[Fr. *respecter*, from Lat. *respicio*, to look back. To look back upon, to look at, to view or consider with a degree of reverence warranted by the position or worth of the object.]

I. Respect as regards Others.

1 By what excited, and to whom due.

(1) *It is excited by Christian sentiment, and is due to the Christian brotherhood.*

[6811] A distinct effect of Christianity in the civil order of the world is mutual respect—the respect of inferiors for the superior, of the subject for authority, of authority for the subject, of the higher for the lower, of equal for equal, and of all men for those around and below them; because all alike bear the image of Jesus Christ; because all alike were redeemed in the blood of the same Saviour; because all alike were the temples of the Holy Ghost.—*Cardinal Manning.*

(2) *It is excited by moral worth and is due to the great and good.*

[6812] Respect, in its purity, addresses itself to the moral nature; for the respect paid to great intellect, strength, or beauty, is not so much rendered as extorted, or, as we say, commanded. The respect men claim is due to their place, and every place of standing has it; but the proper incense is offered to something more intimately our own than any attribute or quality. There is around every man, who has not lost himself, a certain atmosphere that keeps him separate and distinct—a something that repels close contact, and which every mind of delicacy is careful not to infringe, owing to a magic line which must not be stepped over, some shadow of that divinity that hedges kings.—*Essays on Social Subjects.*

II. Respect as regards Self.

1 Its true nature.

[6813] The truest self-respect lies, not in exacting honour that is undeserved, but in striving in attaining that worth which receives honour and observance as its rightful due.—*H. Edwards.*

2 Its supreme value.

[6814] It is the noblest garment with which a man may clothe himself—the most elevating feeling with which the mind can be inspired. Carried into daily life, this sentiment will be found to be at the root of all the virtues—cleanliness, sobriety, chastity, morality, and religion. "The pious and just honouring of ourselves," says Milton, "may be thought the radical moisture and fountain-head from whence every laudable and worthy enterprise issues forth." To think meanly of one's self is to sink in one's own estimation, as well as in the estimation of others. And as the thoughts are, so will the acts be. A man cannot live a high life who grovels in a moral sewer of his own thoughts. He cannot aspire if he looks down; if he will rise he must look up.—*Smiles.*

3 Its characteristics.

(1) *Unrestrictedness.*

[6815] The very humblest may be sustained by the proper indulgence of this feeling; and

poverty itself may be lifted and lighted up by self-respect. It is truly a noble sight to see a poor man hold himself upright amidst all his temptations, and refuse to demean himself by low actions.—*Ibid.*

(2) *Humility.*

[6816] Self-respect is neither vanity nor pride. Vanity is the fetid fungus of empty brains and selfish hearts. It cares not for merit, but only for the admiration of other men. Pride is a false estimate of one's self. "It lives," says Oswald Dykes, "on the petty pre-eminences which here for a little lift one mortal an inch or two higher than another, an extra handful of gold, a better education, a longer pedigree, a title, a serener and less tempted life," or official distinctions. But pride dies where "self-respect is born," since self-respect teaches one to rightly estimate one's self; to look on the inherent value of one's immortal nature, on the soul's immeasurable capacities, intellectual and moral, and on its relations to its Creator and Redeemer. It does not value itself on the magnitude of its merits, but because of its delightful and honourable relations to the Lord of the universe. It places its possessor in the balances of the sanctuary, weighing himself, not by weights of human invention, but by those which bear the stamp of the court of heaven. And such self-respect is near akin to humility, since it perceives then no man's worth is self-derived, but is all the gift of Him whose name is Love.

(3) *Just pride.*

[6817] There is a certain noble pride through which merits shine brighter than through modesty.—*Richter.*

III. The Pleasures Respect confers.

1 Social.

[6818] That society is most pleasant in which the persons composing it habitually display a cheerful respect for one another.—*Goethe.*

2 Personal.

[6819] Respect is to the person beloved what the enchasing is to the gem—it shows the value set upon it.

IV. Its Culture.

1 It is not a natural grace, and needs educational development.

(1) *As regards the respect due to others.*

[6820] There are a thousand things that belong to the *ménage* of childhood that the child, in the nature of things, does not like to do. All children are born Quakers. Before they have been taught to do otherwise, they say "Yes" and "No," and never "Sir" nor "Ma'am;" and they do not like to do it. They do not reverence age naturally; but they must be taught to do it.—*H. W. Beecher.*

(2) *As regards the obtaining and conservation of the respect due to ourselves.*

[6821] Not only study that those with whom you live should habitually respect you, but cultivate such manners as will secure the respect of persons with whom you occasionally converse. Keep up the habit of being respected, and do not attempt to be more amusing and agreeable than is consistent with the preservation of respect.—*Sydney Smith.*

[6822] The true quality of respect, is to be seen and felt only in private life, and all its delicacies develope themselves in the closer intimacies and subtler relations of man with man. All people can be respectful and ceremonious, but the respect we value is that which keeps pace with intimacy, and prevents any degree of familiarity from degenerating even for a moment into the proverbial contempt.—*Essays on Social Subjects.*

V. Its Deficiency.

[6823] The reason why the tone of mind of the majority of people is so low, and the world so full of evil tongues and rash judgments, is their want of respect for others and themselves.

[6824] A discipline of conduct and bearing is in practice a discipline of character and mind. When boys called their fathers "Sir" and their mothers "Madam," and when they waited to be asked before they dared to sit in the presence of their elders, men were better than they are now, when youths and even children do not scruple to treat their parents and guardians as equals, and, unless kept constantly at arm's length, are sure to indulge in unseemly familiarity. The decadence of manners is a most important distinguishing mark of the age, and among the many forms of mischief which result from the demoralization going on in our social life, in consequence of the neglect of proper discipline, is to be noted an absence of respect.—*H. W. Beecher.*

[6825] The respectable man is worthy of respect. But he who has no respect for others manifests those qualities which, in spite of the sterling virtues which may be behind, will infallibly secure disrespect. And he, too, who does not respect himself usually does not, because there is nothing to respect, and he must not complain if others withhold from him what he fails to regard as his due.

[6826] Teach a man to think meanly and contemptibly of himself, to cast off all sense of character, and all consciousness of a superior nature, and moral persuasion can no more act upon such a man than if he were dead.—*R. Jameson.*

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REVERENCE.

[Fr. *révérence*, from Lat. *revereor*, to feel awe of, to fear. Regard arising from fear mingled with affection and esteem.]

I. Its Religious Aspect.

1 Definition and nature.

[6827] Reverence is respect or regard in its deepest form, associated with religious feeling or sacredness.

[6828] Reverence in a reasonable creature is his conscious bowing of himself before One whom he knows to be worthy of such adoration from him, and whose presence and works he sees ever around and within himself; so that to such an one all is from God and all is leading up to God.—*Bp. Wilberforce.*

[6829] Rather let my head stoop to the block than these knees bow to any save to the God of heaven.—*Shakespeare.*

[6830] Reverence is fear tempered by love. In the Old Testament, the fear predominated, in the New Testament, the love; but the sentiment of reverence pervades all religion on earth and in heaven. Whether as sacred dread or loving fear, it abideth always.—*W. B. Pope, D.D.*

[6831] True reverence for God includes both fear and love: fear, to keep Him in our eye; love, to enthrone Him in the heart: fear, to avoid what may offend; love, to yield a prompt and willing service: fear, to regard God as a witness and judge; love, to cleave to Him as to a friend and father: fear, to render us watchful and circumspect; love, to make us active and resolute: love, to keep fear from being servile or distrustful; fear, to keep love from being forward or secure; and both springing from one root, a living faith in the infinite and ever-living God.—*D. Moore.*

[6832] Reverence is but another word for religion, which binds men to each other and all to God.—*Smiles.*

[6833] Reverence is the supreme and eternal duty and grace of the created spirit. It is both the source and the issue of all godliness. As the spirit formed by religion, it is universal in its influence. It extends to all Divine things as well as to God Himself: to His word, His ordinances, to His created temple of the world, and to all that is His; in His presence more particularly it is awe.—*W. B. Pope, D.D.*

2 Its basis and inspiration.

[6834] If there is One by whom and in whom alone I live; to whom my whole consciousness lies open; whose power and love throb alike in every pulse of light from the far off stars, and in every beat of my own heart; to whom there is no far nor near, no great nor small; to whom my least needs are known and my least desires precious; who is to me more than I can comprehend in the dearest names of human love, and is no less the tender and compassionate Father of myriads upon myriads in every realm of the universe—to feel all this is to worship and adore, and to say in profoundest reverence, "Hallowed be Thy Name."—*A. P. Peabody.*

3 Its outward expression.

(1) *Reasonable and requisite.*

[6835] God is Lord of my body also: and therefore challengeth as well reverent gesture as inward devotion. I will ever, in my prayers, either stand, as a servant, before my Master; or kneel, as a subject, to my Prince.—*Bp. Hall.*

(2) *Pleasing and admirable.*

[6836] I like to hear one pronounce the name of God with a subdued awe, and to see the cast of thought overspread the features when eternal things are named. I like to see a delicate and quiet handling of sacred truths—as you speak the name of your mother in heaven. I might say that this is the way a gentleman bears himself toward religion, but I would rather have you feel that it is the treatment due to the majesty of the subject.—*T. T. Munger.*

[6837] When Newton and Bossuet uncovered their heads in all simplicity, pronouncing the Name of God, they were perhaps more truly worthy of admiration than when the first was weighing those worlds, the dust of which the latter taught man to despise.—*Chateaubriand.*

4 Need of its culture.

(1) *The subject viewed generally.*

[6838] Reverence might be deemed at once a necessity, a duty, and a privilege. A *necessity*—for, did not observation teach the contrary, it would seem to be impossible to believe in the existence of a Being at once infinite and perfect, without the most lowly attitude of the soul in His felt presence; a *duty*—for if duty denotes that which is due, nothing else than this prostration of spirit can be due to the Being of boundless power and universal providence; a *privilege*—for the mind is never so truly great as when it owns a greatness beyond its measure: the soul is never so large and lofty as when its conceptions more than fill, crowd, stretch, exceed, transcend it. Yet in our time men forego this privilege, spurn this duty, sink below while they imagine themselves rising above this necessity.—*A. P. Peabody.*

[6839] The voices of the Bible all tell us that we should approach what is "dark with excess of brightness" in a meek and lowly spirit. When we speculate on the nature of God, as a naturalist would on an interesting question in science, we are subjecting our spirits to a process which unfits us for the reception of the light we seek. "The meek shall He guide in judgment, the meek shall He teach His way." "The secret of the Lord is with them that fear Him, and He will show them His covenant." We must turn with humility the leaves of the

Divine Book, saying, "Open thou mine eyes that I may behold wondrous things out of thy law." And remember that while man may manifest man, God alone can manifest God. There is ground in the spaces of thought which "angels fear to tread," and on which surely our spirits should light with softest fall and fondest reverence.—*Charles Stanford, D.D.*

(2) *As a duty.*

a. Even toward the misguided and superstitious.

[6840] If you have wit to scatter broadly, withhold it from religion. No sound nature ever makes a mock of it. Your true-hearted, fine-grained man puts off his shoes at the door of a mosque as devoutly as any Moslem; he treads the aisles of a cathedral as softly as any Romanist; he despises no incense; he sneers at no idol. I know how common it is, and how much there is to provoke it, in the humanly weak forms of worship and eccentricities of belief; still the most deluded enthusiast under heaven ranks higher than one who scoffs at him.—*T. T. Munger.*

(3) *As a privilege.*

a. Even when erroneous.

[6841] The joy of worship, the delight of admiration, is in itself so excellent and noble a thing that even error cannot make it unvenerable or unprofitable; no one need repent of reverence, though he find flaws or cavities in his idol; it has done him good to worship, though there were no Godhead behind the shrine.—*A. C. Swinburne.*

5 Its benefits.

(1) *The apprehension of God as revealed.*

[6842] It leads us to receive humbly, as a blessed gift from His bounty, the intimations He has given as concerning Himself; and so we do not bow before some abstract idea of power which we have framed for ourselves, or admitted into our system as a philosophical necessity, but before the Personal God as He has declared Himself to us—before the Father, the Son, and the Holy Ghost; the Creator, the Redeemer, the Sanctifier; the eternal Trinity, the everlasting One.—*Bp. Wilberforce.*

(2) *The cheerful acceptance of God's will.*

[6843] It makes us see the blessedness of doing His will, and so it leads us to submit meekly to His dispensations; to accept the life which He has given us as a charge, to seek to use it for Him in His strength and under His influences. Thus it fills for us the sky above us and the earth around us with His presence, and makes us believe humbly and expect certainly the communication of His gifts in our use of every particular of that wonderful system of provisions for our inner spiritual life which He has spread around us in His church.—*Ibid.*

(3) *The adjustment of our relations.*

a. With those above us.

[6844] It sets us in our right place towards the other beings He has placed in the populous creation around us. We can think of those whom we believe to be far above us in majesty and might, without being terrified by idle fears as to their imagined presence with us, because we know that those sons of power are subject even as we are to our Father's rule, and are evermore doing His will, either from the blessed choice of a holy nature, or under the constraining hand of an over-mastering power; and under the shadow of that will, which embraces equally in its universal counsels the greatest and the least, we feel that we are altogether safe.—*Ibid.*

b. With those around and beneath us.

[6845] The least of these, as much as the greatest, is His work. This gives to life in all its actings its mysterious significance and inestimable value in the sight of every redeemed man; so that even in those lower creatures around us, there is that which forbids our wanton abuse of them; whilst to those around us in whom, with ourselves, is the full mystery of a reasonable and redeemed life, and to all our intercourse with them, the perception of our and their relation to God gives an almost awful importance. It is no longer its accident of external greatness for which we esteem them, it is for that living humanity within them which God created, which Christ bore and redeemed, and which has before it such infinite issues. Thus all bonds, and relationships—sonship, and friendship, and marriage, and all the laws of the family—are instinct with a new glory; they can be handled reverently, as by men submitting themselves one to another in the fear of God.—*Ibid.*

(4) *Preservation against superstition.*

[6846] Reverence instead of being a lower degree of superstition, or tending to weaken the mind with its first approaches, is its opposite, and the only real safeguard against its inroads. It is the irreverent and unbelieving who, as if by some deep law of compensating justice, are prone to superstition. Instead of being, as the redeemed man constantly is, under an all-pervading law of fatherly government, in obedience to which he is guided into all truth, he is groping his way amidst the disconnected hints of a confounding, self-contradicting enigma. Let him assert his fancied liberty as loudly as he will, he is, and he oftens feels himself to be, bound and fettered. Strange powers he cannot measure or grapple will overwhelm him with their might, strong hands out of the darkness buffet him, and he grows by degrees to deprecate what he cannot resist, and to tremble before that in which he does not believe. But to fear God, is to possess the one talisman against all idle terrors in God's world; for he who with filial reverence fears Him, has no other fear. Reverence for Christ the Redeemer, and for life because He has redeemed it, is the very secret of the calmest courage—*Ibid.*

5 Opposing influences.

(1) *Material pleasures.*

[6847] There are many powerful influences at work which are hostile to its development. Life is lived easily: cheap gratifications, within the reach of almost all of us, abound everywhere. Our modes of living are strongly flavoured with material comforts and physical pleasures; and all this tends to the softening of the spirit, and making it averse to the high communings in the midst of which reverence is bred. The valley is so pleasant, its air so soft, its flowers so many, its verdure so enticing, that few will adventure to climb the mountain side and brace their nerves in its sharper airs.—*Bp. Wilberforce.*

(2) *Unrestrained liberty.*

[6848] There is a large and early won freedom from restraint. This is marked everywhere; in family life, in the rules by which our schools, our universities, our masterships and apprenticeships, are administered. The young are taught to assert soon and fiercely their independence, and thus a spirit is engendered before which reverence dies.—*Ibid.*

(3) *Speculation.*

[6849] Entirely separate from the deep and therefore humbling studies of the true philosopher, there is much curious gazing, for mere amusement or vanity, into all matters of mystery; much turning aside rather idly to see every strange sight; much questioning of everything—in history, in politics, in science, in morals, and in religion. Hence the decay of reverence in this age.—*Ibid.*

(4) *Publicity.*

[6850] There is an extraordinary publicity as to everything. The world is all light; there is scarcely any shade. The old glades which might shelter wonderful things, are all destroyed; the mists which invested them with greatness have melted into hard, cold clearness. It is an age in which, to a degree unknown before, old prejudices are worn out, old errors have been exploded, old modes of thought superseded; in which the mind of man has been taught to be bold, self-reliant, self-asserting, and aspiring to entire freedom from every external bond.—*Ibid.*

(5) *Religious cant.*

[6851] There are not a few persons who think that they exalt the Saviour by calling Him "dear Jesus," "sweet Jesus," and so on. The sacred writers never did this. They called Him Jesus, Master, Christ, Saviour, and Lord, and did not apply to Him the verbal endearments of lovers and sentimental friends. These are not small matters. Religious cant, slang, and vulgarity hinder the diffusion of Christian truth, and should be avoided by all who desire to multiply converts to Christ.

7 The means of its promotion.

(1) *Watchfulness against irreverence.*

[6852] All that professedly robs life of its mystery promotes irreverence, so does all that robs revelation of its awfulness. Beware, then, of neglecting the sacred relations of family life; of disrespect to elders; of the jest which trusts for its point to some scriptural allusion; of negligence in prayer, or inattention to it; of any careless handling of any sacred ordinance. All these prepare the way for hard, sceptical, or derisive modes of dealing with holy things. —*Bp. Wilberforce.*

(2) *Fidelity to duty.*

[6853] In this, and not in adopting any external forms of reverence, or even by striving to reason ourselves into it, must our care be exercised. Common life is full of every element of discipline we need, if we will but be faithful in so using it. Submission to the great Father may be learned by our yielding for His sake a prompt obedience to those He has set over us. By such common means as a ready acquiescence with what is prescribed in the family life around us; by self-denying kindliness to those who are above us and beneath us; by a high-principled submission to authority; by a careful observance of the outskirts of obedience and respect. Obedience for Christ's sake in the daily trials of life to rules which we dislike, is a wonderful training for the spirit.—*Ibid.*

(3) *Faith.*

[6854] Receiving God's word as God's word: striving to do it: striving to overcome temptations to doubt, not by crushing them out, but by turning them into occasions of prayer and of adoration—these efforts, and such as these, will keep us in an irreverent age from the great loss [evil] of irreverence.—*Ibid.*

(4) *Prayer.*

[6855] We must pray for reverence as the gift of God; for such prayer not only draws down a certain answer, but even by its own action tends to put our spirits into a frame of reverence. As we meditate on the love of God in Christ, and as we seek to commune with Him as our portion in Christ; as we dwell upon Him as the high and lofty One that inhabiteth eternity, who humbleth Himself and visits with His love the soul that waits upon Him—all the broken lights of this distempered world gather themselves one by one up into the clear shining of His manifested presence, and out of the burning bush of a rapt devotion, the voice of the Lord speaks to the soul of His servant, and he hides his face in reverential approach, with a holy fear of looking upon God. And from such communings the servant of the Lord goes forth to serve his generation with a calm, trusting, and reverential spirit, of which all the troubles of the outer world cannot rob him.—*Ibid.*

(5) *Parental example.*

[6856] The highest I knew on earth (my mother), I saw bowed down with awe unspeakable before a Higher in heaven: such things, especially in infancy, reach inwards to the very

core of your being; mysteriously does a Holy of Holies build itself with visibility in the mysterious deeps; and reverence, the divinest in man, springs forth undying from its mean envelopment of fear. Wouldst thou rather be a peasant's son that knew, were it never so rudely, that there was a God in heaven and in man: or a duke's son that knew there were two and thirty quarters in the family coach.—*Carlyle.*

8 The blessedness it confers.

(1) *Present.*

[6857] Here, in keeping the tender freshness of the soul quick and lively; in preserving the sweet flower of domestic peace and family affection from the hand of the spoiler; in providing the blessed but delicate power of apprehending truth by the ready intuitions of a devout mind, from the blearing, dimming tendencies to unbelief; in making mysteries easy and the spiritual world near; in spreading the cloud of witnesses around us; in bringing close to us the presence of our blessed Lord, and making intimate communion with Him possible and habitual to us.—*Bp. Wilberforce.*

(2) ***Future.***

[6858] Blessed above all is it in its bearings on what shall be hereafter. For what is that hiding of the face before our God here, but the beginning and the promise of the adoration of eternity? What but the mighty assurance that through His mighty grace we too shall be lifted up, until upon the sea of glass mingled with fire, with all the perfected, amidst cherubim and seraphim, we bow before Him our whole redeemed being in the song of triumphant reverence, "Holy, Holy, Holy; Lord God Almighty."—*Ibid.*

II. Human and Social Aspect.

1 Its nature.

[6859] Reverence is a word by itself. It has no synonym. It is not respect—it is not regard—it is not fear—it is not honour. Awe, perhaps is nearest to it—yet not equivalent. We define it as a sense of superiority, not accidental but essential. We feel reverence only for the sacred—for that which is, or has touched, the Divine.—*Dean Vaughan.*

2 Its requirements.

(1) *In the reverent.*

[6860] Truth is the basis, as it is the object, of reverence, not less than of every other virtue. Reverence prostrates herself before a greatness the reality of which is obvious to her; but she would cease to be reverence if she could exaggerate the greatness which provokes her homage, not less surely than if she could depreciate or deny it. The sentiment which, in contemplating its object, abandons the guidance of fact for that of imagination, is disloyal to that honesty of purpose which is of the essence of reverence; and it is certain at last to subserve the purposes of the scorner and the spoiler.—*Canon Liddon.*

(2) *In the objects of reverence.*

[6861] It would be inaccurate language, or else unworthy feeling, to apply reverence to wealth, or rank, or power. If we reverence the possessor of one of these, it must be for something (real or supposed) over and above this possession. There are indeed three qualities, or three characteristics, still human, to which we might, with no abuse of terms, apply it—age, royalty, genius; yet even its application to these, gives the hint of its distinctiveness; it is because in each of these, to minds rightly constituted, there is a touch of sacredness, of sanctity, almost of divinity; and therefore, where it would be vulgar and grovelling to reverence the adventitious advantages of title or property, it is not mean, it is rather noble and lofty, to recognize here a superiority not of station but of kind.

Reverence, in the sense of something or some one essentially (not accidentally) above us, is due to *Old Age.* That stands above us in the two incommunicable sanctities of an ampler experience and a nearer heaven. *Royalty* stands above us, if not always in the personal qualities of the ruler, yet in theory, itself well-nigh instinctive, of a Divine commission and a theocratic representation. *Genius* stands above us in the possession of an original, originating intuition—a thought put into the heart, and an idea which is to be a voice to mankind. On these accounts we place them where we place only the sacred, and suffer respect, in these rare exceptional cases, to pass into awe, into veneration, into reverence.—*Dean Vaughan.*

[6862] Reverence is due to what is pure and bright in your own youth; to what is true and tried in the age of others; to all that is gracious among the living, great among the dead, and marvellous in the powers that cannot die.—*Ruskin.*

3 Its indispensableness.

(1) *To true manhood.*

[6863] There is one thing no one brings with him into the world, and it is a thing on which everything else depends; that thing by means of which every man that is born into the world becomes truly manly. This thing is reverence.—*Goethe.*

(2) *To the well-being of the world.*

[6864] Reverence is alike indispensable to the happiness of individuals, of families, and of nations. Without it there can be no trust, no faith, no confidence in either man or God—neither social peace nor social progress.—*Smiles.*

4 Its value.

[6865] Reverence is the highest feeling that man's nature is capable of, the crown of his

whole moral manhood, and precious, like fine gold, were it in the rudest forms.

[6866] It is the noblest-hearted who feel most the pleasure, the joy, the strength of reverence: of having some one whom they can look up to and admire, some one whom they can revere and adore.—*C. Kingsley.*

5 Its excess.

(1) *Less objectionable than arrogant contempt.*

[6867] Like everything else, it will go to excess, and engender knee-worship, and hat-reverence, and every form of sycophancy. But laugh not these things to scorn; they are of a better part than arrogancy and slanderous contempt of a superior; they are good plants run to seed, which nevertheless came out of a good bed.—*Edward Irving.*

III. Reverence and Irreverence contrasted.

[6868] Irreverence is the beginning of pride, pride the parent of cruelty, and cruelty of all destructiveness; while, on the other hand, reverence of a superior in place, in person, in mind, in honour, and in dignity, is the beginning of meekness, of humility, of docility, and of every gracious disposition.—*Ibid.*

58

DEFERENCE.

I. Definition.

[6869] Deference is submission of judgment to the opinion or judgment of another; giving way to the will of another, out of respect to superior wisdom and authority.

Deference is honest regard for what is felt to be deserving of our loyalty.

II. To whom, and from whom, due.

[6870] (1) *To persons in authority by those over whom they rule*, whether in the home (children to parents), in the church (flock to pastors), in the State (subjects to rulers), in the school (pupils to teachers), &c. This obligation is grounded in the nature of things, and is recognized and enforced in Scripture. In these spheres it is a right claimed, and a virtue exercised, and is not a mere matter of etiquette.

[6871] (2) *To the wise and learned from persons in need of guidance and instruction.* Men who by long study have attained the rank of scientists, philosophers, or theologians, are entitled to deference from those who have only been able to give those subjects a scanty attention. To yield such deference is the dictate of common sense.

[6872] (3) *To the experienced from the inexperienced.* Travellers have a right to demand this when advising the untravelled. So have the aged, who have advanced a considerable distance on the journey of life, from those who are only just entering upon it. So has the ripe Christian from the immature. Deference here is reasonable and safe.

[6873] (4) *To leaders from the rank and file.* Leaders of society, of schools of thought, and party leaders have a right to expect this. For followers to withhold it, would throw things into confusion.

III. Its Manifestations.

1 In matters of judgment.

(1) *By suspension.*

[6874] When an opinion averse to our own is expressed by an acknowledged authority, it is due to that authority that our own judgment should remain in abeyance till we have opportunity for further investigation. This is the fundamental necessity of all learning.

(2) *By submission.*

[6875] When the judgment pronounced is found to be beyond question, then it becomes a duty to assent to it. When a child is told that the earth revolves round the sun, suspension of opinion is required; when the youth has found it out by study, submission.

(3) *By respectful independence.*

[6876] When a doctrine is advanced by a cultured thinker which, according to the best judgment of his hearer or reader, is not proved or untrue, the latter is entitled to assume a neutral or even hostile attitude. But it is due to the thinker that respect be given to his position and his parts.

2 In matters of conduct.

(1) *By obedience to authorities.*

[6877] When a parent commands, parliament legislates, or the magistrate decides, to defer is to obey.

(2) *By reverence for age.*

[6878] A deferential man will not lightly contradict one by many years his senior, and will think twice before he says or does anything contrary to such an one's expressed wish.

(3) *By politeness in society.*

[6879] Good manners, in the presence of ladies, or persons of rank; disobliging self to oblige others; repression of feeling where its expression would give offence; leaving a word unsaid the saying of which would give offence or pain, are all but so many acts of deference.

IV. The Dangers to which it is exposed.

(1) *To the danger of servility.*

[6880] Deference is only a virtue when exercised for a virtuous object and in a virtuous way. When a man deliberately surrenders his judgment to a wrong opinion, or conforms to a custom against his conscience, merely for the

purpose of pleasing others, his deference becomes servility. To guard against this, he must keep a clear head and a clean heart. There are limits to the authority which position, wisdom, or experience give, and it is due to a man himself that he should not suffer these limits to be overpassed so as to touch upon either his manhood or his Christianity.

(2) *To the consequent danger of contempt.*

[6881] The obsequious man may be used, but never respected. As long as they are of use, their homage is respected by interested persons. When no longer of use, they are allowed to sink dishonoured out of sight. True deference is that which is consistent with self-respect, and which commands the deference of others.—*J. W. B.*

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ADMIRATION.

[Lat. *admiror*, from *ad* and *miror*, to wonder at. Wonder mingled with pleasing emotions.]

I. Its Objective Aspect.

1 Its nature negatively considered.

(1) *Not vague unregulated wonder.*

[6882] The qualities in nature and man, which may be described by the word admirable, extort a sort of homage from all. No man can gaze upon a magnificent landscape, or inspect some wondrous work of art, without being sensibly affected. But how different is the impression on the clown from that produced on the man of taste! The former will behold with stupid astonishment, or indulge in a series of meaningless exclamations; the latter will be silent and render the reverence of a cultured mind. Or take again a royal pageant. The clown will boisterously applaud the magnificent manifestations; the thoughtful spectator will bow before the invisible majesty. Or further, in the case of munificent benefactions, or heroic deeds, the many will praise the money given, or the results achieved; the few will esteem and venerate the principle in the man. Herein lies the distinction between amazement and admiration.—*J. W. B.*

(2) *Not adoration.*

[6883] The common-sense and judgment of men refuses to regard admiration as an embryo form of adoration, or as other than a fundamentally distinct species of spiritual activity. Adoration may be an intensified reverence, but it is certainly not an intensified admiration. The difference between admiration and adoration is observable in the difference of their respective objects; and that difference is immeasurable. For, speaking strictly, we admire the finite; we adore the Infinite.—*Canon Liddon.*

2 Its nature positively considered.

(1) *An intelligent judgment according to an ideal.*

[6884] It involves a judgment; it is a form of criticism. And since it is a criticism, it consists in our internally referring the object which we admire to a criterion. That criterion is an ideal of our own, and the act by which we compare the admired object with the ideal is our own act. We may have borrowed the ideal from another; and we do not for a moment suppose that we ourselves could give it perfect expression, or even could produce a rival to the object which commands our critical admiration. Yet, after all, the ideal is before us; it is, by right of possession, our own. We take credit to ourselves for possessing it, and for comparing the object before us with it; nay, we identify ourselves more or less with this ideal when we compare it with the object before us. When you, my brethren, express your admiration of a good painting, you do not mean to assert that you yourselves could have painted it. But you do imply that you have before your mind an ideal of what a good painting should be, and that you are able to form an opinion as to the correspondence of a particular work of art with that ideal. Thus it is that, whether justifiably or not, your admiration of the painting has the double character of self-appreciation and of patronage.—*Ibid.*

[6885] There is a long and wearisome step between admiration and imitation.—*Richter.*

[6886] To cultivate sympathy you must be among living creatures, and thinking about them; and to cultivate admiration, you must be among beautiful things, and looking at them. —*Ruskin.*

(2) *Love and gratitude for unusual excellences.*

[6887] In regard to unusual excellences, recognition becomes admiration. But only for moral excellences can we in admiration also feel love. True, indeed, we can wonder at great talents, as we must maintain in general that no man whom God Himself has distinguished can be indifferent to us; but we simply cannot feel love to mere talents and mental gifts purely as such. In respect to the men from whom we have received, whether immediately or mediately, what served to rejoice and in any way to advance us, our recognition rises to thankfulness, to personal acknowledgment for what has been received, and to the necessity to prove our acknowledgment by deed.—*Martensen.*

3 Its obligations.

(1) *It is due to the qualities from which the admirable appeals.*

[6888] I am very far from thinking that we should look upon noble deeds and great powers with cold indifference. To admire what is admirable is as much a duty as to despise what is worthless.—*R. W. Dale, D.D.*

[6889] It is an instinct of justice to praise the praiseworthy and to admire the admirable.

Often this is the only way in which we can show our appreciation of the worthy. The grand in nature, art, and morals; what can we render to it in return for the benefits we receive? We cannot reciprocate the service, nor reward it. What we can do is to admire; and our duty is commensurate with our ability. —*J. W. B.*

[6890] It could be shown that every quality in human nature that is susceptible of improvement owes its progress more or less to admiration. Love expands and warms in proportion to the esteem in which it holds its object. Every excellence grows as we grow in admiration for our separate ideals. It is due therefore to what is best in us that we should admire.—*Ibid.*

4 Its value and effects.

(1) *It tests character.*

[6891] Tell me whom you admire, and I will tell you what you are. Do you admire mean men? Your own nature is mean. Do you admire rich men? You are of the earth, earthy. Do you admire men of title? You are a toady or a tuft-hunter? Do you admire honest, brave, and manly men? You are yourself of an honest, brave, and manly spirit.—*Sainte-Beuve.*

[6892] Show me the man you admire, I know by that symptom, better than any other, what kind of a man you yourself are. For you show me there, what your ideal of manhood is; what kind of a man you long inexpressibly to be.—*Carlyle.*

[6893] It was a fine trait in the character of Prince Albert, that he was always so ready to admire what was good in others. "He had the greatest delight," says his biographer, "in anybody else saying a fine saying, or doing a great deed. He would rejoice over it, and talk about it for days."

(2) *It transforms character.*

[6894] Wordsworth's words are profoundly true:

"We live by admiration, hope, and love,"

and is what St. John says, with a fine insight into the process by which we come to be like Him who is the Life. "We shall be like Him, for we shall see Him as He is." Gazing with admiring rapture on a type of perfect excellence, is the way for us to be transformed into its image, for what we admire we imitate.

(3) *It humbles the mind.*

[6895] Admiration tacitly contains an avowal of inferiority, and especially becomes youth.—*Vinet.*

(4) *It yields the truest pleasure.*

[6896] The pleasure of finding fault is a poor pleasure, that of admiring is as keen as it is true.—*Ibid.*

[6897] Would we in truth love men, and thereby attain to the true joy of life, we must learn to recognize what is strange, to admire and be thankful for it.—*Martensen.*

(5) *It secures friendship and esteem.*

[6898] No quality will get a man more friends than a sincere admiration of the qualities of others. It indicates generosity of nature, frankness, cordiality, and cheerful recognition of merit.—*Dr. Johnson.*

5 Its deficiency.

[6899] *Not* to recognize and value what is truly valuable, not to admire it, not to wish to thank for it, is a sentiment that leads to inward desolation and unfruitfulness.—*Martensen.*

[6900] The *nil admirari* school may seem very wise, and may boast that they are never deceived; but as they have no *beau ideal*, they never accomplish anything truly great.—*McCosh.*

II. Its Subjective Aspect.

1 The desire for admiration is not altogether a weakness.

[6901] This desire of pleasing and of receiving a delightful sensation from the knowledge of having pleased is very beneficial, and is not altogether a weakness. "We are all excited by the love of praise," said Cicero.—*Schönberg Cotta Series.*

2 The desire for admiration is specially indicative of two sections of society.

[6902] There are two important sections of society that are very much affected by a generous and open approbation, and who will continue to be so affected as long as the world exists. These are women and artists. By artists we mean all those who have to gain their living by the exercise of their imaginative faculties.—*Ibid.*

[6903] "She was a woman," wrote one who knew her well, "a woman down to the very tips of her finger-nails, and what she wanted was praise from the lips she loved. Do you ask what that meant? Did she want gold, or dress, or power? No; all she wanted was that which will buy us all, and which so few of us ever get; in a word, it was Love."—*Ibid.*

3 The desire for admiration is both a restraining and guiding influence.

[6904] However unreasonable and absurd the passion for admiration may appear in such a a creature as man, it is not wholly to be discouraged, since it often produces very good effects, as it restrains him from doing things mean and contemptible.—*Steele.*

[6905] We are not all philosophers, and human approval will generally have its effect upon the young, and even upon the stern middle-aged and the old. Not every one of us is strong enough — so weak a thing is poor humanity — to know when he is right unless

somebody tells him so; or he fancies that he does not know, which amounts to the same thing.—*Schönberg Cotta Series.*

[Admiration is, in an inferior degree, partly the incentive to, and partly the reward of, merit.]

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VENERATION.

I. Its Definition.

[6906] Respect mingled with some degree of awe, and excited by the dignity or sacredness of a person, and by the consecrated character of a religious or celebrated place.

II. Its Objects.

1 Persons.

[6907] Generally the aged, the learned, and the holy may be said to be venerable. Frequently, however, the term is only employed in a conventional sense. A very profound regard is due to grey hairs, but grey hairs may be associated with principles and habits only to be regarded with aversion. Age and goodness combined, are needed to evoke veneration. The scholar, too, who has trained and informed faculties, to be ever had in reverence, may be vicious or profane. In this case we venerate the learning but we contemn the man. Again, genuine holiness, which commands the highest respect which is due to man, may assume such uncouth forms as to render veneration impossible. But the hoary head when it is a crown of righteousness; the scholar whose learning has been acquired and is used by a sanctified genius; the Christian who is adorned with the *beauty* of holiness; these and these only, as far as man is concerned, are the proper objects of veneration.—*J. W. B.*

2 Places.

(1) *Those associated with sacred rites.*

[6908] Every sanctuary and locality devoted to religious purposes is worthy of veneration. Whether a spot with no roof but heaven, like Bethel, Penuel, and many mountain sides; or catacombs and cellars and dens and caves of the earth, associated with the worship of the early Church, the Waldenses, the Covenanters, and back-wood settlers; or the grandest cathedral that the genius of man ever reared to the glory of God—all are alike venerable, because God has been there.—*Ibid.*

(2) *Those associated with hallowed memories.*

[6909] The old house where our mother first taught us to pray, and where our father first set us the example of godliness. The little chamber which was the first thing that we could call our own. The school where we first acquired the taste for knowledge. The spot where we acquainted ourselves with God and were at peace. The bedside where we last felt "the touch of a vanished hand," and last heard "the sound of a voice that is still." God's acre, where all that is mortal of our loved ones lies.—*Ibid.*

(3) *Those associated with great events.*

[6910] Cities — Jerusalem, Babylon, Athens, Rome. Battlefields — Thermopylæ, Vienna, Waterloo, &c. Places sacred to moral conquests and world-renowned characters—Mars' Hill, Runnymede, Worms, Smithfield, Plymouth Rock.—*Ibid.*

3 Things.

(1) *All things pertaining to religion.*

[6911] However little sanctity may be inherent in them, and however much may be pleaded on the score of necessity, our sense of what is due to sacred things is shocked by Cromwell's rude treatment of cathedrals and parish churches. We have the same feeling when we see a covered head, or hear a heavy footstep in the house of God. We feel, too, that the very form of the Bible is sacred, and deserves to be venerated even in taking it from the shelf or turning over its leaves.—*Ibid.*

(2) *All things consecrated by affection.*

[6912] The relics of the beloved dead. Ah! what precious memories do these awaken, and with what veneration does a mother bow her tear-bedewed face over them as she thinks of those to whom they once belonged! The old watch bequeathed by a loved parent, the *souvenir* of a distant or departed friend, the old family Bible with its underlined promises, how venerable are these!—*Ibid.*

III. Its Excellence.

[6913] In this world there is one godlike thing, the essence of all that ever was or will be of godlike—the veneration done to human worth by the hearts of men.—*Carlyle.*

IV. Its Perverted Aspect.

1 Superstition.

[6914] There is a picture in the gallery at Munich representing a priest and a boy attacked by brigands. The priest holds up to their gaze the host, while the boy raises a lamp to let the light fall upon it. The robbers cower down and relax their grasp, awed by the mysterious symbols of religion. This is called the triumph of faith. I do not call that faith—it is paltry, abject cowardice. There are men who would rob and murder; but because a mystery is held before them, which may strike them dead, they tremble and give up the enterprize. The more awe and veneration you have, the more religious you are. But they are only religious feelings if they are felt for true objects. A man who crouches before a crucifix, or trembles before the sacrament, but who does not bow his whole heart in adoration of the good, the holy, the true, is not religious, but superstitious.—*F. W. Robertson*

61

AWE.

I. Its Definition.

[6915] It is an undefined sense of the dreadful and sublime, not mixed with fear in the sense of the apprehension of personal danger; as the presence not only of powerful or venerable persons, but of certain scenes of nature, as the solitude of the desert, or the loftiness of the mountains, may fill the mind with awe—the sense of our own littleness in some greater presence or power.—*C. J. Smith.*

II. Its Relation to God.

1 A duty.

(1) *Enforced by Scripture.* (Psa. iv. 4; xxxiii. 8; cxi. 9.)

[6916] Holy and reverend is His name, and therefore never to be used by us but in an awful and serious manner (Psa. xcvi. 4). Whether we pray or praise, the heart must be deeply possessed with a sense of His excellency; and we must admire Him above all created or imaginable greatness, and mingle reverence with our most delightful addresses (Psa. lxxxix. 17). Holy angels and sanctified men, who of all creatures have nearest access to God, most adore and reverence Him, because they are best acquainted with Him, and have the clearest sight of Him. So God is said (Psa. lxviii. 35) to be terrible in His holy place, whether in heaven or the church. Indeed, the awful carriage of His people in His worship should be one means to convince of the excellence and majesty of God (1 Cor. xiv. 25).

(2) *Becoming to faith and love.*

[6917] 1. *Faith.* For whosoever cometh to God must fix this principle in his mind, that God is (Heb. xi. 6). Faith giveth us not only a thought of God, but some kind of sight of God (Heb. xi. 27), and sight will leave an impression on the heart, of reverence and seriousness.

2. *Love* is seen in admiring the excellences of that glorious Being whom we love, and ascribing all to Him as being affected with His goodness (Rev. iv. 10).

2 A caution with reference to this duty.

[6918] It is difficult to serve the Lord with fear and to rejoice with trembling, and therefore it is needful that we take earnest heed lest our awe degenerate into discouragement and servile fear. We should—

(1) *Consider how amiable God hath represented Himself in Jesus Christ*, and how near He hath come to us; and within the reach of our commerce there is "a new and living way through the veil of His flesh." So that though our God be a consuming fire, yet there is a screen between us and the fire; though if He should draw away the veil a glimpse of His glory would kill us, yet this glory being veiled, we may have "access with confidence."

(2) *Let our own peace with God be made and confirmed more and more.* See the breach between you and God made up, and be very tender of putting it to hazards any more. God that is a consuming fire to guilty souls, is a Sun of righteousness to the upright. When we are accepted in the beloved, those thoughts of God which guilt makes amazing and terrible, will be, through peace, comfortable and refreshing.

II. Its Relation to the Scriptures.

1 What it is to stand in awe of God's word.

[6919] (1) *Notice the seat of this affection*—the heart. A true reverence of the word of God must be planted there, or else all outward profession of respect is but hypocrisy (Psa. l. 16, 17).

(2) *The kinds of this affection.* There is a twofold awe of the word—

a. One that driveth us from it (John iii. 20, 21). Carnal men cannot endure anything which should put them in serious remembrance of God. They are, therefore, afraid of the Bible, and can no more stand its revelation of their sins, than sore eyes can the light of the sun.

b. One that maketh us reverence it, but also tender of violating it, or doing anything contrary to it. This is not the fruit of slavish fear, but of holy love; it is not afraid of the word, but delighteth in it. When we consider whose word it is, that He hath a right to command, that He can punish disobedience and reward obedience, then we receive the word with that awe of heart which God so much respects.

(3) *The object of this affection.* The whole word of God. The precepts with its double sanction of threatening and promise. The precept is the rule of the duty: the sanction of God's proceeding. We are to stand in awe of both, because the precept is holy and just and good, because the threatening is awful and should fright us from disobedience, and because the promise hath an eye to the recompense of the great reward. The awe, therefore, is such an one as doth arise from looking upon God not as a mere lawgiver, but as a gracious Father and righteous judge.

2 Reasons why we should stand in awe of it.

[6920] (1) *On account of its Author*, the great and mighty God whose authority is supreme, power infinite, truth unquestionable, knowledge exact, holiness immaculate, justice impartial. The same reasons which move us to fear God also move us to stand in awe of His word. God's stamp and impress is shown in its heart-searching power (Heb. iv. 12, 13); its spiritual force (Rom. i. 16; 1 Cor. i. 22), its authority (Eccles. viii. 3, 4).

(2) *On account of its matter.* It is direction about our everlasting concernments (Deut. xxxii. 46, 47). In a matter of life and death man cannot be too exact and nice. As God commanded inward holiness, righteousness, love, so He commanded eternal rewards and punishments. Would we reverence a document upon conformity with the provisions of which our pre-

sent happiness and the safety of our temporal future depended? Much more should we stand in awe of that which is the revelation of the will of the all-wise God concerning our time and our eternity.

(3) *From the profit of standing in awe of it.*

a. It fortifies and preserves in such temptations as arise from the fear of men. When there is reverence for God's word the greater awe overcomes the less.

b. It maketh a man sincere. When a man stands in awe of God's word he obeyeth in presence and absence (Phil. ii. 12), and avoideth secret as well as open sins.

c. It maketh a man punctual and exact. The soul that maketh conscience of the word is more thorough in obedience, and will stop in an evil course (Psa. iv. 4).

3 The means by which we may get this aweful frame of heart.

[6921] (1) *Faith.* Sundry articles of religion have influence upon it. God's power (Matt. x. 28); God's providence (Hos. vii. 2; Heb. ii. 2); a day of judgment (Rom. ii. 5). Those who believe not these things are bold and irreverent (Jer. xliv. 28).

(2) *Love*, for reverence ariseth from love (Hos. iii. 5).

(3) *Humility and penitence* (2 Kings xxii. 19).

(4) *Knowledge of the word* (Psa. cxix. 11). This makes a man willing to obey (Psa. xl. 8), tender to offend (Psa. xxxvii. 31).

(5) Advised consideration and watchfulness (Phil. ii. 12).

[The foregoing is condensed from *T. Manton, D.D., on the Psalms.*]

III. Its Relation to the Mysteries of Nature.

[6922] This is the secret centre of the isle;
Here Romans pause, and let the eye of wonder
Gaze on the solemn scene; behold yon oak,
How stern he frowns, and with his broad brown arms
Chills the pale plain beneath him; mark yon altar,
The dark stream brawling round its rugged base;
These cliffs, these yawning caverns, this wide circus,
Skirted with unhewn stone; they awe my soul,
As if the very genius of the place
Himself appeared, and with terrific tread
Stalked through this drear domain. And yet, my friends
(If shapes like his be but the fancy's coinage),
Surely there is a hidden power that reigns
'Mid the lone majesty of untamed nature,
Controlling sober reason; tell me else
Why do these haunts of barb'rous superstition
O'ercome me thus? I scorn them, yet they awe me.—*Mason.*

[The opposite to awe is presumption: as the poet says, "Fools rush in where angels fear to tread."]

62

INDIGNATION (JUST).

I. Its Nature.

[6923] It is a feeling akin to anger, but without its selfishness, being excited by a real or supposed wrong towards ourselves or others, in which the feeling of wrong predominates over and tempers the sense of hurt, and in which the existence of injury, though it must mostly follow practically, is not essential.—*C. J. Smith.*

[6924] It is a form of righteous anger. Indignation, being a noble and Divine quality, is led by reason, and is the servant of justice.—*S. A. Brookes.*

II. Its Guiding Principles.

1 As regards objects.

[6925] A noble heart doth teach a virtuous scorn—
To scorn to owe a duty overlong,
To scorn to be for benefits forborne,
To scorn to lie, to scorn to do a wrong,
To scorn to bear an injury in mind,
To scorn a freeborn heart slave-like to bind.
—*Lady Elizabeth Carew.*

[6926] We are bound to be indignant at falsehood, selfishness, and cruelty. A man of true feeling fires up naturally at baseness and meanness of any sort. "I would have nothing to do," said Perthes, "with the man who cannot be moved to indignation."—*Smiles.*

[6927] He who shows hatred to the sinner and not to the sin, only condemns himself.—*St. Ephraem.*

2 As regards purpose.

[6928] When it strikes at criminals, it strikes not for the advantage of society only, but as well for righteousness and for God. In such indignation there is no hatred. It is clear from malign breath as the steel sword of justice. It is at its core charitable, for it springs from the love of the good; and against the bad it bears no ill-will, but a most tender and pure pity.—*J. Oswald Dykes, D.D.*

[6929] The satire of moral indignation applies the stinging lash to manifest vices, or pours the vials of scorn on some detestable meanness, in order to make the shameless ashamed, or to infuse a healthy contempt of vice into the souls of those who are still uncontaminated by it. The old Hebrew prophets knew how to wield this weapon; and even in the pages of the New Testament it finds its fitting place.—*T. C. Finlayson.*

3 As regards extent.

[6930] We are to feel anger, but we are not to let it ripen into a permanent principle. We are also commanded, "Let not the sun go down upon your wrath." When it is continued, it becomes hateful, malignant; but when it is an

instantaneous repulsion of evil and danger, it is right.—*Beecher.*

[6931] The wiser, the juster, the stronger-minded any man is, so much the more can he control and use his indignation, "possessing it, but not possessed by it," and punish the offender according to law, calmly though sternly, pitifully though ruthlessly. Even so, our highest reason bids us believe, does God Himself, who does all things by law.—*C. Kingsley.*

4 As regards example.

[6932] The words of Christ are often terrible from the indignation they express. He looks upon hypocrites with "anger," being grieved at the hardness of their hearts. His denunciations sometimes burn with a white heat. His words are then the expression of God's holy indignation. And in this, as in all other things, He is our example.

III. Its Qualities.

1 Spontaneity.

[6933] A man that is a man does not need to sit down and think a long time, and say, "Well, that boy is only ten years old, and that man is six feet high and thirty years old; that boy was on the right side of the walk, and that bully was on the wrong side; and yet the man kicked the boy into the ditch—and that is what I now deliberately think, upon principles of just reasoning, was mean!" What if a man had to go through such a mental process, in order to arrive at such results? How would life unfold itself? How could society get along?—*Beecher.*

2 Righteousness.

[6934] The great Doctor of the Gentiles, where He says, "Be ye angry and sin not," shows that there may be a sinless anger.

Moses was a meek man as any upon earth; yet was he not angry when he smote the Egyptian? Was he not angry when, upon the sight of Israel's idolatry, he threw down and brake the tables of God which he had in his hand?—*Bp. Hall.*

3 Conscientiousness.

[6935] We dare not shade off the eternal difference between right and wrong. We shall not sit down contentedly in the presence of any evil, injustice, or dishonesty, that we can expose or redress. There are those who will call us Quixotic: let them. We must take our place on God's side against all the works of the devil, and fight with them. And everything wrong, everything unjust and untrue, is what I mean by the work of the devil. If we are worth counting at all, we must fly at it. As Luther said, "I cannot do otherwise; God help me."—*A. K. H. Boyd.*

4 Courage.

[6936] I will not palter here with God's truth. Though the keen indignation may tear the heart, there are cases in which we do well to be angry: in which we should be contemptible creatures if we failed to be angry, and bitterly so.—*Ibid.*

[6937] To see a wrong or suffering moves us all
To undo it, though we should undo ourselves.
Ay, all the more, that we undo ourselves.
—*E. B. Browning.*

5 Manliness.

[6938] Men say that anger is wrong. It is salvation. A man that cannot be angry cannot be a man. A man without anger is a pulpy mass, as it were. He is like a lobster, or an oyster without a shell. Everything eats him up. —*Beecher.*

IV. Its Power.

1 On self.

[6939] Those who have seen a good deal of dishonesty, both among the educated and the uneducated: fencing, dodging, shifting ground, playing tricks with words, and absolute lying: know how the keen indignation these things excite in the downright and magnanimous soul tears and hurts it. I sometimes wonder how that prophet-like man [Carlyle] who remains among us still, and who has lifted up so brave and fierce and eloquent a voice against all he thought wrong for twoscore years, has not been killed by the wrath he has felt and uttered towards all meaness, dishonesty, and incompetency, in a world where these so abound.—*A. K. H. Boyd.*

2 On others.

[6940] Why did those whom Christ drove from the temple not resist? Why did they suffer their oxen and their sheep to be chased into the streets, and themselves ejected, and their money flung rolling on the floor, by one who was young and unknown, and in the garb of despised Galilee? Why, in the same way, we might ask, did Saul suffer Samuel to beard him in the very presence of his army? Why did Ahab not dare to arrest Elijah at the door of Naboth's vineyard? Because sin is weakness; because there is in the world nothing so abject as a guilty conscience, nothing so invincible as the sweeping tide of a God-like indignation against all that is base and wrong.—*Canon Farrar.*

V. Its Value.

1 As a test of character.

[6941] It is even one mark of a noble and pure nature, to be susceptible of that just and honest anger which is the recoil of the generous against the base, of the true man against the liar, of the chaste against the lewd, of all manly virtue against villany and shameless outrage.—*J. Oswald Dykes, D.D.*

[6942] The men whose hearts never burn with indignation against cowardice, falsehood, and profligacy—the men whose eyes never flash, whose pulse never quickens, whose words move on in an unbroken flow, and never rush on tumultuously, like a cataract, either in praise or blame—never yet did any work worth doing either for God or man.—*R. W. Dale, D.D.*

[6943] Surely, if we be not thus angry, we shall sin. If a man can be so cool, or without any inward commotion, to suffer God's honour to be trod in the dust, he shall find God justly angry with him for his want of anger. I know not whether it were a praise that were given to Theodorius, that never any man saw him angry: so, as it may fall, an immunity from anger can be no other than a dull stupidity.—*Bp. Hall.*

2 To society.

[6944] The indignation raised by cruelty and injustice, and the desire of having it punished, which persons unconcerned would feel, is by no means malice; no, it is resentment against vice and wickedness; it is one of the common bonds by which society is held together, a fellow-feeling which each individual has, in behalf of the whole species as well as of himself, and it does not appear that this, generally speaking, is at all too high amongst mankind.—*Bp. Butler.*

[6945] It would be well for us if at this hour in England we had more of that public indignation which makes each citizen the guardian of his fellow, which represses the cruelty of domestic and social tyrants by the civil sword.—*J. Oswald Dykes, D.D.*

[6946] A heathen philosopher was even able to remark, "No doubt I have often repented speaking, but no less often have I repented keeping silence."

3 To literature.

[6947] There is a wonderful power in indignation. Adam Smith, in his "Theory of Moral Sentiments," observes that "the proper expression of just indignation, composes many of the most splendid and admired passages both of ancient and modern eloquence."

4 To religion.

[6948] There is little need of quenching this holy fire, that there is more need of a bellows to blow it up, that it might flame up to that perfect light of the Psalmist, "My zeal hath consumed me, because mine enemies have forgotten thy words." O the true heavenly fire that burnt in that sacred bosom!—he doth not say, "My zeal hath warmed me; but "hath consumed me:" as if it were his highest perfection to be thus sacrificed and burnt to ashes.—*Bp. Hall.*

63

RESENTMENT.

I. Definition and Nature.

[6949] It is a deep and reflective displeasure against the conduct of the offender.—*Cogan.*

[6950] It is the reaction of the mind against personal injury or injustice. It may be more or less lasting; and in its purer and more unselfish form may be excited on behalf of others.—*C. J. Smith.*

[6951] Resentment is anger excited by personal injury. In a good sense it means that indignation at wrong which is perfectly lawful to us, and which is indeed inculcated on us when the apostle exhorts us to "abhor that which is evil;" and, again, when he says, "Be ye angry, and sin not."

[6952] The verb "to resent," is an illustration of the way in which words deteriorate through use. Barrow could speak of a good man as a faithful "resenter" and requiter of benefits, of the duty of testifying an affectionate "resentment" of our obligations to God. But the memory of benefits fades from us so much more quickly than that of injuries; we remember, and revolve in our minds so much more predominantly the wrongs, real or imaginary, men have done us, than the favours we owe them, that "resentment" has come in our modern English to be confined exclusively to that deep reflective displeasure which men entertain against those that have done, or whom they believe to have done, them a wrong.—*Abp. Trench.*

II. Its Design.

[6953] Our resentments should have self-defence only in view, as their object and end; except, indeed, when we have the further view of reforming those against whom we feel them. Anything vindictive, will but retort upon ourselves.—*William Danby.*

III. Its Necessity and Justice.

[6954] Wrong is wrong, though it be done against yourself, and that you have no right to acquit the wrong to yourself as though it were no wrong at all. That lies beyond your province. You may forgive the personal offence, but it does not rest with you to acquit the guilt. You have no right to confuse moral distinctions by practically saying that wrong is not wrong, because it is done against you. All wrong is against very many things and very grave things, besides being against you. It is not for you to speak in the name of God and the universe. You may not wish to say much about the injury done to yourself, but there it is. The man who has done wrong to you, is still a wrong-doer. The question you have to consider is, What ought your conduct to be towards a wrong-doer? Let there be no harbour given to

any feeling of personal revenge. But remember that it is your duty to disapprove what is wrong, and that it is wisdom not to trust a man too far who has proved himself unworthy to be trusted. I have no feeling of selfish bitterness against the person who deceived me deliberately and grossly, yet I cannot but judge that deliberate and gross deceit is bad; and I cannot but judge that the person who deceived me once might, if tempted, deceive me again; so he shall not have the opportunity.—*A. K. H. Boyd.*

[6955] A complacency towards sin, with a constant apology for it, or palliation of it, or excusing it, is a weakness, or rather it is an iniquity, and may make us partakers of the offence.

IV. The Danger to which it is exposed.

1 Animosity.

[6956] The danger is lest pride and selfishness turn this natural and Christian feeling into an unnatural and sinful animosity.

[6957] Resentment is the soul armed, and it is difficult to get any military force disbanded without a battle. And, moreover, it is hard to use no more than necessary force to maintain our rights, especially when the feelings are thoroughly roused.—*C. N.*

[6958] When the disciples were in jeopardy, at the very point of being shipwrecked, they came to Him and awoke Him. Christ "arose and rebuked the winds and the waves, and there was a great calm." So fares it also with thee. The winds enter thy heart, wherein thou art on a voyage, wherein thou art passing this life, like, as it were, a stormy and perilous sea; the winds enter, they stir up the waves, they trouble the ship. What are the winds? Thou hast been reproached, thou art angry; the reproach is the wind, thine anger the waves; thou art in jeopardy, art setting thyself to answer, setting thyself to render railing for railing; even now the ship is nigh to be wrecked! Wake the sleeping Christ. For the reason why thou art tossed with waves, and preparing to render evil for evil, is that Christ is asleep in the ship. To wit, that Christ is asleep in thy heart. If thou wake Christ . . . then when Christ, as it were, awaketh in thy heart, what saith He? "To me they said, Thou hast a devil; and I prayed for them." The Lord is reviled and suffereth it; the servant is reviled and is indignant! But thou wouldest be avenged. What! am I avenged? When thy faith saith these things to thee, it is, as it were, a command given to the winds and waves, "and there was a great calm."—*St. Augustine.*

[6959] Resentment may remain in the noblest minds; but revenge never will harbour there. Higher principles than those of the first, and better principles than those of the latter, will infallibly influence men whose thoughts and whose hearts are enlarged, and cause them to prefer the whole to any part of mankind, especially to so small a part as one's single self.—*Steele.*

V. Necessary Considerations for its Legitimate Exercise.

1 As regards the reality of the offence.

[6960] A hasty man fancies himself injured when no real injury has been done to him, and is ready to impute ill intention where there is none. Our resentful feelings, it is true, may be excited when we suffer through the mere carelessness of our neighbour. But unless this carelessness can be shown to have been culpable, the feelings should abate. It is also true that the mere fact of ill having been intended against us is sufficient to awaken unkind feeling towards him who intended it, but was prevented from accomplishing it. But this feeling is somewhat different from resentment. Resentment involves the right to punish the wrong that has been done to us. But, where wrong has not been done, there is no right to punish. The ill intention has been punished by the unkind feeling which it awakens; but there having been no wrong act, there ought to be no retaliation or punishment, which in the case of justifiable resentment, may be necessary and proper.

2 As regards the proportion of the resentment to the offence.

[6961] It is the part of a wise and good man to be suitably affected by everything which befalls him. Our feelings must be so regulated that we neither tamely submit to injury, so as to encourage the repetition of it, nor repel one injustice by a greater. It becomes us, then, to form a calm and considerate estimate of the nature and amount of the injury which has been done to us, and of the degree of resentment which it demands and will justify. For, as nothing can be more ridiculous than to allow ourselves to be thrown into a violent passion by some trifling irritation, and thus to lead others to ask contemptuously, "What meaneth the heat of this great anger?" So, on the other hand, it is proper to see that where we are really and seriously injured, we do not tamely submit to it, but manifest that degree of resentment that is suitable to punish and likely to prevent the injury from being repeated. We have no right to be angry without a cause, and neither have we any right to be angry beyond the cause. Indeed, in so far as resentment is excessive, it is causeless; and in order to guard against such excess, we must check our self-love, and thus diminish the magnifying medium through which injuries are represented to us; cherish our benevolent feelings, so as to make every allowance for the mixed feelings under which our neighbours have acted, and to resist the risings of angry passion. So that they do not hurry us into conduct disgraceful and ridiculous, and conduct not less unjust perhaps than that of which we complain.

3 As regards the proportionate duration of the resentment.

[6962] If the cause be removed, the passion should cease. When the injury has been repaired, we have no right to retaliate. When the ill intention has been explained as originating in mistake, or when it has been acknowledged and regretted, all unkind feeling should cease. It is in the consideration of these circumstances that the different tempers of men are manifested. Some are severe and implacable, and seem to prefer the attitude of resistance and resentment to that of reconciliation and friendship. But the placable and forgiving disposition which benevolence prompts, contributes as much to our own happiness as to that of our neighbour. Anger is a painful feeling. Even when it is justifiable as to its cause, reasonable as to its degree, and also as to its continuance, still, so long as it lasts, it is painful, and the sooner we get quit of it the better.

64

GRATITUDE.

I. Its Nature.

[6963] It is a pleasant affection excited by a lively sense of benefits received or intended, or even by the desire of being beneficial. It is the lively and powerful reaction of a well-disposed mind upon whom benevolence has conferred some important good.—*Cogan.*

[6964] Gratitude is a virtue disposing the mind to an inward sense and an outward acknowledgment of a benefit received, together with a readiness to return the same, or the like, as occasions of the doer of it shall require, and the abilities of the receiver extend to.—*South.*

[6965] Gratitude is the music of the heart when its chords are swept by the breeze of kindness.

II. Its Necessity and Obligation.

1 As God's paramount right.

[6966] If gratitude is due from man to man, how much more from man to his Maker? The Supreme Being does not only confer upon us those bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived upon us, is the gift of Him who is the great Author of good, and Father of mercies.—*Spectator.*

2 As required by society and religion.

[6967] He that promotes gratitude pleads the cause both of God and man, for without it we can neither be sociable nor religious.—*L. M. Stretch, The Beauties of History.*

3 As the source of personal piety.

[6968] In a sense, it is the source of religion in the soul. The grateful spirit alone believes, because it alone acknowledges the source of its life and being, the Author and Fountain-head. The grateful spirit alone finds out God; to it alone He reveals Himself. It alone discovers its glorious Maker in its own faculties, its own perceptions, its own capacities of happiness: and with the grateful one out of the ten, it falls down before Him, giving Him thanks.—*J. B. Mozley, D.D.*

[6969] Is there anything that is comparable with the love and gratitude of the soul that feels himself redeemed from death and destruction? With almost an agony of love, such a one clings to his deliverer.—*Beecher.*

III. Its Characteristic Qualities.

1 Truth and justice.

[6970] Gratitude is composed of truth and justice. Truth in the acknowledgment of what has been received, and justice in the return of one good action for another.—*Stobæus.*

2 Spontaneity.

[6971] Gratitude cannot be constrained by law; the slightest compulsion alters its nature. It cannot work in chains; it must be free and unfettered; out of the constraining principle of pure love bring forth its peaceful fruits from the storehouse of a willing heart. — *Robert Maguire, Evenings with my Working Men.*

3 Memory.

[6972] Gratitude is the memory of the heart.

[6973] The best way of recognizing a benefit is never to forget it.—*J. J. Barthélmey.*

[6974] There are not many of us who love the sense of obligation. To call up past favours is to catalogue our debts. Each mercy is a claim upon our gratitude and our obedience, and imposes the duty of acknowledgment and returns. So we consign both the favours and obligations to oblivion. It is a cheap way of paying our debts and cancelling claims. So that there is a reason and a necessity for using the Psalmist's self-exhortation, and charging our souls not to forget all God's benefits.

IV. Its Manifestation.

1 Sometimes silent, but not less real.

[6975] The truly grateful heart may not be able to tell of gratitude; but it can feel, and love, and act.—*H. Edwards, Moral Culture.*

V. Its Rarity.

[6976] Gratitude is a passion with all the lower animals, and this demarcates them very sharply from man, who, though he knows generosity and magnanimity (which the lower animals do not), knows nothing of gratitude, save as a mere sentiment, except in very rare and fine natures.—*Athenæum.*

VI. Its Beneficent Influence and Value.

1 As regards self.

(1) *It gives pleasure.*

[6977] There is not a more pleasing exercise of the mind than gratitude. It is not, like the practice of many other virtues, difficult and painful, but attended with so much pleasure, that were there no positive command which enjoined it, nor any recompense laid up for it hereafter, a generous mind would indulge in it for the natural gratification that accompanies it.—*Addison.*

(2) *It tests character.*

[6978] The qualifications which render men worthy of favours are the same which make them desirous to acknowledge them.

2 As regards others.

[6979] We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.—*Wm. M. Taylor.*

VII. Its Reward.

[6980] Gratitude is specially a self-rewarding virtue; it makes those who have it so far happier than those who have it not. It inspires the mind with lively impressions, and when it is habitual, with an habitual cheerfulness and content, of which those who are without it have no experience or idea. Can the sullen and torpid and jealous mind have feelings at all equal to these? Can those who excuse themselves the sense of gratitude upon ever so plausible considerations, and find ever such good reasons why they never encounter an occasion which calls for the exercise of it, hope to rise to anything like this genuine height of inward happiness and exultation of spirit? They cannot; their lower nature depresses them and keeps them down; they lie under a weight which makes their hearts stagnate and spirit sink. They cannot feel true joy.—*J. B. Mozley, D.D.*

VIII. Hindrances to its Development.

1 The thought that the benefactor is no longer necessary.

[6981] In a certain way people's hearts are warmed by a state of vehement desire and longing, and anybody who can relieve it, appears like an angel to them. But when the necessity is past, then they can judge their benefactor—if not altogether as an indifferent person, if they would feel ashamed of this—still in a way very different from what they did before. The delivery from great need of him, is also the removal of a strong bias for him.—*Ibid.*

[6982] Take the nine men who went their way after they had been cured of their leprosy without saying a word; not returning even to give thanks for their cure. How eager they doubtless were to obtain a cure while they were still lepers; how they longed for the removal of their disease; what promises of service were they ready to make to the One who would and could restore them to health! What would they not give any one for such a benefit! This was a sort of gratitude beforehand, an imaginary gratitude; they thought themselves equal to any amount of grateful action before they got what they wanted. But when they got it, what a change immediately in their whole minds! Their former feeling was the eagerness of want; when the want was gone the grateful feeling went with it. All at once their situation was quite changed, a new future, with all its contingencies, opened out before them.—*Ibid.*

2 The habit of taking offence at trifles.

[6983] There is no amount of benefits received, no length of time that a person has been a benefactor, which is not forgotten in a moment by one under the influence of this habit. The slightest apparent offence, though it may succeed ever so long a course of good and kind acts from another, obliterates in a moment the kindnesses of years. The mind broods over some passing inadvertence or fancied neglect, till it assumes gigantic dimensions, obscuring the past. Nothing is seen but the act which has displeased. Everything else is put aside.—*Ibid.*

3 The activities and engrossments of life.

[6984] These oust almost immediately the impression of any kind service done them. They have no room in their minds for such recollections. As soon as one great want is satisfied another arises, and then another. Are they beholden then to any one for the past? they have put the past behind them; they are occupied with the future. Each wish, as it is fulfilled, becomes insignificant in their eyes in comparison with some other which rises up in its place: and he who fulfilled it for them, vanishes from their minds too. It is all hurrying and pressing after something before them; they look not behind.—*Ibid.*

4 A sense of personal right and importance

[6985] Those who are possessed with the notion of their own importance, take everything as if it was their due. They think of themselves and their rights, and what they ought to have, till even a sense of ill-usage arises that the good conferred has been withheld so long. Gratitude is essentially the characteristic of the humble-minded, of those who are not prepossessed with the notion that they deserve more than any one can give them; who are capable of regarding a service done them as a free gift, not a payment or tribute which their own claims have extorted.—*Ibid.*

[6986] I have known persons who have been suspected of undervaluing gratitude, and exclu-

ing it from the list of virtues; but on closer observation it has been seen that, if they have never felt grateful, it has been for want of an opportunity; and that, far from despising gratitude, they regard it as the virtue most of all incumbent—on others towards them.—*George Eliot.*

[6987] Gratitude is a feeling we may hope for, but not one we can exact, nor one we should expect.

5 A querulous disposition.

[6988] The complaining spirit, or sense of grievance, which is so common in the world, is a potent obstacle to the growth of the spirit of gratitude in the heart. So long as a man thinks that every loss and misfortune he has suffered was an ill-usage, so long he will never be properly impressed by the kindness which relieves him from it. He will regard this as only a late amends made to him, and by no means a perfect one then.—*Ibid.*

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THANKFULNESS.

I. Its Subjects.

1 Angels.

[6989] Thankfulness is the tune of angels.—*Edmund Spenser.*

2 Men.

[6990] Captain Speke found this virtue practised by the natives of Uganda, on the shores of lake Nyanza, in the very heart of Africa, where, he says, "ingratitude, or neglecting to thank a person for a benefit conferred, is punishable."—*Smiles.*

II. Its Reasons.

1 The over-ruling providence of God.

[6991] I like the story of the honest Dutchman who, upon breaking his leg by a fall from the mainmast, exclaimed, "What a mercy it was not my neck!" In the life of Dr. Hammond by Bishop Fell, we find an instance to the same effect. As this good man was troubled with a complication of distempers, when he had the gout upon him, he used to thank God it was not the stone; and when he had the stone, that he had not both at the same time.—*Addison.*

[6992] Plato, looking through the dim spectacles of nature, gave thanks to God for three things. First, that God created him a man, and not a beast; secondly, that he was born a Grecian, and not a barbarian; thirdly, that, not only so, but a philosopher also. But Christians—at least they should—turn the stream of their thankfulness into another and deeper channel. First, that God created them after His own image; secondly, that He hath called them from darkness into the marvellous light of the Sun of Righteousness; thirdly, that among those that bear the name of Christ He has made them faithful ones.

III. Its Blessings.

1 Religious.

[6993] God has two dwellings—one in heaven, and the other in a meek and thankful heart.—*Isaac Walton.*

2 Social.

[6994] I remember, many years ago, reading in reference to the Pilgrim Fathers that they used to have days of humiliation, prayer, and fasting, when storms came and floods came, and seasons were unfavourable—times of humiliation, of fasting, and of short rations. They went on with it for a considerable time. By and by something crossed their pathway that was not pleasing, and they made up their minds to have another day of humiliation. But one of the old colonists said he begged to move an amendment. They had been long enough dull and downhearted, and occasionally disappointed, and it was telling upon them. It was having an effect on the young people and almost tempting them to return to the old country. "I move that instead of having a day of fasting and humiliation and crying that we have a day of rejoicing." He said:—"Our colony is getting stronger, our cornfields are enlarging very much in their dimensions, our wives are very obedient, our children are very dutiful, the air is very salubrious, the woods are full of game, and the rivers are full of fish; we have got what we came here for, liberty of conscience; I move that we have a day's thanksgiving;" and the amendment was carried unanimously. They have had a Thanksgiving Day ever since.

IV. Thankfulness and Gratitude compared.

[6995] Thankfulness is mistrusted if not expressed; but gratitude may be too deep for words. Thankfulness is uneasy till it has acknowledged a kindness, gratitude till it has recompensed it.—*C. J. Smith.*

V. Thankfulness and Unthankfulness contrasted.

[6996] If one should give me a dish of sand, and tell me there were particles of iron in it, I might feel for them with the finger in vain. But let me take a magnet and sweep through it, and how would that draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies. But let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings—only the iron in God's sand is gold.—*Holmes.*

DIVISION C.

WISDOM.

(*See* Descriptive and Classified List of Virtues, vol. i., pp. 503, 504; also Sectional Index, p. 517, and General Index at the end of last volume.)

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DIVISION C.

WISDOM.

66

WISDOM (GENERALLY).

[Sax., *wis*, wise; from Sanscr., *vid*, to see, know; and *dom*, state or condition. Knowledge practically applied to the best ends.]

I. Its Source.

1 Original—God.

[6997] Some of the courtiers of the Emperor Sigismund having no taste for learning, inquired why he so honoured men of low birth on account of their wisdom. The emperor replied, "In one day I can confer nobility on many; in years I cannot confer genius on one. Wise and learned men are created by God only. No advantage of education, no favourable combination of circumstances, can produce talents where the Father of Spirits hath not dropped the seeds of them in the souls which He hath made."—*Whitecross.*

2 Intermediate—the heart.

[6998] Wisdom is the olive that springeth from the heart, bloometh on the tongue, and beareth fruit in the actions.—*Grymestone.*

II. Its Nature.

1 Negatively considered.

[6999] Confound not wisdom with erudition. They may be connected, and should accompany one another, but they are not always so, and perhaps only in a few instances. Confound not wisdom with a sullen, morose character with a gravity frightful to all mirth and pleasure, with a life consisting in rigid abstinence and perpetual mortification. Confound not wisdom with singularity in the bad sense of the term, according to which it is an endeavour to attract notice, and to distinguish one's self from others, not so much in important and essential matters, as in pure insignificant trifles relative to externals. Confound not wisdom with understanding and sagacity. They come indeed nearest to it, are more or less implied in it, and belong in some measure to it; however, they are not wisdom itself—*Zollikofer.*

2 Positively considered.

[7000] Perfect wisdom hath four parts, viz., wisdom, the principle of doing things aright; justice, the principle of doing things equally in public and private; fortitude the principle of not flying from danger, but meeting it; and temperance, the principle of subduing desires and living moderately.—*Plato.*

[7001] Wisdom consists chiefly in these three things: (1) knowledge to discern; (2) skill to judge; (3) activity to prosecute.—*T. Watson.*

II. Its Practical and Moral Aspect.

[7002] Wisdom is something more than shrewd common-sense and wordly prudence, and is connected not only with clearness of the well-furnished head, but with uprightness of heart. It is not an intellectual excellence only (though it *is* that), it is a moral excellence as well. Wisdom, in its biblical sense, has rectitude for an essential part of it, the fibre of its being is righteousness and holiness. Ay, there is no true wisdom which does not rest calmly upon a basis of truthfulness of heart, and is not guarded and nurtured by righteousness and purity of life. Man is one, one and indissoluble. The intellect and the conscience are but two names for diverse parts of the one human being, or rather they are but two names for the diverse workings of one immortal soul. And though it be possible that a man may be enriched with all earthly knowledge, whilst his heart is the dwelling-place of all corruption; and that, on the other hand, a man may be pure and upright in heart, whilst his head is very poorly furnished and his understanding very weak, yet these exceptional cases do not touch the great central truth, "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding." The wisdom that God offers is one which is glowing with light and purity, and is guidance for the will, and cleansing for the conscience, and strength for the practical life; wisdom which is morality and righteousness; morality and righteousness which is the highest wisdom.—*A. Maclaren, D.D.*

[7003] The wise man, says the Bible, walks with God;
Surveys far on the endless lure of life;
Values his soul, thinks of eternity;
Both worlds considers, and provides for both;
With reason's eye his passions guards; abstains
From evil: lives on hope: on hope the fruit
Of faith; looks upward, purifies his soul.

Expands his wings, and mounts into the sky;
Passes the sun, and gains his Father's house,
And drinks with angels from the fount of bliss.
—*Pollock.*

[7004] What is it to be wise?
'Tis but to know how little can be known,
To see all other's faults, and feel our own.
—*Pope.*

[7005] There are some whose speeches are witty, while their carriage is weak; whose deeds are incongruities, while their words are apophthegms. It is not worth the name of wisdom which may be heard only and not seen.—*Bp. Hall.*

[7006] Wisdom does not show itself so much in precept as in life—in a firmness of mind and a mastery of appetite. It teaches us to do as well as to talk and to make our words and actions all of a colour—*Seneca.*

[7007] When Eudamides heard old Xenocrates disputing so long about wisdom, he inquired very gravely but archly, "If the old man be yet disputing and inquiring concerning wisdom, what time will he have left to use it?"

[7008] It is not enough to have books, or to know where to read up for information when we want it. Practical wisdom for the purposes of life must be carried about with us, and be ready for use at call. It is not enough that we have a fund laid up at home, but not a farthing in our pocket: we must carry about with us a store of the current coin of knowledge ready for exchange on all occasions, else we are helpless when the opportunity for action occurs. The experience gathered from books is of the nature of learning; the experience gained from actual life is of the nature of wisdom; and a small store of the latter is worth vastly more than any stock of the former.—*Smiles.*

III. Its Qualities and Characteristics.

1 It is Divine.

[7009] The wisdom that woos you with gentle words, is not only an attribute of the human soul. Remember that grand chapter (Prov. viii.) where in triumph and organ swell, as it were, the words roll out, "The Lord possessed me in the beginning of His way, before His works of old." If a man would be wise, it must be with a wisdom which was in God before it was in him. "Our little systems," which "have their day, and cease to be," are but "broken lights" and partial embodiments of Him and His wisdom. If any of you lack wisdom, let him—do what? Think? Study? Yes; but above all let him "ask of God," in whom all the pure radiance of unrefracted truth abides for ever. Let his prayer be, "In thy wisdom make me wise;" and it shall be given him. But further. You remember who it was that said, "I am the way, the truth, and the life," and of whom it is said that He is "the wisdom of God." The true wisdom is no mere quality, but a living Person; and when she "buildeth her house," and slayeth her sacrifices, and "crieth in the highest places of the city," the invitation comes to us from the lips of Christ our Brother, our Sacrifice, and our Lord. It is He that says, "Whoso is simple, let him turn in hither." "If any man will, let him come unto *Me.*"—*A. Maclaren, D.D.*

2 It is exalted.

[7010] Wisdom is in high places, whose lofty altitudes cannot be scaled by fools.—*Wordsworth.*

3 It is humble.

[7011] As there is a foolish wisdom, so there is a wise ignorance, in not prying into God's ark, nor inquiring into things not revealed. I would fain know all that I need, and all that I may: I leave God's secrets to Himself. It is happy for me that God makes me one of His court, though not of His council.—*Bp. Hall.*

[7012] It is remarked that the moderate deportment of really wise men, when contrasted with the assuming air of the young and ignorant, may be compared with the differences of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled, bends modestly down, and withdraws from observation. —*Dr. Beaumont.*

4 It is progressive.

[7013] True wisdom is never stationary, but always progressive; because it secures the ground behind it as a basis for futher advances. "He who is not adding is wasting; he who is not increasing knowledge is losing from it," says Rabbi Hillel.—*Fausset.*

IV. Its Offices and Functions.

1 Active.

(1) *To discern the false and detect the true.*

[7014] The first point of wisdom is to discern that which is false; the second to know that which is true.—*Lactantius.*

[7015] Wisdom is alchemy. Else it could not be wisdom. This is its unfailing characteristic, that "it finds good in everything," that it renders all things more precious. In this respect, also, does it renew the spirit of childhood within us; while foolishness hardens our hearts and narrows our thoughts, it makes us feel a childlike curiosity and a childlike interest about all things. Hence nothing can be further from true wisdom than the mask of it assumed by men of the world, who affect a cold indifference about whatever does not belong to their own immediate circle of interests or pleasures.—*J. C. Hare.*

(2) *To operate for God and good.*

[7016] Wise work is briefly work with God; foolish work is work against God. And work

done with God, which He will help, may be briefly described as "putting in order;" that is, enforcing God's law of order, spiritual and material, over men and things. The first thing you have to do essentially, the real "good work," is, with respect to men, to enforce justice, and with respect to things to enforce tidiness and fruitfulness. And against these two great human deeds, justice and order, there are perpetually two great demons contending—the devil of iniquity, or inequity, and the devil of disorder, or of death: for death is only consummation of disorder. You have to fight these two fiends daily. So far as you don't fight against the fiend of iniquity, you work for him. You "work iniquity," and the judgment upon you, for all your "Lord, Lords," will be "Depart from me, ye that work iniquity." And so far as you do not resist the fiend of disorder you work disorder, and you yourself do the work of death, which is sin, and has for its wages death itself. All wise work is mainly threefold in character: it is honest, useful, and cheerful.—*Ruskin.*

(3) *To regulate the measure, determine the end, and provide the means of every action.*

[7017] It belongs to wisdom to determine when to act, and when to cease—when to reveal, and when to conceal a matter—when to speak, and when to keep silence—when to give, and when to receive; in short, to regulate the measure of all things, as well as to determine the end, and provide the means of obtaining the end pursued in every deliberate course of action. Every particular faculty or skill, besides, needs to derive direction from this; they are all quite incapable of directing themselves. The art of navigation, for instance, will teach us to steer a ship across the ocean, but it will never teach us on what occasions it is proper to take a voyage. The art of war will instruct us how to marshal an army or to fight a battle to the greatest advantage, but you must learn from a higher school when it is fitting, just, and proper to wage war or to make peace. The art of husbandry is to sow and bring to maturity the precious fruits of the earth; it belongs to another skill to regulate their consumption, by a regard to our health, fortune, and other circumstances. In short, there is no faculty we can exert, no species of skill we can apply, but requires a superintending hand—but looks up, as it were, to some higher principle, as a maid to her mistress for direction, and this universal superintendent is wisdom.—*Robert Hall.*

(4) *To make a man superior to human estimates.*

[7018] Besides, if you are a wise man, you will not think a bit the less of any of your possessions, because stupid people who have no intuition of great truths think it worthless or ugly. You know better. You have a secret treasure; secret, though you daily place it before many eyes. Because a hundred donkeys had stumbled over a big stone in the road, and only kicked it away in wrath, would that make its value less to you, when you had picked it up and found it was a mass of solid gold?—*Boyd.*

2 Passive.

(1) *To be satisfied with the least evil as comparative good when better is not to be had.*

[7019] A wise man always walks with his scale to measure, and his balances to weigh, in his hand. If he cannot have the best, he asks himself if he cannot have the next best. But if he comes to the point of graduation, where all positive good ceases, he asks himself next, What is the least evil? and on a view of the downward comparison, he considers and embraces that least evil as comparative good.—*Burke.*

V. ITS RELATIONS.

1 To knowledge.

(1) *The two are often distinct.*

[7020] Knowledge and wisdom, far from being one,
Have oftimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude unprofitable mass,
The mere materials with which wisdom builds,
Till smoothed and squared and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.
—*Cowper.*

(2) *The two should be conjoined.*

[7021] There is oftentimes a great deal of knowledge where there is but little wisdom to improve that knowledge. It is not the most knowing Christian but the most wise Christian that sees, avoids, and escapes Satan's snares. Knowledge without wisdom is like mettle in a blind horse, which is often an occasion of the rider's fall.—*Thomas Brooks.*

[7022] Wisdom is, I suppose, the right use of knowledge. To know is to be wise. Many men know a great deal, and are all the greater fools for what they know. There is no fool so great a fool as a knowing fool. But to know how to use knowledge is to have wisdom.

(3) *The two may become one by grace.*

[7023] For knowledge to become wisdom, and for the soul to grow, the soul must be rooted in God: and it is through prayer that there comes to us that which is the strength of our strength, and the virtue of our virtue, the Holy Spirit.—*Wm. Mountford.*

2 To goodness.

[7024] The correspondences of wisdom and goodness are manifold; and that they will accompany each other is to be inferred, not only because men's wisdom makes them good, but because their goodness makes them wise.—*Sir H. Taylor.*

3 To innocence.

[7025] Wisdom without innocence is knavery, innocency without wisdom is foolery; be therefore wise as serpents and innocent as doves. The subtlety of the serpent instructs the innocency of the dove; the innocency of the dove corrects the subtlety of the serpent. What God hath joined together, let no man put asunder. —*Quarles.*

VI. Its Culture.

1 It must be sought in early life.

[7026] Early life is the time to seek wisdom. Our moral metal is fluid in youth, and we can be run into any mould; in age it becomes hard as the granite or the steel. It must be sought to be obtained, and the sooner in life the better. —*D. Thomas, D.D.*

2 It may, to a certain extent, be obtained by knowledge, observation, and experience.

[7027] It is not the amount of study that one gets through, or the amount of reading that makes a wise man; but the appositeness of the study and the purpose for which it is pursued; the concentration of the mind for the time being upon the object under consideration; and the habitual discipline by which the whole system of mental application is regulated. Abernethy says, "If a man has a clear idea of what he desires to do, he will seldom fail in selecting the proper means of accomplishing it."—*Smiles.*

[7028] An old man of very acute physiognomy, answering to the name of Joseph Wilmot, was brought before the police court. His clothes looked as if they had been bought second hand in his youthful prime. "What business?" "None; I'm a traveller." "A vagabond, perhaps?" "You are not far wrong: the difference between the two is that the latter travel without money, the former without brains." "Where have you travelled?" "All over the continent." "For what purpose?" "Observation." "What have you observed?" "A little to commend, much to censure, and very much to laugh at." "Humph! What do you commend?" "A handsome woman that will stay at home, an eloquent divine that will preach short sermons, a good writer that will not write too much, and a fool that has seen enough to hold his tongue." "What do you censure?" "A man who marries a girl for her fine clothing, a youth who studies law while he has the use of his hands, and the people who elect a drunkard to office." "What do you laugh at?" "At a man who expects his position to command the respect which his personal qualities and qualifications do not merit." He was dismissed.—*Dr. Haven.*

[7029] The instruction and discipline of wisdom do at first seem difficult and hard, and are like fetters of iron restraining the corruption and rebellion of nature; but at length they are like chains of gold, worn like ornaments and no burden at all.—*Jermin.*

3 Its full attainment is only reached by religion.

[7030] Earthly wisdom is gained by study; heavenly wisdom by prayer. Study may form a biblical scholar; prayer puts the heart under a heavenly pupilage, and therefore forms the wise and spiritual Christian. But prayer must not stand in the stead of diligence. Let it rather give life and energy to it.—*Bridges.*

[7031] 1 Kings iii. 5-9. Solomon showed his wisdom by asking for wisdom. He became wise because he had set his heart upon it.—*Dean Stanley.*

VII. Its Supreme Value and Excellence.

1 Every other quality is subordinate in comparison.

[7032] Every other quality is subordinate and inferior to wisdom, in the same sense as the mason who lays the bricks and stones in a building is inferior to the architect who drew the plan and superintends the work. The former executes only what the latter contrives and directs. Now, it is the prerogative of wisdom to preside over every inferior principle, to regulate the exercise of every power, and limit the indulgence of every appetite, as shall best conduce to one great end. It being the province of wisdom to preside, it sits as umpire on every difficulty, and so gives the final direction and control to all the powers of our nature. Hence it is entitled to be considered as the summit of perfection.—*Robert Hall.*

[7033] Wisdom is glorious and never fadeth away. Yet she is easily seen of them that love her, and found by such as seek her. She preventeth them that desire her, in making herself known to them. For she goeth about seeking such as are worthy of her, showeth herself favourably unto them in the ways, and meeteth them in every thought.—*Wisdom of Solomon.*

2 Its gain compensates for every other loss.

[7034] Venture all for wisdom rather than miss it. (1) What we lose is transitory, what we get is durable. A fee-simple is better than a leaf. (2) What we lose is hollow and empty, what we get is full and substantial. A sound timber tree is better than one hollow within, though the latter makes a bigger show. (3) What we lose is vain, what we get is profitable. A piece of gold is better than a counter. (4) What we lose is often matter of danger, what we get is matter of safety and security.—*Francis Taylor.*

VIII. Difficulties attending its Pursuits.

[7035] Wisdom is not found with those who

dwell at their ease; rather Nature, when she adds brain, adds difficulty.—*R. W. Emerson.*

IX. Its Main Hindrance.

[7036] The greatest hindrance to all true wisdom is the thought that we have already attained it.—*Plumptre.*

X. Its Present Effect.

1 It assures us that we are taking the best course, and proceeding as we ought.

[7037] He that knows his way and is satisfied it is the true one, goes on merrily and carelessly, not doubting he shall in good time arrive at his destined journey's end. Wisdom therefore frees us from the company of anxious doubts in our actions, and the consequence of bitter repentance; for no man can doubt of what he is sure, nor repent of what he knows good.

2 It begets in us a hope of success in our actions, and is usually attended therewith.

[7038] What is more delicious than hope? what more satisfactory than success? And well-grounded hope confirms resolution and quickens activity, which mainly conduce to the prosperous issue of designs.

3 It prevents discouragement from the possibility of ill success.

[7039] Wisdom makes disappointment itself tolerable. For we have reason to hope that the All-wise Goodness reserves a better reward for us, and will some time recompense us not only the good purposes we unhappily pursued, but also the unexpected disappointment we patiently endured.

4 It makes all the troubles of life easy and supportable.

[7040] It supports troubles by rightly valuing the importance and moderating the influence of them. . . . If sin vex and discompose us, yet this trouble Wisdom, by representing the Divine Goodness and His tender mercies in our ever-blessed Redeemer, doth presently allay. And for all other adversities it abates their noxious power by showing us they are either merely imaginary or very short and temporary: that they admit of remedy, or at most do not exclude comfort.

5 It is always attended by a good conscience.

[7041] A good conscience, that purest delight and richest cordial of the soul; the brazen wall and impregnable fortress against both external assaults and internal commotions.—*Barrow.*

XI. Its Comparisons and Contrasts.

1 Earthly and heavenly wisdom.

[7042] 1. The wisdom that is not from above. This is (*a*) *earthly*—suited to earthly minds, employed about earthly things; (*b*) *sensual*—gratifying the senses, conversant only with outward pleasures; (*c*) *devilish*—it is such as is found in the devil, full of cunning and contriving wickedness. 2. The wisdom that is from above. This is described by (*a*) *its original*—from above; (*b*) *its properties*—pure, peaceable, gentle, easily persuaded to good, full of mercy, abundant in good works, without partiality, simple, free from hypocrisy (James iii. 15–16).—*Burkitt.*

2 Wisdom and cunning.

[7043] Cunning differs from wisdom as twilight from open day. He that walks in the sunshine goes boldly forward by the nearest way; he sees that when the path is straight and even he may proceed in security, and where it is rough and crooked he easily complies with the turns, and avoids the obstructions. But the traveller in the dark fears more as he sees less; he knows there may be danger, and therefore suspects that he is never safe; tries every step before he fixes his foot, and shrinks at every noise, lest violence should approach him. Wisdom comprehends at once the end and the means, estimates easiness and difficulty, and is cautious or confident in due proportion. Cunning discovers little at a time and has no other means of certainty than multiplication of stratagems and superfluity of suspicion. The man of cunning always considers that he can never be too safe, and therefore, always keeps himself enveloped in a mist, impenetrable, as he hopes, to the eye of rivalry or curiosity.—*Dr. Johnson.*

3 Wisdom and wit.

[7044] Wisdom comes after thought; wit, before it.

XII. Its Exceeding Great Reward.

[7045] Severe and pure though her beauty is, although the motive appealed to is rather conscience than pleasure, yet "her ways are ways of pleasantness, and her paths are peace." "All the things thou canst desire" are not to be compared with what she has to bestow—"length of days," honour, a peaceful heart, friends perhaps; at any rate, a life which, be it long or short, be it dark or bright with the world's light, be it rich or poor, be it a failure or a success in the eyes of men, has its life within it, has its joy and peace in heaven with God; and leads on through sorrow and discipline, through merciful trials and victorious strife, to a perfect immortality, wherein he shall live serene, wise with the wisdom of the all-wise God.—*A. Maclaren, D.D.*

67

JUDGMENT.

[Fr. *jugement*, from Lat. *judico*. The faculty of the mind by which man is enabled to compare ideas and ascertain the relations of terms and propositions.]

I. Its Nature and Definition.

[7046] Judgment is an act of comparison between two given concepts, as regards their relation to a common object.—*Mansel.*

II. Its Reality, Limits, and Obligations.

[7047] We have our private judgment, and may do what we can; and what we can do we are bound to do. Our eyes must themselves see what yet without direction they would not have learned to observe. But neither individuals nor communities may safely assert the right of private judgment unless the duty of private judgment is weightily felt. When a thinking man feels bound to be a reality—bound to learn of truth and obey truth—then he feels his limitation; and claiming his right, that he may perform his duty in all lowliness and earnestness of spirit, he exercises his faculty of inquiry.—*T. T. Lynch.*

III. Its Form and Matter.

[7048] We may distinguish the form from the matter of judgments—the part contributed by the act of judging itself, from the pre-existing materials on which it operates. For example, in order to form a judgment, "two straight lines cannot enclose a space," I must not only know the meaning of the terms employed, but I must also by the aid of imagination construct a representation in my mind of two actual straight lines and their actual positions in space. I must perceive that these two straight lines are incapable of enclosing a space before I pronounce the universal judgment concerning straight lines in general. Here the relation between the two concepts is presented in a pure or *à priori* intuition, *i.e.*, in an intuition containing no adventitious element external to the mind itself. Again, in order to form the judgment, "gold is heavy," I cannot by merely thinking of gold as a hard, yellow, shining body determine what effect it will produce when laid upon the hand. I must actually place it there, and ascertain that it has weight by experience of the fact of pressure. Here the relation between the two concepts is presented in a mixed or empirical intuition; *i.e.*, in an intuition caused by the presence of a body external to the mind itself.—*Mansel.*

IV. Its Requisites.

1 A comprehensive view of facts.

[7049] Facts, you know, are not truths; they are not conclusions; they are not even premisses, but in the nature and parts of premisses. The truth depends on, and is only arrived at, by a legitimate deduction from all the facts which are truly material.—*S. T. Coleridge.*

[7050] Judgment of every kind is the child of observation.—*Hopley.*

2 Perspective sight.

[7051] Men and actions, like objects of sight, have their points of perspective; some must be seen at a distance to look well.

3 Freedom from bias and hastiness.

[7052] In forming a judgment, lay your hearts void of pretaken opinion, else whatsoever is done or said will be measured by a wrong rule, like them who have the jaundice, to whom everything appeareth yellow.—*Sir P. Sidney.*

[7053] It is quite impossible to understand the character of a person from one action, however striking that action may be. The youngest mathematician knows that one point is insufficient to determine a straight line, much less anything so curve-like as the character, even of the most simple and upright of mankind. If you are obliged to judge from a single action, let it not be a striking one.—*Arthur Helps.*

V. Its Quality.

[7054] If I poise a piece of gold in my hand, the presented phenomena belong to distinct acts of sensation. The evidence of sight attests the presence of a round, yellow, shiny body; that of touch attests its weight. To unite these attributes is an act not of sensation but of thought. The mere sensation, aided by the concepts, presents us with three things—the body which is seen, the presence which is felt, and a certain temporal and local juxtaposition of the two. To combine the presented attributes as belonging to one thing; to pronounce that it is *the gold* that is heavy is an act of thought constituting a judgment. The copula *is* indicates that identification of two concepts as related to a common object which is known as the *quality* of a judgment.—*Mansel.*

VI. Its Standard.

1 Changes with changing circumstances.

[7055] Your standard of judgment changes with changing circumstances. You have one rule in barbarism and another in civilization. What would delight in England would disappoint on Olivet. Heighten the application of this principle and you encompass the judicial government of God. In summing up the history of nations, God deals with them differently. There is one law of rectitude, but not one law of measurement, for all. "It shall be more tolerable for Tyre and Sidon in the day of judgment" than for those who trifled with a fuller civilization, or shut their eyes to the noon blaze of Gospel light.—*Joseph Parker, D.D.*

2 Should be constantly compared with the Divine standard.

[7056] If we will measure other people's corn in our own bushel, let us first take it to the Divine standard and have it sealed.—*J. G. Holland.*

[7057] Our judgment may be compared to the scales and weights of the merchant. It should

be correct, but it is seldom quite accurate; even ordinary wear and tear in this world will suffice to put it out of order. We need to call in the Rectifier often.—*C. H. Spurgeon.*

VII. Its Limitations.

[7058] A man whose clear intellect can form a perfectly correct decision about the matter before him, may err greatly by enunciating such particular decision with a kind of universal application; whereas, in truth, the judgments of the understanding are properly of force but once, and that in the special case, and become inaccurate in some degree when applied to any other case.—*Goethe.*

VIII. Illustration of its Exercise.

[7059] In what is known as *the* judgment of Solomon (1 Kings iii. 16–28) we have an illustration of the exercise of this virtue, both in the solution of the means and in the decision itself.

IX. The Relative Value of the Respective Judgments of Men and Women.

[7060] Women do not usually judge character either so kindly or so soundly as men do, for they lack that knowledge of the ordeal of practical life, which gives both justice and charity to such verdicts. But they are more susceptible than most men are to devotion and nobility in character.—*John Morley.*

68

DISCERNMENT.

[Lat. *dis* and *cerno*, to separate and distinguish. The power of setting apart by the eye or by the understanding.]

I. Its Nature and Relation to Discretion.

[7061] How large a part of true wisdom it is to be able to distinguish between things that differ—things seemingly but not really alike—this is remarkably attested by our words "discernment" and "discretion," which are now used as equivalent, the first to "insight," the second to "prudence;" while yet in their earlier usage, and according to their etymology, being both from *discerno*, they signify the power of so seeing things that in the seeing we distinguish and separate them one from another. Such were originally "discernment" and "discretion," and such, in a great measure, they are still. And in words is a material ever at hand on which to train the spirit to a skilfulness in this; on which to exercise its sagacity through the habit of distinguishing there where it would be so easy to confound. Nor is this habit of discrimination only valuable as a part of our intellectual training; but what a positive increase is it of mental wealth when we have learned to discern between things which really differ, but have been hitherto confused in our minds; and have made these distinctions permanently our own in the only way by which they can be made secure, that is, by assigning to each its appropriate word and peculiar sign.—*Abp. Trench.*

II. Its Requisites.

1 A clear, direct, and healthy mental and moral vision.

[7062] Men fail in discernment from colour blindness, nearsightedness, obliquity of vision, and a deliberate closing of the eyes. There are those who won't see at all, or to whom the object seen is distorted, dim, or indistinguishable from other objects. Failure to discern from these causes is a moral fault and is punished, often, with judicial blindness (Isa. vi. 10; Matt. xiii. 14). To discern, the faculty must be properly employed, it must look straight at its object, be clear from film, and observe at such a distance as to measure the proportions of that at which it looks, and distinguish it from all with which it might otherwise be confounded. In the early days of Christianity the Pharisees closed their eyes to its merits; Saul of Tarsus was nearsighted, and confounded Christians with the enemies of God; Festus was colour blind, and failed to distinguish between Christianity and fanaticism; Felix saw obliquely, he trembled at its penalties but shirked its duties. Saul, the most hopeful case of all, was not cured till he was led, physically blind, to Damascus.—*J. W. B.*

2 A clear medium through which to see.

[7063] All things are alike to the most perfect vision in the dark, or at a distance too great to see distinctly. So men fail to discern because they make their observations—

(1) *Through a cloud.* They are practically blinded by the mists of prejudice. Nothing is more confusing than prejudice. Nazareth had a bad reputation, but a true discernment would have separated the good from the evil. Prejudice confounded them. To see with discrimination, men must either wait patiently until the cloud disperses, which it will do before those who are willing that it should, or rise superior to the pride or passion of which it is composed into a purer atmosphere.

(2) *In the night.* Men fail to discern because they are enveloped in the darkness of unbelief. Thus God's merciful providences are deplored as judgments. "God moves in a mysterious way," but in the densest darkness there is sufficient starlight, or at least "a lamp for the feet and a light for the path," to those who will avail themselves of it, and to the patient watcher the "day star" comes at length. So with the ways of men. "All men are liars," hypocrites, to be trusted only when in sight, to the unbelieving

misanthrope. He views them in the gloom of disappointment or commercial disaster. But here the lamp of hope will give sufficient light to those who will use it, and by and by when the night passes away morning will reveal men in their proper proportions.

(3) *At too great a distance.* God's dealings are indistinct save to those who walk with Him. Until Asaph (Ps. lxxiii.) went into the sanctuary of God, the portion of the good was evil and the portion of the evil good. After that he saw the true state of the case with regard to each. What different estimates we form of men, first as strangers, then as acquaintances, and lastly as friends. Never form a judgment of a man till you have lived with him. If you cannot live with him, use as a telescope some one who has. —*J. W. B.*

III. Its Necessity for Christian Work.

[7064] How much discernment is needed in dealing with men! Nay, how much we need "the spirit of discernment." Only by His aid shall we know how to treat the different cases that we meet with in our Christian work. Some need rebuking, some consoling; some need encouraging, and some need keeping back. Hardly any two are alike; and no man is alike at all times in his moods and needs.

IV. Example of its Exercise.

[7065] "Of the children of Issachar" there were "men who had understanding of the times to know what Israel ought to do" (1 Chron. xii. 32).

This is an attribute of the word of God (Heb. iv. 12), and of the mature Christian (Heb. v. 14).

69

DISCRIMINATION.

[Lat. *discrimino*, from *discrimen*, that which separates or divides two things. The quality of making fine and accurate distinctions.]

[7066] Gideon had this faculty (see Judges vi. 13, 36-40; vii. 5-7), so had Jephthah (Judges xi. 12-28) and Manoah's wife (Judges xiii. 23).

I. The Materials on which it Works.

1 The differences in men.

[7067] The sun shines alike on all the plants and trees, and the rains fall alike on them; yet they grow up each with its own distinct individuality. All flowers do not become violets, nor all trees oaks. The rose cannot, by any kind of culture, become an apple-tree. The creeping vine cannot be taught to rear its head high up, the peer of the giant pine. The clover cannot be cultivated into a water-lily. A thousand years of culture would not give to the blazing sunflower the fragrance of the mignonette. God has made them to differ. He gives to the oak a gift of strength, to the vines a gift of fruitfulness, to the rose a gift of beauty, and to the heliotrope a gift of fragrance.

And so He makes men to differ. No two faces are alike, and of all the millions on the earth, no two have precisely the same endowments. Some have five talents, some two, some but one.—*W. M. Taylor, D.D.*

2 The differing aspects of truth.

[7068] No two leaves are precisely alike. Still less are any two minds. They will always see truth from a different standpoint, and through a different atmosphere. The truth on any subject has hardly ever a perfectly simple outline, and only one face. It is almost always a many-faceted gem, a complex and irregular solid, and, like a mountain range, is generally too large for its whole figure to be comprehended in any one view. The inevitable result is that men have always differed, and will always differ, in their opinions upon all but the most simple things.—*Beecher.*

3 The difference between appearance and reality.

[7069] Cast not away the nut for the bitterness of the rind.—*St. Bonaventura.*

II. The Powers it Calls into Exercise.

1 Self-abnegation.

[7070] The love of the human race is increased by their individual differences, and the unity of the creature, made perfect by each having something to bestow and to receive, bound to the rest by a thousand various necessities and various gratitudes; humility in each rejoicing to admire in his fellow that which he finds not in himself, and each being in some respect the complement of his race.—*Ruskin.*

2 Industry.

[7071] Nice distinctions are troublesome. It is so much easier to say a thing is black than to discriminate the particular shade of brown, blue, or green to which it really belongs. It is so much easier to make up your mind that your neighbour is good for nothing than to enter into all the circumstances that would oblige you to modify that opinion.—*George Eliot.*

3 Sympathy.

[7072] No man, they say, is a hero to his valet. But the reason of this is that a hero can be recognized only by a hero.—*Goethe.*

4 Love.

[7073] Love is the great discriminator. It abounds in all judgment, or discrimination (Phil. i. 9). It stands by the side of conscience ever ready and seldom at a loss for the right

exposition. Seldom; for there will be instances which will perplex and embarrass even the sure instincts of love.

III. Its Rarity.

[7074] That respect which the child owes to his parents, and every man to those of higher intellectual power with whom he may come in contact, and which every well-regulated and well-disposed mind so readily pays, is much oftener founded upon an imaginary worth than upon a distinct and actual experience of its existence—upon a something which may not perhaps have attained perfect developent, but which shines forth in the carriage, gestures, and whole character.—*Humboldt.*

IV. Its Abiding Reality and Ultimate Triumph.

[7075] Of discrimination the world is impatient; it chafes against it, rails at it, insults it, hates it; it ends by receiving its influence, and by undergoing its law. This quality at last inexorably corrects the world's blunders and fixes the world's ideals. It procures that a popular poet shall not finally pass for a Pindar, nor the popular historian for a Tacitus, nor the popular preacher for a Bossuet.—*M. Arnold.*

70

ACUTENESS.

[Lat. *acus*, to sharpen. The faculty of nice discernment and perception.]

I. Its Nature.

1 Acuteness is perception and discrimination sharpened to the finest point of which they are capable.

[7076] The man who sees his opportunity the moment it presents itself and forthwith embraces it is acute. Other men let the main chances of life pass by unobserved, and attribute it to chance or misfortune, whereas it is for the want of acuteness. The man, again, who is able readily to distinguish between a good or an evil, or between a greater and lesser evil, and to choose and make the most of his choice quickly, is acute. On the other hand, men, for the want of this faculty, vacillate and make most frequently the wrong choice, and then complain of their ill luck.—*J. W. B.*

2 Acuteness is a virtue according to circumstances.

[7077] The most successful scoundrels have possessed this quality in a high degree. Sharp practice in business is a form of acuteness, so is the conduct of the orator who panders to the taste of the mob for the sake of its applause. To be virtuous, the acute man must use his faculty for a right end and in a right way; and even when he abnegates it altogether rather than do a mean act, he perhaps exhibits it in its highest perfection, for he sees that it is better to lose a chance than to do a wrong, and that character is better than gain.—*Ibid.*

II. Its Power.

1 In understanding men and things.

[7078] When great acuteness is associated with kindliness and love, the observer may pierce beyond the mere shell of men and of the world, and under happy influences may hope to solve the highest problems.—*Goethe.*

[7079] "I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation."

"You are mistaken," said the gentlemen, "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he is careful. He gave up his seat instantly to a lame old man, showing that he is kind and thoughtful. He took off his cap when he came in, and answered my questions promptly and respectfully, showing that he is polite and gentlemanly. He picked up the book which I had purposely laid upon the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing and crowding, showing he is honest and orderly. When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name, I noticed that his finger-nails were clean, instead of being tipped with jet, like that handsome little fellow's in the blue jacket. Don't you call those things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes than all the fine letters you can bring me."

2 In controversy.

[7080] The skilful and winning conversationist deftly plies about him, with a very delicate instinct, a sort of far-reaching, mental "feeler," by which, with almost cat-like caution, he knows upon what ground to tread, and where he can pass through. There is a bad use of this power, and there is a good use of it. Backed by a benevolent good-nature, it will be used aright, and this far-reaching, delicate instinct will never commit the indiscretion of giving hurt even to the feelings of a child in society. With great ease and lightning-like agility, it will flash through all sorts of intricacies and seemingly rough and inhospitable places, and yet come out without either scratching itself or making others bleed.

3 In business.

[7081] An old fellow who was noted through

the town for his stuttering, as well as for his shrewdness in making a bargain, stopped at a grocery and inquired—

"How m-m-many t-t-t-turkeys have you g-g-got?"

"Eight, sir," replied the grocer.

"T-t-t-tough or t-t-tender?"

"Some are tender and some tough," was the reply.

"I k-keep b-b-b-boarders," said the new customer. "Pick out the f-four t-t-toughest t-t-turkeys, if you p-p-please."

The delighted grocer very willingly complied with the unusual request, and said in his politest tones—

"These are the tough ones, sir."

Upon which the merchant coolly put his hand upon the remaining four, and exclaimed—

"I'll t-t-take *th-th-th-these!*"

III. Examples of its Exercise.

[7082] Gamaliel's counsel (Acts v. 35–38) is an evidence of his acuteness no less than of his justice and humanity; so is the manner in which Paul diverted the attention of his foes from himself to their own differences (Acts xxiii. 6, 7).

71

ACUMEN.

[From Lat. *acus*, to sharpen. Quickness of insight and rapidity of judgment.]

I. Its Nature.

[7083] Acumen is a gift, and can never be acquired. There is a certain useful kind of shrewdness and sagacity which comes from observation and experience. Men who are "once bitten" are "twice shy," but acumen detects the biter and prevents the bite. It is quite easy to repeat what we have been once shown. Acumen is the faculty by which men discover how to do for themselves. As a natural gift, it is intuition. Men who have the power of rapidly arriving at conclusions by a quick inference or a happy guess we denominate men of acumen.—*J. W. B.*

II. Its Culture.

1 It may be improved by education and use.

[7084] This naturally sharp faculty may be still further sharpened. Material implements become blunt with use. Legitimate employment is the whetstone of the mental and moral faculties. Intuition, encouraged by success, and its accuracy guaranteed by ever-accumulating stores of knowledge, becomes educated acumen. This is illustrated by the well-known tale of the Eastern sage. A traveller whose camel had strayed inquired if he had seen the missing quadruped. "Was he blind in the left eye, lame in the right fore leg, and had he a burden of honey?" "Yes." "I have not seen your camel, but you will possibly find him if you take a certain direction." "How, then, if you have not seen him, can you so accurately describe him, and tell me where he has gone?" "Because I noticed on a certain track the footprints of a camel. I saw also that the herbage was more closely cropped on the right than on the left, from which I inferred that the beast was blind in the left eye. I observed, too, that of the four footprints that of the right fore foot was fainter than the others, which was a clear evidence of lameness. Lastly, I noticed here and there along the path small swarms of bees, from which I gathered that there had been something to attract; honey, I thought, since there were no flowers." Observation merely could scarcely have endowed the sage with power to give such a reply as this. That reply is an instance of educated acumen.—*Ibid.*

III. Its Manifestations.

1 In reading character.

[7085] There are some men in whom this seems to be, and really is, an instinct. A rapid glance is all that is required to tell whether another is to be trusted, or is fit for a certain occupation. The original faculty is no doubt aided by experience, but is not to be confounded with it. Men of the widest and sometimes most painful experience have never been able to learn this art.

2 In deciding the right time, circumstance, and place to do or say a thing.

[7086] Men of acumen rarely made a mistake in any of these particulars. Many good men, with the best intention, for the want of it make the most disastrous errors.

3 In knowing where and when to leave off.

[7087] It was for the want of this that Charles I. lost his head. Elizabeth was quite as tyrannical, but she knew how much the people would endure, and stopped before their patience was overtaxed. Charles, with far greater natural abilities, failed to see the dividing line.

4 In giving advice.

[7088] Men often decline the position of counsellors on the ground of the responsibility. At the back of this really is the want of acumen. But with it a man is confident that his counsel will be good: it therefore gives him courage to become a helpful friend.

IV. Consolations for its Deficiency.

[7089] Providence deals out its gifts unequally but not inequitably All men are not geniuses, or rich, so all men have not acumen. But Providence is not without its compensations. These are—

(1) *Common sense.* Every rational man is born with sufficient of this to carry him through

life if he will only use it. The want of common-sense with which some men are charged, and on seemingly good grounds, is not really the absence of the faculty, but its neglect or abuse.

(2) *Experience.* All men have the advantage of learning by the observation of the examples they have seen and the events in which they have taken part. This, with ordinary intelligence and prudence, is enough to prevent a man falling into gross errors, and to keep him in the right path.

(3) *Its force in others.* These are sufficiently numerous to be available when direction is required, and such are seldom unwilling to serve when asked.

(4) *The wisdom of God.* The directions in James i. 6, and Proverbs iii. 5, are extremely pertinent.—*J. W. B.*

V. Examples of its Exercise.

[7090] Peter displayed considerable acumen in his discernment of the fact that the common gift of the Holy Ghost placed Jews and Gentiles on an equality (Acts xi. 16–18).

72

TACT.

[From Lat. *tactus*, the sense of feeling, touch. Skill or adroitness in adapting to circumstances words and actions.]

I. Definition and Nature.

[7091] The ability to use natural powers, acquisitions, and opportunities to the best advantage.—*Thayer.*

[7092] An intuitive art and manner, which carries one through a difficulty better than either talent or knowledge.—*Smiles.*

[7093] Tact, rightly so named as being the spiritual sense of touch, is sensitiveness to fine shades of feeling. The person who has most tact is the person who is most keenly alive to subtle, half-revealed variations of taste and mood, and who is therefore best able to sympathize. Such an one may be cruel, but it will be, as Ruskin has said, by intention, not through innocent blundering.—*Emily Davies.*

II. Its Worth and Power.

[7094] Under its facile sway a single talent accomplishes more than five, or even ten talents without it. It manipulates moderate abilities so as to outstrip real mental greatness, proving that "the race is not to the swift, nor the battle to the strong."—*Thayer.*

[7095] When the hawk is soaring above the court, scarcely discernible to human eye, the pigeons have already perceived him; and if no hiding-place is to be found, the whole flock rise and career upwards in close circles in order to confuse the marauder. He swoops down and misses his prey, for look and blow have grown uncertain, and after repeated attempts he has to retreat discomfited. Tact is a mightier instrument than force. Generals do more by stratagems than by cannons, bayonets, and swords. "Wisdom is better than weapons of war." It is so in every department of life. The man of tact, the man who sees at once what is to be done and promptly does it, in passing through life escapes perils and masters difficulties which involve men of larger capacities and attainments in ruin. Hence it turns out that to every influential post, in the market, the Church, and the Government, the little men of tact for the most part, not the men of intellect and genius, occupy the most prominent and remunerative positions. Mental pigeons, and not eagles, occupy the higher posts of office amongst us.—*The Homilist.*

III. Its Lamentable Rarity in the Ablest Men.

[7096] Some of the best and ablest men are wanting in tact. They will neither make allowance for circumstances, nor adapt themselves to circumstances; they will insist on trying to drive the wedge the broad end foremost.—*Smiles.*

IV. Its Singular Perfection in Women.

[7097] As a rule, women have more tact than men. They have a quicker perception, a deeper insight into character, a greater aptness and dexterity in dealing with men and things.

[7098] At a collection made at a charity fair a lady offered the plate to a rich man who was well known for his stinginess. "I have nothing," was the curt reply. "Then take something, sir," said the lady; "you know I am begging for the poor."

V. Example of its Exercise.

[7099] The whole address of Paul on Mars hill (Acts xvii. 22–31) is an admirable illustration of tact, particularly in his courteous compliment to the devoutness of his audience, and in his selection of a passage from a Stoic poet, thereby winging his controversial shaft with a feather borrowed from their own plumes.

73

PENETRATION.

[From Lat. *penetro*, to enter. The power by which the mind sees through anything difficult or abstruse.]

I. Its Nature and Forms.

[7100] Penetration is a natural or spiritual

gift which may be considerably improved by use. There are various degrees of it. Some men see deeper and further than others. In its perfect form it is the faculty of seeing not only into, but through; piercing to the other side, and taking in all it passes on the way.

[7101] The man of penetration sees onwards. He has the gift of foresight, and so provides for the future that it shall not take him by surprise. Knowing that nothing is certain but the uncertain, he expects the unexpected. This kind of penetration is the parent of a host of other virtues. It begets thrift and industry, and is the harbinger of wealth and success.

[7102] Penetration is the faculty of insight. It pierces the superficies of men and things. and he who has it is what is known as a profound thinker. Knowing, as Dryden says, that—

"Errors, like straws, upon the surface flow.
He who would search for pearls, must dive below,"

he revels in the intellectual riches of regions of whose existence shallow men never dream. In no department is this faculty, or the want of it, more keenly felt than in Christian life. By it the Christian examines himself, finds out his brother's wants, and searches the Scriptures with an opened understanding and with spiritual discernment.

[7103] In looking upwards most men of penetration find their faculty at fault. Their look forward is almost prophetic, their look inward almost infallible, but upwards they cannot pierce. This is because upward penetration is Christian faith. Only those who have this can see the invisible.—*J. W. B.*

II. Its Use and Abuse.

1 It is abused when it is employed partially.

[7104] The virtue of penetration consists in its proper use. There's many men can only see the dark shadows of coming events, in which case penetration becomes foreboding. Others see the sun which casts those shadows, and their penetration becomes hope. There are those again who use their faculties simply for the detection and exposure of error in men and systems, as is the case with many literary and religious critics. This abuse makes penetration uncharitableness. Perfect penetration embraces the good as well as the evil, and becomes the grace of charity. A third class look upwards for the purpose of prying into the secret things which belong unto God. Their penetration is presumption. Christian penetration is ever humble, and knows itself better than to "rush in where angels fear to tread."

2 It is abused when it is employed selfishly.

[7105] Penetration is a faculty for the acquisition of knowledge. In proportion to its perfection therefore is a man's responsibility not only for its use, but for the use of that which it acquires. The man who keeps his discoveries to himself viciously misemploys his talent. Foresight is given not for self only, but for others. He whose insight has obtained information on human or spiritual things is bound to impart that information. He whose clear faith has obtained views of Divine things generally overlooked, has a "burden of the Lord," and "woe is unto him" if he fails to deliver it. —*Ibid.*

III. Examples of its Exercise.

[7106] Prophecy is inspired penetration. St. Paul had the faculty in a very high degree. Witness his careful and delicate treatment of the difficult questions proposed by the church at Corinth (1 Cor. chaps. v.-vii.)

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PRUDENCE.

[Lat. *prudentia*, contr. of *providentia*, from *provideo*, to foresee. The habit of at all times acting with deliberation, judgment, and forethought.]

I. Its Definition and Nature.

[7107] Prudence is that virtue by which we discern what is proper to be done under the circumstances of time and place.—*Milton.*

[7108] Prudence is the virtue of the senses. It is the science of appearances. "Put armour on thine ears and on thine eyes."—*Emerson.*

[7109] Prudence is the art of choosing; he is prudent who among many objects can distinguish that which deserves the preference.—*L. M. Stretch.*

[7110] Prudence is practical wisdom, and comes of the cultivated judgment. It has reference in all things to fitness, to propriety; judging wisely of the right thing to be done, and the right way of doing it. It calculates the means, order, time, and method of doing. Prudence learns from experience, quickened by knowledge. —*Smiles.*

[7111] Prudence is the footprint of wisdom. —*B. A. Bronson Alcott.*

II. Its Manifestations.

1 Willingness to receive instruction.

[7112] It is a sign of great prudence to be willing to receive instruction: the most intelligent person sometimes stands in need of it.

2 Concealment of superiority.

[7113] To excel others is a proof of talent; but to know when to conceal that superiority is a greater proof of prudence. The celebrated

orator Domitius Afer, when attacked in a set speech by Caligula, made no reply, affecting to be entirely overcome by the resistless eloquence of the tyrant. Had he replied, he would certainly have conquered, and as certainly have died; but he wisely preferred a defeat that *saved* his life to a victory that would have cost it.—*Lacon.*

III. Its Relation to Morality.

[7114] In general, morality may be compared to the consonant, prudence to the vowel. The former cannot be uttered (reduced to practice) but by means of the latter.—*Leighton.*

IV. Its Value and Necessity.

1 For self-protection.

[7115] The child who has only sailed his paper boat on the edge of a placid lake, might wonder what was wanted with enormous beams and bars of iron, innumerable bolts and screws, and clasps and bars of metal, in making a ship; ask the sailor, and he will answer; he says we must be prepared for something more than calm days, we must look ahead, the breakers will try us, the winds will put us to the test, we may come upon an unknown rock, we must be prepared for the worst as well as for the best. We call this prudence. We condemn its omission. We applaud its observance. What of men who attempt the stormy and treacherous waters of life, without having had any regard to the probable dangers of the voyage?—*Joseph Parker, D.D.*

[7116] Prudence is a duty which we owe to ourselves; and if we will be so much our own enemies as to neglect it, we are not to wonder if the world is deficient in discharging its duty to us; for when a man lays the foundation of his ruin, others will, I am afraid, be too apt to build upon it.

2 For the practice of virtue and holiness.

[7117] Though prudence in itself is neither virtue nor spiritual holiness, yet without prudence, or in opposition to it, neither virtue nor holiness can exist.—*Coleridge.*

3 For the exercise of discrimination and discernment.

[7118] Beware what thou askest, and beware what thou deniest; for, if discretion guide thee not, there is a great danger in both. We often, by one request, open the windows of our heart wider than all the endeavours of our observers can. It is like giving of a man our hand in the dark, which directs him better where we are than either our voice or his own search may. Deny not a just suit, nor prefer one that is unjust: either, to a wise man, stamps unkindness in the memory.—*Feltham.*

4 For controversial argument.

[7119] In answering a book, 'tis best to be short, otherwise he that I write against will suspect I intend to weary him, not to satisfy him; besides, in being long, I shall give my adversary a huge advantage, somewhere or other he will pick a hole.—*Selden.*

V. Its Acquirement.

1 It is easily accessible.

[7120] Prudence, as it is always wanted, is without great difficulty obtained. It requires neither extensive view nor profound search, but forces itself by spontaneous impulse upon a mind neither great nor busy, neither engrossed by vast designs, nor distracted by multiplicity of attention.—*Dr. Johnson.*

VI. Its Regulations.

1 It must be wisely developed.

[7121] Prudence (in its ordinary but most inadequate sense) has done very little for the world except to tease and hinder many of its masters and sovereigns. It would have kept back every mariner from the deep, and deterred every traveller from the desert—it would have put out the fires of science, and clipped the wings of poetry—it would have kept Abram at home, and found Moses a comfortable settlement in Egypt. Beware of imprudent prudence; it will lull you to sleep, and bring you to a nameless and worthless end.

2 It must not always be too rigidly observed.

[7122] We sacrifice too much to prudence, and in fear of incurring the danger or reproach of enthusiasm, too often stifle the holiest impulses of the understanding and of the heart.—*Southey.*

3 It may, upon occasion, be wholly disregarded.

[7123] The highest wisdom lies sometimes in yielding to the moment's burning inspiration, and in disregarding the dictates of mere prudence.

[7124] Religion in most countries, more or less in every country, is no longer what it was, and should be—a thousand-voiced psalm from the heart of man to his invisible Father, the fountain of all goodness, beauty, truth, and revealed in every revelation of these; but for the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller quantum of earthly enjoyment may be exchanged for a far larger quantum of celestial enjoyment. Thus religion too is profit, a working for wages; not reverence, but vulgar hope or fear.—*Carlyle.*

VII. Its Cheerful Tendency.

[7125] The great end of prudence is to give cheerfulness to those hours which splendour

cannot gild and acclamation cannot exhilarate. Those soft intervals of unbended amusement in which a man shrinks to his natural dimensions, and throws aside the ornaments and disguises which he feels, in privacy, to be useless incumbrances, and to lose all effect when they become familiar. To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labour tends, and of which every desire prompts the execution. It is, indeed, at home that every man must be known by those who would make a just estimate of his virtue or felicity; for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honour and fictitious benevolence.—*Johnson.*

VIII. Examples of its Practice.

[7126] "A prudent man foreseeth the evil and hideth himself" (Prov. xxii. 3). "The prudent man looketh well to his going" (Prov. xiv. 15). Jethro's counsel (Exod. xviii. 13–26) was an exemplification of sagacious prudence, and left its mark on the whole after history of Israel.

[7127] This quality, combined with delicacy, is well exemplified in Gen. xlvii. 2. "And he (Joseph) took *some* of his brethren, even five men, and presented them unto Pharaoh;" it was not until *after* this preliminary introduction that "Joseph brought in Jacob his father" (v. 7). The prudence which prevented him intruding his whole family upon the king in the moment of their arrival, and thereby appearing to *exact* the fulfilment of Pharaoh's gracious promises on their behalf, is sufficiently and strikingly obvious.—*A. M. A. W.*

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DISCRETION.

[From Lat. *dis* and *cerno*, to separate. Nice discernment, united with caution and judgment, and directed with circumspection.]

I. Its Nature.

1 The counterpart of prudence.

[7128] Discretion is but another name for prudence, if it be not rather a part of it, as it is sometimes referred to our outward behaviour, and means the ordering of our words and actions right.—*Wesley.*

II. Its Qualities.

1 Utility.

[7129] There are many more shining qualities in the mind of man, but there is none so useful as discretion; it is this, indeed, which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry and wit impertinence; and even virtue itself looks like weakness, wanting discretion. The best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.—*Addison.*

2 Breadth of view.

[7130] Discretion has large and extended views, and, like a well-formed eye, commands a whole horizon.—*Ibid.*

III. Its Necessity and Value.

1 As regards action and intercourse.

[7131] The quality the most necessary for the execution of any useful enterprise, is discretion; by which we carry on the safe intercourse with others, give due attention to our own and their character, weigh each circumstance of the business which we undertake, and employ the surest and safest means for the attainment of any end we purpose.—*Hume.*

2 As regards knowledge.

[7132] Knowledge hath two pillars, learning and discretion—the greatest scholar without his two eyes of discretion and honesty, is like blind Samson; apt to no good, able to much mischief. —*T. Adams.*

3 As regards all the other virtues.

[7133] Though a man has all other perfections, and wants discretion, he will be of no great consequence in the world; but if he has this single talent in perfection, and but a common share of others, he may do what he pleases in his particular station of life.—*Addison.*

IV. Its Sphere.

[7134] Discretion does not only show itself in words, but in all the circumstances of action; and is like an under-agent of Providence to guide and direct us in the ordinary concerns of life.—*Steele.*

V. Its Manifestations.

1 In foresight.

[7135] I have seen the days of wrong through a little hole of discretion.—*Shakespeare.*

2 In a wise reserve of speech.

[7136] I do not mean by that, the shutting of the mouth and saying nothing; that is very easy. But to keep on talking for an hour, or hours, and to be reserved all the time, and to give the idea of being delightfully confidential, and eminently *un*reserved. What is a man worth who can be read off like a sign-post? and how long will it be, think you, before such a man is victimized? On the contrary, the man who knows the length and breadth of his own ground, and who is able to keep up a conscious sense of easy pleasantry—a man apparently rather shal

low than otherwise, maintaining his ground of truisms and platitudes, and yet, in the midst of all, never losing sight of his own purpose, like an experienced angler throwing out his lines in the dark, and smiling while he sees the pleasant bait taking, it is most beautiful.—*Pulpit Analyst.*

3 In careful stewardship.

[7137] As in the greater world of man, so in the little world of man, as in the outward riches of the one, so in the inner treasures of the other, many possess much and enjoy but little, many have much and use but little, others use much, and but little, well. I shall not so much endeavour to have much wherewithal to do as to do much with that little I have. It shall not so much grieve me that I am a poor treasurer, as joy me if I had been a good steward. I could wish I had more to use well, but more wish well to use that I have. If he were so blamed that employed not one talent well, what would become of me if I had ten and abused them?—*Arthur Warwick.*

VI. Examples of its Positive and Negative Aspect.

[7138] In Prov. ii. 11, discretion is described as the power of self-preservation, and is illustrated in the case of Abigail (1 Sam. xiv. 18). In Prov. xix. 11, it is that which defers anger, as is seen in the case of Gideon (Judges viii. 2). Sarah was a fair woman (Prov. xi. 22) without discretion (Gen. xviii. 12). The daughters of Zelophehad (Num. xxvi. 33), whether plain or fair, had this virtue in a high degree.

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WATCHFULNESS.

[From Sax. *wæccan*, to awake. Careful and diligent observation for the purpose of preventing or escaping danger, or of avoiding mistakes or misconduct.]

I. Its Nature.

[7139] Watchfulness is a term of varied meaning. Sometimes it means only alertness; sometimes vigilance. It signifies also outlooking, apprehension of danger, as when a sailor is on the outlook, or as when a sentinel is peering on every side, suspicious of some lurking foe. In short, watching includes every shade of that state which puts a mind in earnest to avoid evil and secure good.—*Beecher.*

II. Its Requisites.

1 Unceasing wakefulness.

[7140] Argus is fabled to have had a hundred eyes in his head, only two of which ever slept at once. Jupiter sent Mercury to slay him. Mercury put on his winged slippers, took his sleep-producing wand, and hastened to the side of Argus. He presented himself in the guise of a shepherd with his flock. Mercury began to play upon the Pandean pipes. Argus listened, delighted with the new kind of music, and invited the young shepherd to sit beside him. Mercury sat down, told stories, and played the most soothing strains upon his pipes, till it grew late, hoping to lock in sleep the watchful eyes of Argus. At length, as Mercury played, and told a long story of the discovery of his wonderful instrument, he saw the hundred eyes all closed. The head of Argus leaned upon his breast, and Mercury cut it off with a stroke and tumbled it down the rocks. The hundred eyes availed not while the watcher slept.

III. Its Religious Aspect.

1 As to its functions.

(1) *To report the approach of danger.*

[7141] A believer's watchfulness is like that of a soldier. A sentinel posted on the walls, when he discerns a hostile party advancing, does not attempt to make head against them himself, but informs his commanding officer of the enemy's approach, and leaves him to take the proper measures against the foe. So the Christian does not attempt to fight temptation in his own strength; his watchfulness lies in observing its approach and in telling God of it by prayer.—*Mason.*

(2) *To face danger in God's strength.*

[7142] Guard thyself from sin and temptation; but know that thy own strength is not sufficient for this great work, and therefore do not forget most humbly and earnestly to implore the Divine mercy and protection. For when the door is sealed and kept by Him, all thy faculties will be under His government: no thought can go in or out, or lodge there, but by His permission; the family of heaven and earth will bear thee company; thousands of angels will pitch their tents about thee, and guard the passes of thy outward senses, that no unclean thing enter there. And the great adversary of souls, how mighty and formidable soever in himself, will not be able to break through these bright armies, nor dare to make his attacks, which he foresees will prove unsuccessful. So great an awe will the dread of this Divine Keeper strike; so sure a defence will these heavenly succours be against that otherwise invincible enemy.—*Bernard.*

[7143] Watchfulness is the wise exercise of a gracious soul who is sensible of his own weakness, loves his Saviour, and fears to grieve His Spirit.—*Bogatzky.*

[7144] The man who is the most watchful is the least sinful.—*Secker.*

2 As to its objects.

(1) *The heart.*

[7145] The heart is a *lamp* which the High and Holy One has entrusted to our care: keep

it well trimmed, then; keep it with all diligence; let it not resemble those of the foolish virgins, who took no oil with them; but rather look unto God for fresh supplies of His grace, that you be not terrified at the midnight cry, "Behold, the bridegroom cometh; go ye out to meet him." The heart is a *ship;* keep it with all diligence. Look to the hull and the rudder, the masts, the sails, and the rigging. Have an eye to the crew, and take especial care what merchandize you put aboard; mind that you have plenty of ballast, and that you carry not too much sail. Mind that you have a Heavenly Pilot at the helm. Be prepared for storms, for you will have them, whether you are prepared for them or not. The heart is a *temple.* "Know ye not that ye are the temple of God?" Have a care that you keep it with all diligence; keep it pure and undefiled. Let the ark of the covenant be found within it. Let your prayers be set forth as incense, and the lifting up of your hands as the evening sacrifice.—*Old Humphrey.*

[7146] If one is in earnest, he knows where the thief will break into his house, he knows where the weak door is, he knows where he will be tempted; and let him watch there.—*Beecher.*

[7147] The old Greek poet sang of Achilles, that his mother dipped him when a child in the river Lethe, and thereby rendered his whole body invulnerable except his heel, by which she held him. He went to Troy and wrought prodigies of valour in the war, till at last an arrow hit him in the one weak point, and he fell. The old story has too often its parallel in the Church of God. Some veteran in the Lord's army, who has fought bravely and successfully, suddenly falls, and all men marvel. There was some weak point in his "breastplate." The devil saw it and smote him there. Thus it was with Noah, and Abraham, and Moses, and David, and Peter, and a host of eminent saints since. Every Christian, however holy, has one or more weak points in his character, and over these it behoves him to keep especial guard.—*A. C. Price, M.A.*

(2) *The senses.*

[7148] Set a strong guard about thy outward senses; these are Satan's landing-places, especially the eye and the ear.—*W. Gurnall.*

(3) *The world.*

[7149] When cast by Providence among sinful persons who respect us, we ought to be peculiarly watchful. The hatred of the ungodly, when poured upon Christians in the form of persecution, is seldom harmful to their spiritual nature, but the friendship of the world is always to be suspected. When the servants of the high priest allowed Peter to warm his hands at the fire, had Peter been a wise man he would have been afraid that evil would come of it. We are disarmed by kindness, but it is never safe to be disarmed in an enemy's country. "Who," says the old proverb, "could live in Rome and yet be at war with the Pope?" Who can have much to do with sinners and not have something to do with their sins? The smiling daughters of Moab did more mischief to Israel than all Balak's frowning warriors. All Philistia could not have blinded Samson if Delilah's charms had not deluded him. Our worst foes will be found among our ungodly friends. Those who are false to God are not likely to be true to us. Walk carefully, believer, if thy way lie by the sinner's door, and especially if that sinner hath acted a friendly part to thee.—*C. H. Spurgeon.*

(4) *Little sins.*

[7150] Little sins, so called, are the beginning of great ones. The explosion is in the spark, the upas in its seed, the fiery serpent in its smooth egg, the fierce tiger in the playful cub. By a little wound death may be caused as surely as by a great one. Through one small vein the heart's blood may flow not less fatally than through the main artery. A few drops oozing through an embankment may make a passage for the whole lake of waters. A green log is safe in the company of a candle; but if a few shavings are just lighted, and then some dry sticks, the green log will not long resist the flames. How often has a character which seemed steadfast been destroyed by little sins. Satan seldom assails in the first instance with great temptations. Skilful general! he makes his approach gradually, and by zigzag trenches creeps towards the fortress he intends at length to storm. Therefore watch against little sins. —*Newman Hall.*

(5) *The devil.*

[7151] Consider the devil is always awake; is it better for them in the city to sleep when the enemy without watch, and, maybe, are climbing the walls? Our Saviour takes it for granted that if "the good man of the house" had known in what watch the thief would come, he would have watched. Would Saul have slept if he had thought David had been so near? or Sisera if he had seen the hammer and nail in Jael's hand? "Hannibal is at the gates!" was enough to wake and call the whole city of Rome to arms; and is not "The devil is at thy door!" enough to keep thee out of thy bed of sloth and negligence?—*W. Gurnall.*

3 As to the special time of its display.

(1) *When the enemy is most likely to attack.*

[7152] Men must set their watch at the time when the enemy is accustomed to come. Indians usually make their attack at three or four o'clock in the morning, when men sleep soundest; and that is the time to watch against Indians. —*Beecher.*

(2) *After the enemy has retired.*

[7153] It is a fact that all close students of human character must have observed that there is a back-water of temptation, if I may so speak, which is more deadly than its direct assaults. You may fight hard against temptation,

and fight victoriously. You may beat it off and crush it down; and then, when, weary with the conflict, you suffer the strain of vigilance to relax, it shall steal in and easily master the citadel, which lately it spent all its force in vain to win. Beware of your best moments as well as your worst; or rather, the moments which succeed the best. They are the most perilous of all. Just when the consciousness of a triumph seems to permit and justify disarmament for a moment, the subtle foe with whom you have to deal will steal in on you and win a treacherous victory.—*J. B. Brown.*

(3) *During communion with God.*

[7154] We must watch before prayer in order to dismiss the world from our thoughts, to gather up our minds in God, and to implore the Holy Spirit's help. We must watch during prayer to guard against distraction, against the incursions of evil thoughts, and decay of fervour in our supplications. We must watch after prayer in order that we may act consistently with what we have been imploring of Almighty God; wait His time for answering us, and not lose the visitations of grace: for with God are the moments of life, of mercy, of enlargement, and of gracious consolation.—*Bp. Wilson.*

[7155] To watch without prayer is to presume upon our own strength; to pray without watching is to presume upon the grace of God.—*Bates.*

4 As to its necessity.

(1) *Because we are never sure we shall not be attacked.*

[7156] A countryman was riding with an unknown traveller over a dangerous plain. "This place," said he, "is infamous for robbery; but for my own part, though often riding over it, I never saw anything worse than myself." "In good time," replied the other; and presently demanded his purse and robbed him. Thus it is that no age, no place, no company, no person is temptation free. Let no man boast that he was never tempted, let him not be high-minded, but fear, for he may be surprised in that very instant wherein he boasteth that he was never tempted at all.—*T. Fuller.*

(2) *Because unwatchfulness in a single instance may cause irreparable damage.*

[7157] A scrivener, after he has spent many days and taken much pains upon a large patent or lease may, at the last word, make such a blot that he shall be forced to write it all over again. So some foul and enormous crime may dark and obliterate the fair copy of a virtuous life—may raze all the golden characters of Divine graces printed in the soul. As one drop of ink coloureth a whole glass of clear water, so one sinful action staineth all the former good life. All the good actions that we ever performed are lost at the very instant of our backsliding.—*Featley.*

(3) *Because unwatchfulness is destructive of inward peace.*

[7158] Without perpetual watchfulness and diligence holiness can never be attained; for the moment thou beginnest to relax in these, thou wilt feel inward imbecility, disorder, and disquietude.—*Howe.*

IV. Its Divine Examples.

[7159] Mark xiii. 27: "What I say unto you I say unto all, Watch." Rev. iii. 2: "Be watchful." This excellence is illustrated in the case of our Lord, Matt. xxvi. 36, Luke vi. 12.

77

VIGILANCE.

[From Lat., *vigilo*, to watch. Attention of the mind in discovering and guarding against danger or providing for safety.]

I. Definition and Nature.

[7160] Vigilance is watchfulness combined with alertness. Watchfulness is both passive and active. In times of peace and general safety the former is sufficient. The sentry at the Horse Guards is watchful, but the policeman is vigilant. The former is there in case of danger, the latter to detect crime. The Christian's duty is not merely to be prepared for Satan's attack, but to discover and defeat his machinations. Hence the necessity of active watchfulness, of vigilance.—*J. W. B.*

[7161] Vigilance is that state of attention to one's duty which we familiarly style being wide awake—a state in which a man is prepared for every instant duty.—*Beecher.*

II. Its Use and Motives.

1 To guard against evil.

[7162] Open evil at all events does this good, it keeps good on the alert. When there is no likelihood of an enemy's approaching, the garrison slumber at their post.

[7163] In war there must be a sharp watch kept over the state of the defences and the movements of the foe. An inferior army that was vigilant might succeed where an infinitely superior army that failed to watch might be surprised and overcome. We must keep a sharp eye on ourselves and on enemies, if we would not be worsted in the battle of life; for we have many weak places, and our foes are numerous and vigilant.—*Landels.*

2 To purchase safety.

[7164] Eternal vigilance is the price of safety.—*Patrick Henry.*

III. Its Culture.

1 It must be entire and not merely partial.

[7165] A doe that had but one eye used to graze near the sea, and that she might be the more secure from harm, she kept her blind eye towards the water, from whence she had no apprehension of danger, and with the other surveyed the country as she fed. By this vigilance and precaution she thought herself in the utmost security, when a sly fellow, with two or three of his companions, who had been poaching after her for several days to no purpose, at last took a boat, and, fetching a compass upon the sea, came gently down upon her and shot her. The doe, in the agonies of death, breathed out this doleful complaint: "A hard fate that I should receive my death wound from that side from whence I expected no ill, and be safe in that part where I looked for most danger."—*Æsop.*

IV. Its Religious Necessity.

1 As to its exercise.

(1) *Against the assaults of temptation.*

[7166] Vigilance and prayer are necessary against the sudden violent surprises of temptation! These may come with as little warning almost as the dreadful accidents that befall men's persons. A sudden flash of infernal fire kindles the passions and prostrates the judgment and conscience. Divine aid can come as suddenly as these assaults; but who may confidently rely that it shall?—*John Foster.*

[7167] 1 Peter v. 8: "Be vigilant, because your adversary the devil walketh about as a roaring lion, seeking whom he may devour."

I. Consider the account here given of our great adversary. He is (1) mighty; (2) crafty and insidious; (3) fiercely malicious; (4) indefatigably active.

II. Be vigilant as the only means of preservation against his assaults. Be vigilant to (1) keep the mind in a proper frame: (2) walk within the limits of God's commands; (3) retain with firmness and dexterously use the armour of God; (4) observe the seasons, circumstances, and instruments of your enemy.—*J. Thornton.*

V. The Danger to which it is exposed.

1 Over-confidence and self-reliance.

[7168] Some are very vigilant but too self-reliant. They resemble a sentinel who, in the dark night, discovers the foe approaching and goes forth alone to meet an armed multitude. They lift up brave hands against their spectral foes, but do not lift up holy hands without doubting, to the Captain of their salvation.—*J. F. Stephenson.*

VI. Example of its Exercise.

[7169] Nehemiah's vigilance anticipated every difficulty, his prudent measures defeated every obstruction, and with astonishing rapidity Jerusalem was made again "a city fortified."—*Dr. Jamieson.*

78

FORETHOUGHT.

I. Definition and Nature.

[7170] A thinking beforehand, having as its purpose provision for future need.

[7171] Forethought is a kind of minor prophecy of prudence and sagacity, by which one anticipates dangers or needs, and provides for them before they happen.—*Beecher.*

II. Its Relation to Reflection.

[7172] Suppose yourself fronting a mirror. Now, what the objects behind you are to their images at the same apparent distance before you, such is reflection to forethought. And as a man without forethought scarcely deserves the name of a man, so forethought without reflection is but a metaphorical phrase for the instinct of a beast.—*Coleridge.*

III. Its Usefulness.

[7173] The foresight of evils probable, yea even possible to befall us, is useful, upon a prudential account, to several very considerable ends and purposes; either to put us upon doing the more good in the meantime; or upon the endeavour, within moderate bounds and as more may be needful, of possessing more; or that we may avert or avoid imminent evils; or that what cannot be avoided, we may be the better able to bear.

IV. Its Necessity.

1 To things temporal.

[7174] When we mean to build,
We first survey the plot, then draw the model;
And when we see the figure of the house,
Then must we rate the cost of the creation:
Which if we find outweighs ability,
What do we then but draw anew the model
In fewer offices; or, at least, desist
To build at all? Much more in this great work
(Which is almost to pluck a kingdom down,
And set another up) should we survey
The plot of situation, and the model;
Consent upon a sure foundation;
Question surveyors; know our own estate,
How able such a work to undergo,
To weigh against his opposite; or else

We fortify in paper and in figures,
Using the names of men instead of men:
Like one who draws the model of a house
Beyond his power to build it; who, half through,
Gives o'er, and leaves his part created cost
A naked subject for the weeping clouds,
A waste for churlish winter's tyranny.
—*Shakespeare.*

2 To things eternal.

[7175] A man that hath a journey to make, although he has made the same before, would not pursue it without great and often consideration, especially whether he were in the right way or no, what pace he held, how near he was to his journey's end, and the like; so every Christian hath far more need of consideration, who must pass from earth to heaven, being subject to manifold dangers, as every pleasure of the world, every lust, every dissolute thought, every alluring sight and tempting sound, every devil upon the earth, or every instrument of his, which are innumerable, lying in wait to spoil him in his way towards heaven.—*Cawdray.*

V. Its Divine Authority.

[7176] This virtue is insisted on by our Lord (Luke xiv. 28, 29). Beddowe thus treats this passage. I. The entrance upon and progress in a religious life is like building a tower. (1) Because there must be a foundation to support the building; (2) it is a work of labour and difficulty; (3) it is a gradual work; (4) it is a visible work; (5) it is a durable work. II. This calls for great caution and circumspection. (1) The certain and necessary expense must be considered; (2) the possible and contingent expense; (3) the cost to God; (4) the hoped for benefits and advantages. III. When these are neglected it is an instance of folly, and will expose to shame and contempt.

VI. Its Negative Aspect.

1 The want of it a disgrace and misery.

[7177] It is at once the disgrace and misery of men, that they live without forethought.—*S. T. Coleridge.*

VII. Distinction between Forethought and Foreboding.

[7178] There is a wise and unwise, a virtuous and a vicious forethought. The latter is the former in excess, and takes the form of foreboding. The difference between the two is that wise forethought prepares against evil in case it should come, the foolish regards its coming as inevitable. This is foolish, because often the evil does not come, but when it does, foreboding has incapacitated the mind for meeting it in the proper way. Virtuous forethought makes the needful preparation, and if happily disappointed, calmly turns it to some other account.—*J. W. B.*

79

CAREFULNESS.

[From Saxon *câru*, Sanscr. *kârâ*, toil, both bodily and mental. Extreme watchfulness, solicitude, and industry in preventing danger, or accomplishing some practical object.]

I. Its Nature.

1 Positively considered.

(1) *Carefulness is the art of taking pains.*

a. In avoiding danger and preparing for it.

[7179] The places where accidents are likely to take place, as a slip amongst rocks, or an operation in a factory when the machinery is at work, men are exhorted to take care. When they look well about them and use every precaution, they are said to be careful. In matters of eating and drinking, reading, companionships, habits, &c., care is necessary because of the perils that may lurk unseen. We are warned, too, in the matter of temptations. Too much carefulness in certain company, or in evil circumstances, is impossible, because a single slip may be fatal. Again, when a great responsibility attaches to our words and actions, we are wise if we take every care. A teacher or adviser ought to be very careful of his words, because they may be fraught with tremendous consequences. A builder should take care to lay a good foundation, or his superstructure may bury its inhabitants.—*J. W. B.*

b. In the discharge of duty.

[7180] "What is worth doing at all is worth doing well," and nothing is done well without care, and in proportion to our carefulness, other things being equal, will be the value of what we do. No greater condemnation can rest upon a workman than that of carelessness, because the conscience, and not only the intellect, is at fault. Carefulness makes up often for the want of genius, and outstrips mere cleverness in many a race. Some men are careful up to a given point, but for the want of it beyond that point, all that goes before it is marred. Others are careful in outline but careless in details, and they must not complain if the merits of the former are lost upon those who detect the omissions of the latter. Many an otherwise good book is comparatively valueless because it lacks the minor graces of style, or is carelessly edited.—*Ibid.*

2 Negatively considered.

(1) *Not anxiety.*

[7181] When Christ enjoins (Matt. vi. 28) abstinence from thought for our life and for the future, He does not mean to prevent the exercise of wise and provident foresight and preparation for what is to come. When the English version was made, "taking thought" meant solicitous anxiety. Christ therefore forbids not the preparation or foresight of the storm, and taking in sail while yet there is time, but the constant

occupation and distraction of the heart with gazing forward, and fearing, and being weakened thereby.—*A. Maclaren, D.D.*

II. Its Requirements.

1 Conscience.

[7182] Virtuous carefulness requires a sensible and healthy conscientiousness. This will make a man fear to do that which is wrong, whether to himself or others, and inspire him to do well as responsible to God for the proper use of his faculties. Carefulness will therefore on the one hand be caution, and on the other fidelity.

2 Intelligence.

[7183] A careful man will take care to inform himself thoroughly on those matters in which carefulness is necessary. Many a wretched piece of work is excused on the ground that there was no want of care evinced, but want of knowledge. But the attempt to perform without knowledge is the evidence of gross carelessness. A careful man, again, will take care to use all the intelligence he has. "He was not careless," we sometimes say when an important detail has been omitted, "he forgot." But the careful man will take pains to remember.

3 Calmness.

[7184] Worry is the parent of carelessness in every department of life. When a man is distracted or embarrassed, good thinking or good working is impossible. The careful man is careful to preserve his equanimity, knowing that that is a fundamental condition of clearness of head and steadiness of hand.

4 Time.

[7185] Hurry is another hindrance to carefulness; but the careful man undertakes nothing for which he cannot afford the requisite time.—*J. W. B.*

III. Its Negative Aspect.

1 The evils of "don't care."

[7186] "Don't care" was the name of the man who was to blame for the well-known catastrophe: "Forwant of a nail the shoe was lost, for want of a shoe the horse was lost, for want of a horse the man was lost, and for want of a man the city was lost."—*Smiles.*

80

CIRCUMSPECTION.

I. Its Nature.

[7187] The man who makes a wise use of his eyes is in so far circumspect. Words that primarily set forth bodily actions are secondarily applied to the description of mental states and actions. Circumspection is descriptive of a mental condition, and denotes intensity and watchfulness of spirit. The man who takes heed to himself and his ways is circumspect.—*W. Burrows, B.A.*

[7188] Circumspection is nothing else but the soul running up and down, to and fro, busy everywhere. It is the heart busied and employed with diligent observation of what comes from within us, and of what comes from without us and into us. "Ah, souls!" says Brookes, "you are no longer safe and secure than when you are upon your watch. While Antipater kept the watch, Alexander was safe. A watchful soul is a soul upon the wing, a soul out of gunshot, a soul upon a rock, a soul in a castle, a soul above the cloud, a soul held fast in the Everlasting Arms."

II. Its Demands.

[7189] 1. That we should be fully awake to the importance of the Divine commands. (1) Give them intelligent and reverent examination. (2) Store them up in the memory. (3) Study them in their beneficent operation.

2. That we should be on our guard against temptations to break the Divine commands. Temptations are (1) sudden; (2) insidious; (3) deceiving.

3. That we should be careful "to remember His commandments to do them." (1) There is a danger lest an exaggerated estimate of human weakness should lead to despair on the one hand, and recklessness on the other. (2) God would not command the impossible. (3) There is "grace to help in time of need."

In particular, "make no mention," &c. Because—

1. That would be uncircumspect in the first and greatest commandment.

2. That would be to forfeit the help promised to the circumspect.

3. That would be to yield to a tendency to be uncircumspect in everything.

Christians—i. "Watch and pray, lest ye enter into temptation." ii. Live so as "to adorn the doctrine of God your Saviour in all things."—*J. W. B.*

III. Its Necessity.

1 Because of the condition of our nature.

[7190] We are materialized. The spiritual essence has been eliminated. Idolatry is alluring and compatible. This was the danger of the Jews. This is still our danger. One of our great literary men lately said he was only interested in what he could "see and touch." Is not this the idolater's temper?—*W. Burrows, B.A.*

2 Because of the condition of our surroundings.

[7191] The Jews were the only theocratic nation. They were surrounded with idolaters. It was needful for them to be circumspect.

There is a revivification of materialistic philosophy. Matter is deified. Idols are being projected from the ingenious minds of scientists. We may not be in danger of bowing down to misshapen idols of the hand, but we are in danger of worshipping misshapen idols of the mind.—*Ibid.*

3 Because of those evils to which we are specially liable.

[7192] The Jews were not even to mention the name of heathen gods; for this was their special danger. We know how easy a thing it was for them to lapse into idolatry; therefore the need of increased circumspection. "Let us lay aside every weight, and the sin which doth so easily beset." Where danger threatens let the forces gather. Let us consider the circumstances of our times, the peculiar dangers to which we are liable.—*Ibid.*

4 Because of the character of the human heart.

[7193] Be circumspect over thine heart. It is like a wild horse; if a man once let go the bridle as he is walking on his journey, when it is gone, it is not so easily secured again, and much time may be spent in trying to recover the runaway. "Keep thine heart with all diligence, for out of it are the issues of life."—*Dyke.*

5 Because of the number of our foes.

[7194] Be circumspect, for thou hast many foes. When enemies are around, generals and subalterns and sentinels are all on the alert. The Christian's foes are more relentless and numerous. They have no desire that thou shouldst reach the object of thy pursuit. And though they cannot shut thee out from the Land of Promise, the stronghold of eternity, yet may they do much to hinder thy march thitherward. —*Bp. Reynolds.*

IV. Its Difficulty.

[7195] It is difficult from the fact that we are blind. The blind man moves with caution because he feels his defect. Carelessness, which may be taken as the opposite of circumspection, is characteristic of a childish state. It is difficult for the child to command its attention. There is a great deal of childishness in full-grown men. It is difficult for the photographer to get a happy expression fixed upon the prepared glass. The sitter cannot bear the necessary fixity of gaze, and the countenance assumes an unnatural aspect. This is typical. It is difficult to keep the mind fixed upon the great problems of life, and the ears ever open to the reception, and the understanding ever on the stretch, to the true perception of the voice of God. Circumspection is not a mere listless gaze. It is a looking round about, but it is a looking with an earnest purpose in order to see what dangers are to be avoided, what voice is to be obeyed, and what course is to be pursued. All mental efforts in the initial stages are difficult, and circumspection is a mental effort. It must sometimes be a prolonged mental strain.

V. Its Relations.

1 To allied virtues generally.

[7196] *Caution* is the effect of fear, *wariness* of fear, *circumspection* of experience and reflection. The cautious man reckons on contingencies, he guards against the evils that may be, by pausing before he acts; the wary man looks for the danger which he suspects to be impending, and seeks to avoid it; the circumspect man weighs and deliberates; he looks around and calculates on possibilities and probabilities; he seeks to attain his end by the safest means. A *tradesman* must be cautious in his dealings with all men; he must be wary in his intercourse with designing men; he must be circumspect when transacting business of particular importance and intricacy. The *traveller* must be cautious when going over a road not familiar to him; he must be wary in slippery and dangerous places; he must be circumspect in obscure and winding passages.

A person ought to be cautious not to give offence; to be wary not to entangle himself in ruinous litigations; to be circumspect not to engage in what is above his abilities to complete. It is necessary to be cautious not to disclose our sentiments too freely before strangers; wary in one's speech before busybodies and calumniators; circumspect whenever we speak on public matters respecting either politics or religion.—*G. Crabb.*

2 To courage.

[7197] The truest courage is always mixed with circumspection, this being the quality which distinguishes the courage of the wise from the hardiness of the rash and foolish.—*Jones of Nayland.*

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CAUTIOUSNESS.

I. Its Nature and Constituent Elements.

[7198] The elements which go to constitute this virtue are manifold, and may be considered in their relation to caution as it regards the present or the future.

(1) As having to do with the *present* and actual caution is—

a. Carefulness. The cautious man takes pains to avoid mistake or danger in his movements and operations. The chemist is the proverbially cautious man. He knows that the most disastrous consequences may ensue from a grain too much of one ingredient, or a grain too little of another. Indeed, the study of

chemistry may be said to be education in caution.

b. Thoughtfulness. The cautious man bestows his best thoughts in making wise and skilful arrangements, so as not only to save himself from error and loss, but to secure the end he has in view. His aim is to avoid Scylla and Charybdis, but only that he may sail successfully through the strait. The wise speculator is not only careful to avoid hazardous investments, he is thoughtful to discover and employ safe ones.

(2) As having reference to the *future*, caution is—

a. Watchfulness. Like the seaman, the cautious man is ever on the look out. Usually there is sufficient light for him to see ahead, and hence he is the man of foresight. When this is the case the vessel makes its way without fear. When a fog arises he stops, and therefore is the man of—

b. Prudence. The fog does not find him unprepared. When this or that contingency arises he is usually ready for it. Disappointments do not crush him, because he anticipates them, and even turns them to some account.—*J. W. B.*

II. Its Necessity.

1 For successful action.

[7199] To hot young blood it is distasteful to be told to beware of excess; but hot young blood, which knows well enough how to dash full gallop into a forest of spears, is no judge of that caution which is as necessary as courage to a successful campaign.—*J. S. Blackie.*

2 For the preservation of security and prosperity.

[7200] Ming Tsong, an emperor of China, celebrated for his wisdom and prudence, was accustomed to say, "A state is to be governed with the care and constant attention that is required of a person managing a horse. I have often," said he, "travelled on horseback over very rough and mountainous countries, and never got any hurt, always taking care to keep a steady rein; but in the smoothest plains, thinking the same precautions useless, and letting loose the reins, my horse has stumbled and put me in danger. Thus it is with government; for when it is in the most flourishing condition the prince ought never to abate anything of his usual vigilance." And thus also, extending the application of this familiar but striking illustration to all mankind, we would say, it is with the private affairs of men of all stations, from the great lord to the labouring husbandman, from the wealthy merchant to the poor mechanic; and let every one keep a steady rein when all seems fair and even with him. He is pretty sure to do so in the presence of danger and difficulty, when his faculties and energies are all kept awake, and generally gthened in proportion to the difficulty to be overcome. Indeed, let any man take a review of his past life, and he will find almost invariably that where he has most failed will be when he allowed himself to be lulled into security, when he suspected no crosses, and was prepared with no caution, when in easy confidence he had dropped the reins on the neck of his horse, who seemed to tread on a smooth sward or a macadamized road—but tripped and fell! To take another illustration, it is the same with "ships that go down to the great deep." It is not generally while the storm is raging, tremendous though that storm may be, it is not while sailing along the perilous shore, or tracking her way through labyrinths of unknown islands, or the ice-mazes of the polar regions, that the ship is most liable to wreck or founder. No; the catalogue of shipwrecks and maritime calamities is swelled for the most part by such as were carelessly scudding over summer seas, with all sails set, and all hands on board joyful and confident; by such as were sailing through channels and straits so familiar to them that the lead was left idle at the main-chains, and no precaution deemed necessary; by such as from the furthermost regions of the earth were within sight of their own country; by such, even, as the *Royal George*, were tranquilly anchored in their own ports, with all the crew given up to the enjoyment of that festivity or repose which nothing seemed likely to trouble.

3 For self-protection.

[7201] The best armour is to keep out of gunshot. This teaches us to avoid, as far as possible, all occasions that lead to sin or to mischief of whatever kind, rather than be drawn into the current, fancying that we shall escape.

For an illustration of this, turn to the ancient fable of the Sirens, or, as Lord Bacon, in his "Wisdom of the Ancients," interprets them, the Pleasures. "The habitation of the Sirens," says that wise author, "was in certain pleasant islands, from whence, as soon as out of their watch-tower they discovered any ships approaching, with their sweet tunes they would first entice and stay the people, and having them in their power would destroy them. So great was the mischief they did, that these isles of the Sirens, even as far off as man can ken them, appeared white with the bones of unburied carcasses. For the remedying of this misery, Ulysses, who was passing that way, caused all the ears of his company to be stopped with wax, and made himself to be bound to the mainmast, with special commandment to his mariners not to be loosed, albeit himself should require them so to do. But Orpheus disdained to be so bound, and with a shrill and sweet voice, singing the praises of his gods to his harp, suppressed the songs of the Sirens, and so freed himself from their danger. This," he adds, "is very grave and excellent. The first means to shun inordinate pleasures, is to with-

stand and resist them in their beginnings, and seriously to avoid all occasions that are offered to entice the mind. But a remedy, when these assail us, is found under the conduct of Orpheus: for they that chant and resound heavenly praises confound and destroy the voices and incantations of the Sirens. And Divine meditations do not only in power subdue all sensual pleasures, but also far exceed them in sweetness and delight.—*Noble Thoughts in Noble Language.*

III. Its Worth.

1 As an aid to talent.

[7202] Caution, though it must be considered as something very different from talent, is no mean aid to every species of talent. As some men are so skilful in economy that they will do as much with a hundred pounds as another will do with two, so there are a species of men who have a wonderful management of their understandings, and will make as great a show, and enjoy as much consideration, with a certain quantity of understanding, as others will do with the double of their portion; and this by watching times and persons; by taking strong positions, and never fighting but from the vantage ground, and with great disparity of numbers; in short, by risking nothing, and by a perpetual and systematic attention to the security of reputation. Such rigid economy—laying out every shilling at compound interest—very often accumulates a large stock of fame, where the original capital has been very inconsiderable; and, of course, may command any degree of opulence, where it sets out from great beginnings, and is united with real genius.—*Sydney Smith.*

2 As a help to thought.

[7203] Great caution is indispensable in the art of thinking. Imagination and judgment result from the exercise of thought, and without caution neither can be correct. For imagination, that most aërial power, has its weights and balances, is healthy or unhealthy, even as any other faculty of our being. We prize the imagination that submits to the curb chain; we prize the judgment that weighs so steadily and carefully all the associations and possible conditions of the case, before the opinion is pronounced. Attended, guarded, balanced by caution, let Thought spread her wing; ample fields lie all around her, innumerable subjects invite her.—*Paxton Hood.*

3 As a religious perfection.

[7204] The usefulness of some of the best Christians has been marred by their want of caution. Without the restraint it affords and the direction it gives, religious energy has run waste into fanaticism, and brought discredit on the worker and ruin to the cause. Caution is an indispensable religious check. If a man feels a religious impulse to rebuke, caution will enable him to select the proper time and words, and suggest where to leave off, and thus "gain his brother." Unrestrained, the impulse is likely to run into indiscretion, and to defeat the end it has in view.—*J. W. B.*

IV. Its Limited Aspect as a Virtue.

[7205] Caution is one of those virtues which often tremble between virtue and vice. Overdone in the least degree it ceases to be an excellence, and becomes a defect. Standing alone it is scarcely to be desired. Much of its worth is derived from its conjunction with other virtues. Without courage it becomes pusillanimity; without benevolence, selfishness; without faith, scepticism; without industry, indolence. It has always in it an element of fear, and therefore ever needs alliance with an heroic virtue.—*Ibid.*

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FRUGALITY.

[From Lat. *frux*, produce of the field. The art of saving unnecessary expense.]

"Be thou diligent to know the state of thy flocks, and look well to thy herds. For riches are not for ever.—*Prov. xviii.* 23-4.

I. Its Meaning.

[7206] If you have an allowance, teach yourself on no account to exhaust it. The margin between income and expenditure is sacred ground, and must not be touched except for the weightiest reasons. If you are earning a salary—no matter how small—plan to save some part of it. If you receive seventy-five cents per day, live on seventy; if one dollar, spend but ninety; you save thirty dollars a year, enough to put you into the category of civilization. Your saving is but little, but it represents a feeling and a purpose, and small as it is, it divides a true from a spurious manhood.—*T. T. Munger.*

II. Its Importance to Youth.

[7207] It has been said that no one should carry loose coin in the pocket, as too easily got at. I would vary it by applying the Spanish proverb: "Before forty, nothing; after forty, anything." If one has been careful in early life, he may be careless after. At first, let the purse be stout and well tied with stout strings; later there need be no purse, but only an open hand.—*Ibid.*

[7208] A worthy Scotch couple, on being asked how their son had broken down so early in life, gave the following explanation: "When we began life together, we worked hard, and lived upon porridge and such like, gradually adding to our comforts as our means improved.

until we were able to dine off a bit of roast meat, and sometimes a boilt chickie ; but Jock, our son, he worked backward, and began with the chickie first."

III. Its Culture.

1 It must be united to liberality.

[7209] Frugality is good if liberality is joined with it. The first is leaving off the superfluous expenses ; the last is bestowing them for the benefit of others that need. The first without the last being covetousness ; the last without the first being prodigality.—*Saturday Magazine.*

2 It must be controlled by prudent foresight.

[7210] The naked question for a rational being to consider is, Can I afford to spend one-tenth or one-seventh of my income in a mere indulgence? What has common-sense to say to the proportion? Would not this amount lodged in some sound investment contribute rather more to self-respect? Ten years of such expenditure represent probably a thousand dollars, for there is an inevitable ratio of increase in all self indulgent habits ; and fifty years represents five thousand—more than most men will have at sixty-five who began life with a poor understanding of the word *afford.*—*T. T. Munger.*

[7211] The habit of light and foolish spending is, of course, an enemy to frugality. Emerson says, "The farmer's dollar is heavy ; the clerk's is light and nimble, leaps out of his pocket, jumps on to card and faro tables." But it gets into no more foolish place than the till of the showman, and minstrel troupe, and theatrical company. And in the face of such temptations, the young man is wise who says, "Can I afford?"—*Ibid.*

IV. Its Obligation.

[7212] The first piece of charity you are bound to is to keep yourself from being a charge and burden on charity, that there may be the greater maintenance for such as are truly necessitous ; and therefore it is a breach of this rule, instead of providing for futurity, to spend all at present, and leave yourself to be a burden on the common charity, whenever age or sickness disables you : so that it is a duty owing as well to your poorer brethren as yourself, to keep yourself, by the honest arts of labour and frugality, from preying on their maintenance, when your strength and labour forsake you. And hence it appears that, by the apostle's rule, you are bound as well to thrift and frugality as to labour ; and therefore such as work hard, and spend freely all they get, are highly to be blamed, and may be found at last to have spent out of the poor's stock ; since by squandering their own they come at last to a necessity of living on charity ; by which means others are straitened that they may be supplied.—*Bp. Sherlock.*

V. Its Power.

1 Educative.

[7213] The habit of saving is itself an education. It fosters every virtue. It teaches self-denial. It cultivates a sense of order. It trains to forethought, and so broadens the mind. It reveals the meaning of the word *business,* which is something very different from its routine.—*T. T. Munger.*

2 Philanthropic.

[7214] There is a certain fascinating glare about the young man who spends freely ; whose purse is always open whether deep or shallow ; who is always ready to foot the bills ; who says yes to every proposal, and produces the money. But I have noticed that the givers, the benefactors of society have had no such youthhood. The habit of saving fosters generosity. The great givers have been great savers. The divinely ordered method of saving so educates and establishes such order in a man, and brings him into so intelligent a relation to the world, that he becomes a benefactor. It is coarse thinking to confound spending with generosity, or saving with meanness.—*Ibid.*

3 Commercial.

[7215] One may know all the forms of business even in a practical way, without having the business characteristic. Would a merchant choose for a partner a young man thoroughly conversant with the business, but having expensive, self-indulging personal habits ; or one not yet versed in its details, but who knows how to keep a dollar when he has earned it? Unquestionably the latter.—*Ibid.*

VI. Its Value.

1 To society in general.

[7216] No man can gauge the value at this present critical time of a steady stream of young men, flowing into all professions and all industries, who have learned resolutely to say in a society such as ours, "I can't afford."—*Thomas Hughes.*

2 To the poor in particular.

(1) *It improves their condition.*

[7217] However small a man's income may be, there is one certain way of increasing it, and that is frugality.—*Charles Lloyd.*

(2) *It contributes to their happiness.*

[7218] Some of the necessities which poverty (if the condition of the labouring part of mankind must be so called) imposes are not hardships, but pleasures. Frugality itself is a pleasure. It is an exercise of attention and contrivance which, whenever it is successful, produces satisfaction. The very care and forecast that are necessary to keep expenses and earnings upon a level, form, when not embarrassed by too great difficulties, an agreeable engagement of the thoughts. This is lost amidst abundance. There is no pleasure in taking out

of a large, unmeasured fund. They who do that are the mere conveyers of money from one hand to another.—*William Paley.*

VII. DANGER TO WHICH IT IS EXPOSED.

1 Liability to lapse into parsimony.

[7219] There can be no question but that economy and frugality are virtues; yet what is the avarice of the miser but economy and frugality carried to excess. In substantial quality they are alike. They differ only in the degree of development.—*Beecher.*

[7220] He that spareth in everything is an inexcusable niggard. He that spareth in nothing is an inexcusable madman. The mean is to spare in what is least necessary, and to lay out more liberally in what is most required in our several circumstances.—*Lord Halifax.*

[7221] By proposing beneficence as the end and object of saving, Christianity rescues frugality from its innate tendency to become parsimony.—*I. G. Smith, M.A.*

83

ECONOMY.

[From Gr. *οἶκος*, a house, and *νόμος*, law. Originally, domestic economy; now, judicious use of anything mainly for the prevention of waste. John vi. 12: "Gather up the fragments that remain, that nothing be lost."]

I. ITS NATURE.

1 Negatively considered.

(1) *Not parsimony.*

[7222] Economy is not parsimony; it is separable in theory from it; and in fact it may, or it may not, be a part of economy according to circumstances. Expense, and great expense, may be an essential part of true economy, if parsimony were considered as one of the kinds of that virtue; there is, however, another and a higher economy. Economy is a distributive virtue, and consists not in saving, but in selection. Parsimony requires no providence, no sagacity, no powers of combination, no comprehension, no judgment. Mere instinct, and that not an instinct of the noblest kind, may produce this false economy in perfection. The other economy has larger views. It demands a discriminating judgment and a firm sagacious mind.—*Burke.*

(2) *Not idle preservation.*

[7223] The man who wrapped his talent in a napkin did not turn his money to a wicked end; he did not even waste the money itself; but he wasted the proper use of it; he threw away the opportunity to make some profit out of it for man's good and God's glory, and therefore he was condemned, out of his own mouth, as a wicked servant and an enemy of his lord.

2 Positively considered.

(1) *Abstinence from superfluities, and the unwasteful use of necessaries.*

[7224] The first lesson in economy is to learn to "do without." The second is to use what one has without waste. These two lessons are very hard to be learned by people who have always been accustomed to have whatever they wanted, and to treat costly things as if they were common and cheap.

(2) *The wise management of labour.*

[7225] Economy, whether public or private, means the wise management of labour; and it means it mainly in three senses, viz., (1) applying your labour rationally; (2) preserving its produce carefully; (3) distributing its produce seasonably.—*Ruskin.*

(3) *Well-regulated consumption.*

[7226] Consumption which bears in mind the wants and feelings of others and the requirements of the future, and which cannot, therefore, disregard those consequences which waste, drunkenness, and profligacy bring with them—self-degradation and imbecility.—*W. Jowitt, M.A.*

II. ITS REQUIREMENTS.

1 Intelligence.

[7227] A sound economy is a sound understanding brought into action. It is calculation realized. It is the doctrine of proportion reduced to practice. It is foreseeing contingencies and providing against them It is expecting contingencies and being prepared for them.—*Hannah More.*

2 A thorough and systematic knowledge and oversight of income and expenditure.

[7228] It is no baseness for the greatest to descend and look into their own estates. Some forbear it, not upon negligence alone, but doubting to bring themselves into melancholy, in respect they shall find it broken: but wounds cannot be cured without searching. He that cannot look into his own estate at all had need both choose well those whom he employeth, and change them often; for new are more timorous and less subtle. He that can look into his estate but seldom, it behoveth him to turn all to certainties.—*Lord Bacon.*

3 A wise self-control.

[7229] There is scarcely a faculty but is addressed by some temptation to extravagance—the mind, by expensive books; the taste, by expensive ornaments; the senses, by expensive gratifications; the body, by expensive dress. Economy requires that these should be rightly restrained.—*J. W. B.*

III. ITS POWER AND VALUE.

1 It places the poorest on a better footing.

[7230] Without economy none can be rich,

and with it few can be poor. The mere power of saving what is already in our hands must be of easy acquisition to every mind; and as the example of Lord Bacon may show that the highest intellect cannot safely neglect it, a thousand instances every day prove that the humblest may practise it with success.—*Rambler.*

[7231] "A slight knowledge of human nature will show," says Mr. Colquhoun, "that when a man gets on a little in the world he is desirous of getting on a little further." Such is the growth of provident habits that it has been said if a journeyman lays by the first five shillings his fortune is made. Mr. William Hall, who has bestowed great attention on the state of the labouring poor, declares he never knew an instance of one who had saved money coming to the parish.

2 It is morally improving.

[7232] Economy is no disgrace; it is better living on a little than outliving a great deal.—*B. Jameson.*

[7233] There is a dignity in every attempt to economize. Its very practice is improving. It indicates self-denial, and imparts strength to the character. It is based on forethought. It fosters temperance. It secures comfort, drives away care, and dispels many vexations and anxieties.—*Smiles.*

[7234] Those individuals who save money are better workmen: if they do not the work better, they behave better and are more respectable; and I would sooner have in my trade a hundred men who save money than two hundred who would spend every shilling they get. In proportion as individuals save a little money their morals are much better; they husband that little, and there is a superior tone given to their morals, and they behave better for knowing that they have a little stake in society.—*W. Hall.*

IV. Its Regulative Motives.

1 The "end in view" determines its aspect as a virtue or vice.

[7235] Two men may save with pinching exactness; the one does it to hoard his filthy lucre, the other to pay off a just debt and maintain a good conscience.

[7236] Economy is a high, humane office; a sacred one when its aim is grand; when it is the prudence of simple tastes; when it is practised for freedom, or love, or devotion. Much of the economy which we see in houses is of a base origin, and is best kept out of sight. Parched corn eaten to-day that I may have roast fowl to my dinner to-morrow is a baseness; but parched corn and a house with one apartment, that I may be free from all perturbations of mind, that I may be serene and docile to what the gods shall speak, and girt and road-ready for the lowest mission of knowledge or good-will, is frugality for gods and heroes.—*Emerson.*

[7237] No one who is frugal on Christian principle, who shuns prodigality because Christ makes it a sin, who economizes because he is a steward of the Great Householder, will be in the least danger of falling into the odious meanness of a mere miser. In his case the motive elevates and sanctifies the deed, and that which, if done from selfish or avaricious views, would degrade him alike in his own eyes and those of others, being done from noble and sacred aspirations, rather quickens and enlarges his soul.

[7238] We are not owners, and therefore are not at liberty to do what we like with our Master's property. We are only occupants till He comes; and till He comes it is required of us as stewards that we be faithful to our trust, and not waste what we shall have to answer for at the bar of God. These are material—want, and its concomitant, mental and physical distress—and moral. Wanton wastefulness is the parent of covetousness, discontent, selfishness, and dishonesty.

V. Its Appliances.

[7239] Dr. Johnson, like Cicero, maintained that economy was the best source of wealth and well-being. He called it the daughter of prudence, the sister of temperance, and the mother of liberty.

[7240] Economy is the foundation of liberality and the parent of independence.—*B. Dockley.*

[7241] Economy is the parent of integrity, of liberty, and of ease, and the beautiful sister of temperance, of cheerfulness, and health.—*Hawksworth.*

VI. Its Culture and Practice.

1 It should be exercised in youth.

[7242] The art of economy, which I have represented of so great value, is best mastered by those who apply to it early in life. Rakes cannot reckon; their calculating powers are extinct. It may even be asserted, without hazard of contradiction, that a few maddening turns in the circles of dissipation and extravagance greatly impair the faculties, and produce giddiness and confusion in the head, and palpitations in the heart, which are scarcely ever quite removed. Youth, then, ought to enter upon the study and practice of this important but much-neglected art at a time when they possess so many means and facilities to render them proficients in it. Mr. Whitefield used to say, "Too many, through want of prudence, were golden apprentices, silver journeymen, and copper masters."

2 It must be proportionately developed.

[7243] A man had need, if he be plentiful in some kind of expense, to be as saving again in

some other; as if he be plentiful in diet, to be saving in apparel; if he be plentiful in the hall, to be saving in the stable and the like; for he that is plentiful in expenses of all kinds will hardly be preserved from decay.—*Lord Bacon.*

[7244] In expenses I would be neither pinching nor prodigal; yet, if my means allow it not, rather thought too sparing than a little profuse. 'Tis no disgrace to make my ability my compass of sail and line to walk by. I see what I may do, others but what I do; they look to what I spend as they think me able, I must look to what my estate will bear; nor can it be safe to strain it at all. 'Tis fit I should respect my own ability before their forward expectation. He that, when he should not, spends too much, shall, when he would not, have too little to spend.—*Feltham.*

VII. Its Manifestations.

1 Material.

(1) *In the right use of money.*

[7245] "Get all you can, save all you can, give all you can." This proverb rightly understood shows the true relation of economy to finance. Economy in money is the fruit of industry and the parent of benevolence.

[7246] Squander away nothing even in the midst of plenty. Attach to every atom in life—whatever that atom may be—its real value, as the symbol or exponent of a quantity. Whether it be an atom of time, or of wealth, or of talent, let it not be lost.—*J. Sortain.*

2 Moral.

(1) *In the diligent employment of time.*

[7247] No one second of our time should be left in lawlessness. Of that awfully valuable gift, our time, how many a fragment do we prodigally waste! Moments, minutes, hours, days, weeks, months, yea, even years do we allow, as if they were only splinters from a rock of ages, to lie at its base and to be trampled on with unconcern. Our duty is to re-collect, as far as may be, those which have been blasted off from the past, and, by repentance, to re-unite them; but especially to throw away none as they fall, during the present, at our feet. It calls for no miserably punctilious taxation of our existence—such as would interdict the pleasures which would recreate and so the better fit us for more collected effort—but it demands that every instant should have a meaning, that we should forget not that "there is a time to weep and a time to laugh; a time to mourn and a time to dance; a time to cast away stones and a time to gather stones together."—*Ibid.*

[7248] The virtuous Sully, the friend and minister of Henry the Fourth of France, was not less economical of his time than of the revenues of the state. We learn from his memoirs that he retired early to rest, that he slept little, that an invariable rule and order governed his occupations. In his attention to business he was indefatigable. He rose at four o'clock every morning. The first two hours were employed in reading and disposing of the papers that were laid upon his desk. This he termed sweeping the carpet. At seven he repaired to the council, and spent the rest of the forenoon with the king, who gave him his orders concerning the different departments over which he presided. He dined at noon. After dinner he gave audience, to which persons of all classes were admitted. The clergy of both persuasions were first heard. The farmers, and other persons of low condition, who are frequently afraid to approach a man high in office, and especially a prime minister, had their turn next. The great and noble were received last. He was afterwards usually engaged in business till supper-time; he then ordered the doors to be shut, and indulged in social pleasures with a select number of friends. Ten was his regular hour for retiring to rest; but when any unexpected circumstance had deranged the ordinary course of his occupations, he made up the deficiency of the day by encroaching upon the night. Such was the kind of life which he invariably led during his administration.

(2) *In the proper diffusion of personal influence.*

[7249] Each of us has his individual influence. Whether it consist in common domestic rule, or is enlarged into social, or municipal and public power; whether it is limited in native and unacquired energy of intellect, or commands deference and homage by its learning and its sagacity; still it hath its fragments. Although your only use of them be for your children, or your servants, or your acquaintances for the day, "Gather them up."—*J. Sortain.*

3 Spiritual.

(1) *In the careful conservation of our spiritual privileges.*

[7250] What have we possessed during our past lives; what do we now possess, at this moment, of that spiritual food—that "bread from heaven"—the fragments of which, if not the whole of which, we have allowed to moulder! What half-syllables of conscience, what broken whispers of God's Holy Spirit, what sudden glances of God's providence, what unfinished utterances of God's word, have we not suffered to fall in indiscriminate confusion! "Gather them up," and, for the future, allow them not to accumulate.—*Ibid.*

VIII. Its Divine Example.

1 Economy of means is an invariable law of the Divine government in nature.

[7251] God will waste nothing. Though He has such an inexhaustible resource of agencies, yet He will employ none unnecessarily. He will supersede none, simply because there are others which can take their place. There is such perfect appropriateness, and adaptation,

and harmony, in all things, that as the perfect mechanism of His universe revolves, no wheel —even to its minutest cog—is superabundant or misplaced.—*J. Sortain.*

[7252] Every man who would aim to become more like God, must strive to enter into and to carry out the principle of the economy of means. —*Ibid.*

[7253] In the administration of its laws you will find that God, if we may adopt such language, squanders away nothing. The ocean, as it respires, sends up its vapours to the clouds, but those clouds employ them as refreshing showers for the earth. Go into a primeval forest, and you shall find that though man has never before trodden the soil beneath its trees, the very leaves, which for ages have fallen unnoticed, have been productive of other growths. Nothing has been thrown aside. Each and every atom in matter — notwithstanding the varied functions which God has made it to discharge—has uniformly displayed an individual and almost personal activity. The "sere and yellow leaf," over which we walk so gaily and with such carelessness, is employed by Him to produce the garniture of the refreshing and renovating spring.—*Ibid.*

[7254] One star differeth not from another star in glory in the visible heavens, so much as one prophet, or one psalmist, or one evangelist, or one apostle, differs from another; and yet, of all their varieties, what is superfluous?—*Ibid.*

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THRIFT.

[Dan. *triveo*, to thrive, akin to Gr. τρέφω, to make fat.]

I. Its Nature and Essence.

1 Economical reservation and expenditure.

[7255] Thrift consists in the ingathering and putting out of money. It decides how and to what extent we save and spend.—*T. T. Munger.*

[7256] The very secret and essence of thrift consists in getting things into higher values. As the clod turns into a flower, as the flower inspires a poet; as bread becomes vital force, and vital force feeds moral purpose and aspiration, so should all our saving and outgo have regard to the higher ranges and appetites of our nature. If you have a dollar, or a hundred, to spend, put it into something above the average of your nature that you may be attracted to it. True thrift is *the science of spending upward*, that is, for the higher faculties. Beyond what is necessary for bodily wants and well-being, every dollar spent for the body is a derogation of manhood. Get the better thing, never the inferior. Suppers, balls, drink, billiards, these call from below. Rather buy a book, or take a journey, or bestow a gift.—*Ibid.*

II. Its Necessity.

[7257] Without thrift a man cannot be generous. He cannot take part in the charitable work of the world. If he spends all he earns he can help nobody. Nor can he properly educate and train his children

III. Its Requirements.

1 Common-sense and self-control.

[7258] Thrift does not require superior courage, or superior intellect, or any superhuman virtue. It merely requires common-sense and the power of resisting selfish enjoyments.

2 Thoughtfulness.

[7259] The secret of thrift is forethought. Its process is saving for use; it involves also judicious spending.—*T. T. Munger.*

3 Attention to little things.

[7260] Looking after little things, that nothing be lost, is one of the ways in which men learn to be careful. It is one of the ways in which they are taught that kind of sharpness which men's faculties need as much as tools need a sharp and cutting edge. This sharpness comes by the exercise of thoughtfulness at the beginning of life. The wise adaptation of little to little; the making the little more, and the more most; the habit of wise frugality; the knowing how to turn everything that one touches into some economic use; the being willing to do it; the waiting in the doing of it until, by frugality and care, you are able to live more largely—all these things are elements of education which carry thrift with them.—*Beecher.*

[7261] I saw a striking instance of making the best of unregarded trifles the other day when dining with one who certainly has a reputation for prudence. A cherry pie had been on the table, and the mistress gave strict injunctions that all the stones were to be scraped from the plates and placed in her storeroom. I ventured to ask the reason, and was told that not only cherry, but plum, peach, and all manner of stones, whether cooked or raw, were invariably saved, gently dried in the oven, and kept in a great jar. "Then," said madame, "in the winter, when the fire burns clear and bright in the evening, I fetch a handful and throw them among the glowing coals. They crack and splutter for a moment, send up a brilliant flame, and the whole room is filled with a delicious odour."

4 Business-like habits.

[7262] Have a thorough knowledge of your affairs; leave nothing at loose ends; be exact in every business transaction. The chief source of quarrel in the business world is what is termed an "understanding," ending commonly

in a misunderstanding. It is not ungenerous or ignoble to insist on a full, straight, net bargain, and it falls in with the thrifty habit. Then, again, the habit of keeping a strict account of personal expenses down to the penny has great educational power. Keep such a book, tabulate its items at the close of the year—so much for necessaries, so much for luxuries, so much for worse than luxuries—and listen to what it reports to you.—*T. T. Munger.*

IV. Its Motives.

1 Thrift should be practised not for its own sake, but because it is a conserving and protecting virtue.

[7263] Thrift should be practised not merely that you may be kept from poverty, nor even for the ease it brings, but because it lies near to all the virtues and antagonizes all the vices. It makes soil and atmosphere for all healthy growths. It favours a full manhood, works against the very faults it seems to invite.—*Ibid.*

V. Its Value and Benefits.

1 Personal.

(1) *It secures a noble independence.*

[7264] There is a sense of strength and advantage springing from however slight gains essential to manly character. Say what we will about "honest poverty"—and I would say nothing against it, for I well know that God may build barriers of poverty about a man not to be passed, yet within which he may nourish a royal manhood—still the men who escape from poverty into independence wear a nobler mien than those who keep even with the world. Burns says truly:

> "To catch Dame Fortune's golden smile
> Assiduous wait upon her;
> And gather gear by ev'ry wile
> That's justified by honour:
> Not for to hide it in a hedge,
> Nor for a train attendant,
> But for the glorious privilege
> Of being independent."
>
> —*Ibid.*

(2) *It conduces to respectability.*

[7265] There is no motive a young man feels more keenly, if once he will think so far, as the honourable place assigned to men of substance. No man is quite respectable in this nineteenth century who has not a bank account. True or false, high or low, this is the solid fact, and, for one, I do not quarrel with it. As most of us are situated in this world, we must win this place and pay this price.—*Ibid.*

[7266] We must leave ample room for the play of generosity and honour; we must meet the demands of home and church and community with a wise and liberal hand; we must preserve a deep and governing sense of stewardship, never forgetting the ultimate use of money, and the moral and intellectual realities which underlie life. This matter of thrifty saving is purely instrumental, simply to bring us into circumstances where self-respect, a sense of independence and of usefulness, are possible; or, putting it finer, we save to get into the freedom of our nature.—*Ibid.*

2 Domestic.

[7267] Thrift is the spirit of order in human life. It is the prime agent in private economy. It preserves the happiness of many a household.—*Smiles.*

3 Social.

[7268] The thrifty man saves, and savings require investment in stable and remunerative forms; hence that order and condition of things which we call civilization, which does not exist until one generation passes on the results of its labours and savings to the next. A spendthrift or rake is continually a savage; a generation of them would throw society back into barbarism. —*T. T. Munger.*

[7269] The building of all the houses, mills, bridges, ships, and the accomplishment of all other great works that have rendered men civilized and happy, has been done by the savers, the thrifty; and those who have wasted their resources have always been their slaves. It has been the law of nature and Providence that it should be so.—*Cobden.*

VI. The Danger to which it is liable.

1 From within.

(1) *Selfishness and meanness.*

[7270] Substance may be, and must be, increased in order to prosperous commerce, and many of the Divine promises expressly sanction and sanctify this; but nowhere are we permitted to accumulate earthly treasure merely for self. The design to acquire the means of usefulness sanctifies thrift; but there is no department of probation which requires more watchfulness and discretion.—*W. B. Pope, D.D.*

[7271] While shunning the jaws of waste, there is danger of drifting upon the rocks of meanness.—*T. T. Munger.*

2 From without.

(1) *Debt.*

[7272] Debt is the secret foe of thrift, as vice and idleness are its open foes. It may sometimes be wise for one to put himself under a heavy debt, as for an education, or for land, or for a home; but the debt habit is the twin brother of poverty.—*Ibid.*

(2) *Unbusiness-like habits.*

[7273] One of the greatest foes of thrift is the slipshod way some have of managing their households or conducting their business. When people trust to their memories for keeping their

accounts, tabulate their engagements on loose scraps of paper which have to be hunted for when wanted, take no pains to ascertain the amount of their outgoings, or the reason of them, while a penny is left in the purse, it is no wonder that a still further extravagance is entailed of time and emotion in sorrowing, and of future income in borrowing. Witness the Leigh Hunts in Carlyle's Autobiography."—*J. W. B.*

(3) *Speculation.*

[7274] It is an essential condition of thrift that we should keep to legitimate occupations. There is no thrift in chance; its central idea is order—a series of causes and effects along the line of which forethought can look and make its calculations. Speculation makes the few rich and the many poor. Thrift divides the prizes of life to those who deserve them. If great fortunes are results of speculations, the average competencies have their foundation and permanence in thrifty ways.—*T. T. Munger.*

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OBSERVATION.

[From Lat. *ob* and *servo*, to wait or watch for. The act of fixing the mind on anything. Prov. xxiii.: "My son, give me thine heart, and let thine eyes observe my ways." 1 Kings xx. 33: "The men did diligently observe whether anything would come from him, and did hastily catch it."]

I. Its Nature.

1 Negatively considered.

[7275] The vulgar idea is that the great method of obtaining knowledge is from books; but the method of the wise man is to value books, but to rate them at no more than their worth. The eyes see, but there is an inward eye which makes the optic lens subservient to its purpose; and the outward and visible eye is useless, without speculation and power, if it is not directed by the ever vigilant inner eye. Observation—the power of reading nature—is the great entrance to the temple of knowledge. This is the cause of the interest attaching to men; this gives supreme value to their writings. Books should never be regarded as more than indexes of reference, as guide-books of nature.—*Paxton Hood.*

2 Positively considered.

[7276] Observation is the nice combination of perception and reflection, should the reflection really and naturally grow out of the perception. —*Ibid.*

II. Its Rules.

1 It must be scientific and impartial.

[7277] You remember the French student in London who lodged with a poor man ill with a fever. He was continually teased by his nurse to drink, although quite nauseated by the liquids she offered him. At last, when she was more importunate than usual, he whispered, "For heaven's sake, bring me a salt herring, and I will drink as much as you please." His request was indulged, he perspired profusely and recovered. The student made a memorandum: "A salt herring cures an Englishman in his fever." Returning to France he prescribed the same remedy to the first fever patient he was called to attend. The patient died, and the student inserted in his note book: "N.B. Though a salt herring cures an Englishman it kills a Frenchman."—*Ibid.*

2 It must be comprehensive as well as minute.

[7278] In a certain country there existed a village of bondmen who had heard of an amazing animal called the elephant, of the shape of which, however, they could procure no idea. One day an elephant passed through the place: the villagers crowded to the spot; some of them seized his trunk, another his ear, another his tail, another one of his legs. After thus endeavouring to satisfy their curiosity, they returned into the village and began to communicate their ideas on the animal's shape. The man who had seized the trunk said the elephant was like the body of a plantain tree; he who touched his ear was of opinion that he was like a winnowing fan; he who had laid hold of his tail said he thought he must resemble a snake; and he who had caught his leg declared he must be like a pillar. An old man of some judgment was present, and though greatly perplexed in attempting to reconcile these jarring notions, at length said, "You have all been examining the animal, and what you report therefore cannot be false; I suppose then that the part resembling the plantain tree must be his trunk; what you thought similar to a fan must be his ear; the part like a snake must be his tail; and that like a pillar his leg." In this way the old man, uniting all their conjectures, made out something of the form of the elephant.—*W. Ward, History of the Hindoos.*

3 The facts observed should be referred to laws.

[7279] A knowledge of facts without a knowledge of the explaining and comprehending law is only learned ignorance. Try to know the signification of fact. Twenty needles are under a magnet. Every needle is a fact: but the magnet holds the law which explains the fact. A law of nature elucidates many a dimly perceived fact. A fact is barren and sterile; it abideth alone; bring it to the law and it becomes fruitful.—*Paxton Hood.*

III. Its Value and Benefits.

1 Personal.

(1) *It enriches the observer's own mind.*

[7280] It does not follow that every observa-

tion should be made for the benefit of society. Many of the observations made have been made before; and although this may prevent the necessity of their publication, it does not detract from the value of the observation on the discoverer's own mind. John Hunter, the anatomist, was almost self-educated, and lost much time by his ignorance of what had already been found out; but the value of the discovery remained with him as it could not have done had he learned it second hand from others.—*Ibid.*

[7281] A mind that has once imbibed a taste for scientific inquiry, and has learnt the habit of applying its principles readily to the cases which occur, has within itself an inexhaustible source of pure and exciting contemplations: one would think that Shakespeare had such a mind in view when he describes a contemplative man as finding

"Tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

Nor is it a mere passive pleasure which is thus communicated. A thousand objects of inquiry are continually arising in his mind, which keep his faculties in constant exercise, and his thoughts perpetually on the wing, so that lassitude is excluded from his life, and that craving after artificial excitement and dissipation of mind, which leads so many into frivolous and destructive pursuits, is altogether eradicated from his bosom.—*Sir John Herschel.*

(2) *It enables him to derive valuable lessons from the commonest objects.*

[7282] A man having but a pot to boil, with observation he is sure to learn lessons that will enable him to cook his morsel better, and save his fuel. Observation teaches us that there is method even in the stirring of a fire. Such an act is really a philosophical experiment; and the young father, with a child on his knee, may deliver lessons on pneumatics and chemistry. Why do we stir the fire? Because a hollow being made, the heat rarifies the surrounding atmosphere, and then into the partial vacuum rushes the air, and imparting its oxygen gives life to the fire.—*Paxton Hood.*

[7283] What reason may not go to school to the wisdom of bees, ants, and spiders? What wise hand teacheth them to do what reason cannot teach us? Ruder heads stand amazed at those prodigious pieces of nature, whales, elephants, dromedaries, and camels: these, I confess, are the colossuses and majestic pieces of her hand. But in these narrow engines there is more curious mathematics: and the civility of these little citizens more nearly sets forth the wisdom of their Maker.—*Bp. Hall.*

(3) *It gives him an advantage over the more favourably circumstanced and the more widely travelled.*

[7284] "Sir," said Dr. Johnson, to a fine gentleman just returned from Italy, "some men will learn more in the Hampstead stage than others in the tour of Europe."

[7285] The mind sees as well as the eye. Where unthinking gazers observe nothing, men of intelligent vision penetrate into the very heart of the phenomena before them, attentively noting differences, making comparisons, and detecting their underlying idea.

2 Scientific.

(1) *It destroys the notion of chance.*

[7286] Even games of hazard to observation cannot be games of chance. Toss up a shilling to see on which side it will fall. Well, if we were aware of the exact weight of the coin, and the force employed to project it into the air, we should be able to calculate the height it would attain, and how many revolutions it would make before reaching the ground; consequently which side would be upwards. The laws of matter decide the question on the moment of its projection. If a spring could be so placed as to throw the shilling with exactly the same force and direction it would always fall alike.—*Gower.*

(2) *It is the foundation of all inventions, and the secret of all discoveries.*

[7287] Whence came all our inventions, as we call them, though the more modest term would be application and discoveries? From the observation of nature. Was it the nautilus that gave to man the idea of navigation? Whence the whirl of the water-mill or the cotton-mill? Whence all the marvellous instruments of optical science? Observation taught man to calculate eclipses, to measure the earth, to tell the size and distance of the sun, to discover the moons of Jupiter and the rings of Saturn, the diving-bell, the composition of the atmosphere, that the diamond is but charcoal—all these pieces of knowledge have resulted from the attentive looking at nature.—*Paxton Hood.*

[7288] One of the vergers in the cathedral at Pisa, after replenishing with oil a lamp which hung from the roof, left it swinging to and fro; and Galileo, then a youth of only eighteen, observing it attentively, conceived the idea of applying it to the measurement of time. This led, after fifty years of study, to the invention of the pendulum. While Sir Samuel Brown was occupied in studying the construction of bridges, with the view of contriving one of a cheap description to be thrown across the Tweed, near which he lived, he was walking in the garden one dewy autumn morning, when he saw a tiny spider's net suspended across his path. He conceived the idea of a bridge of iron ropes or chains; and from his observation of the spider's web sprung his invention of the suspension bridge. The Thames tunnel was copied by Sir J. Brunel from the working of a tiny ship-worm, which he observed perforating a piece of wood with its well armed head. Franklin's discovery about lightning, Newton's of the

law of gravitation, Galvani's of electric telegraphy—all illustrations of the power of observation.—*Smiles.*

3 Religious.

[7289] Let a man have all the world can give him, he is still miserable, if he has a grovelling, unlettered, undevout mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornament, and gratification; while at the same time God is not in all his thoughts. And let another man have neither field nor garden; let him look only at nature with an enlightened mind—a mind which can see and adore the Creator in His works, can consider them as demonstrations of His power, His wisdom, His goodness, and His truth; this man is greater as well as happier in his poverty than the other in his riches. The one is but little higher than a beast, the other but a little lower than an angel—*Jones of Nayland.*

IV. Its Neglect.

1 Inexcusable.

[7290] As travellers in a foreign country make every sight a lesson, so ought we in this our pilgrimage. Thou seest the heaven rolling above thine head in constant and unmovable motion; the stars so overlooking one another, that the greatest show little: the least greatest, all glorious: the air full of bottles of rain, or fleeces of snow, or divers forms of fiery exhalations. The sea, under her uniform face, full of strange and monstrous shapes: beneath, the earth so adorned with variety of plants, that thou canst not but tread on many at once with every foot; besides the store of creatures that fly above it, walk upon it, live in it. Thou idle truant, dost thou learn nothing of so many masters?—*Bp. Hall.*

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ATTENTION.

I. Definition and Nature.

1 It mainly consists in supreme concentration of the mind.

[7291] He is "attentive" who, being taught, stretches out his neck that so he may not lose a word.—*Abp. Trench.*

[7292] What is called "absence of mind" has always been noted in great inventors and discoverers. Of course this absence of mind only means *intense presence of mind* directed to the matter of which the great man is thinking.—*A. Helps.*

II. Its Requirements.

1 On account of its extreme liability to distraction, constant exercise and careful discipline are needful.

[7293] Demosthenes, finding his audience inattentive on a certain occasion, paused and asked them to listen for a brief space to something of special importance which he had to say. Silence being thus obtained, and every eye fixed upon him, he said that two men, having bargained for the hire of an ass, were travelling from Athens to Megara on a very hot day, and both of them striving to enjoy the shadow of the ass. One of them said he had hired the ass and his shadow too; the other contended that he hired the ass only. Having made this statement, Demosthenes retired. When the people pressed him with great eagerness to finish the tale, "O ye Athenians," said he, "will ye attend to me when speaking about the shadow of an ass; and will ye not attend to me when I address you on the most important affairs."

[7294] The cry of a child, the fall of a book, the most trifling occurrence, is sufficient to dissipate religious thought, and to introduce a more willing train of ideas; a sparrow fluttering about the church is an antagonist which the most profound theologian in Europe is wholly unable to overcome.—*Sidney Smith.*

[7295] The power of fixing the attention is the most precious of the intellectual habits. Every man possesses it in some degree, and it will increase the more it is exerted. He who exercises no discipline over himself in this respect acquires such a volatility of mind, such a vagrancy of imagination, as dooms him to be the sport of every mental vanity; it is impossible such a man should attain to true wisdom.—*Robert Hall.*

[7296] He who teaches men the principles and precepts of spiritual wisdom before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions, as the sybil wrote her prophecies, on the loose leaves of Arles, and commit them to the mercy of the inconstant winds.—*Coleridge.*

III. Its Power and Value.

1 Attention is at once the mark and the source of intellectual excellence.

[7297] Our minds are so constructed that we can keep the attention fixed on a particular object until we have, as it were, looked all around it; and the mind that possesses this faculty in the highest degree of perfection will take cognisance of relations of which another mind has no perception. It is much more than any difference in the abstract power of reasoning which constitutes the vast difference between the minds of different individuals. This is the history alike of poetic genius and of the genius of discovery in science.—*Sir B. Brodie.*

[7298] If we cultivate a habit of attention, it will become natural; thought will strike its roots deep, and we shall by degrees experience

no difficulty in following the track of the longest connected discourse.—*Robert Hall.*

2 Attention is the secret of success.

(1) *Literary.*

[7299] In an address delivered at Birmingham, Mr. Charles Dickens announced what he considered the secret of his great success in one word: *attention!* With him it became an intellectual habit. He declared it to be "the one serviceable, safe, certain, remunerative, attainable quality in every study and every pursuit." "My own invention, or imagination, such as it is, I can most truthfully assure you, would never have served me as it has, but for the habit of commonplace, humble, patient, daily, toiling, drudging attention." Such evidence is certainly very valuable, as it records the experience of one whom the world has esteemed as a genius of a very high order. Carelessness, indifference, and neglect are vices for which the most brilliant talents can offer no compensation.—*Alexander M. Gow.*

(2) *Scientific.*

[7300] "I keep the subject," said Sir Isaac Newton, "constantly before me and wait till the drawings open by little and little into a full light." It was thus that, after long meditation and persistent attention, he was led to the invention of fluxions, and to the anticipation of the modern discovery of the combustibility of the diamond. It was thus that Harvey discovered the circulation of the blood, and that those views were suggested by Davy which laid the foundation of that grand series of experimental researches which terminated in the decomposition of the earths and alkalies.—*Sir B. Brodie.*

(3) *Commercial.*

[7301] That compendious rule, "Attend to the thing in hand," is like the "tide taken at the flood" of which Shakspeare speaks, it "leads on to fortune." It comprehends every business quality. In order to attend (1) you must be able to attend, and hence have regard to the laws of health, have a clear brain, and be temperate in habit. (2) You must call into operation those intellectual faculties which never fail to carry success with them, forethought, judgment, reason. (3) You must bring these to a focus, and just as the burning-glass intensifies the sun's rays by concentration, so attention augments by combining the intellectual powers. (4) Not only so, but forces of a moral character are brought into play—self-control, patience, punctuality, industry, and earnestness—and the man who has these faculties thus employed, who is habitually attentive to one thing at a time, will do that and other things well; and it requires no prophet to predict his future for him. Attention and affluence will bear the same relation in his case to each other as seed and fruit.

IV. Its Necessity.

1 Individual.

(1) *For personal influence.*

[7302] No man can be really influential who cannot listen as well as talk; and no one can know anything of the mind of others without attending in the simple patient attitude of attention. He who can do this is, by the very gift, a comfort and stay to anxious, tried, and perplexed spirits, to whom the mere unfolding of their difficulties is often the best remedy. Experience seems to teach men endowed with conscientious attention that all people have something in them worth attending to. Their patience often helps them through a dull stratum into a vein missed by all others, but well worth working.—*Essays on Social Subjects.*

(2) *For profitable study.*

[7303] To read with profit, the attention must be so fixed that the mind shall see ideas as the eye sees objects.—*Joubert.*

[7304] "As a rule I have devoted to study not more than three hours a day; and when Parliament is sitting, not always that. But then, during those hours, I have given my whole attention to what I was about." This was said by Sir E. B. Lytton in explanation of his writing so much while so fully employed.

(3) *For religious practice.*

a. As a matter of duty.

[7305] Whilst the Holy Spirit alone can open the understanding and enlighten the mind, man can, if he will, give attention, aye, earnest attention, to the message which comes to him from God. The faculty of attention is dependent on the will; he who chooses to do so can attend to the things spoken: something more indeed than this is needed, and for it he is bidden to pray; but because beyond his reach there lies a necessary gift which comes to him at the bidding of another, he is not absolved, if he neglects to use the power which is his own, and which needs only the bidding of his own will to be put in exercise. It is the combination of human effort and superadded grace which secures salvation; yet every Christian will recognize the truth of St. Paul's words: "By the grace of God I am what I am" (1 Cor. xv. 10).

b. As a matter of prudence.

[7306] Our attention should be directed to the path beneath our feet. Our eyes should not wander too often to the cloudy skies above us, nor remain fixed too long upon either the future or the past. The way which we are treading demands our closest watchfulness. Its very smoothness may bring disaster to our unwary feet.

2 Social.

[7307] There can scarcely be a greater breach of good manners than inattention displayed in colloquial discourse. The man who is per-

petually glancing out of window or over his shoulder at somebody else, or writhing about in his chair, while being addressed, is guilty of an offence which conveys a slight, however unintentional, to the person speaking to him. There are many silent ways in which attention may be shown without possessing any great command of language or discursive powers. The eye, for example, may show eloquent and polite interest when its possessor so desires, and the least regard that one can manifest in general manner during conversation is at any rate to assume a listening attitude, it being equally necessary to know how to hear as how to speak—possibly more so. Even, too, if one is being bored to distraction, good breeding admits of no defence in the infringement of such an excellent and universally acknowledged law as that which exacts at all times (irrespective of dissentient opinion) a courteously attentive demeanour in social converse, be its subject "to our way of thinking" or otherwise, and the foreseen results irksome *ennui*, mutual concession, or agreement to differ.—*A. M. A. W.*

V. Distinction between Attention and Thought.

[7308] In attention we keep the mind passive; in thought we rouse it into activity. In the former we submit to an impression—we keep the mind steady in order to receive the stamp. In the latter we seek to imitate the artist, while we ourselves make a copy or duplicate of his work. We may learn arithmetic or the elements of geography by continued attention alone; but self-knowledge, or an insight into the laws and constitution of the human mind, and the grounds of religion and true morality, in addition to the effort of attention, requires the energy of thought.—*S. T. Coleridge.*

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EXAMINATION.

I. Its Nature.

1 When its purpose is the discovery of truth or fact of any kind it is inquiry.

[7309] Inquiry, again, is of different kinds, determined by the kind of truth or information sought for. Thus explorers examine unknown countries for the purpose of opening them up and introducing the arts of civilization. Philosophers examine the constitution of the human mind, and that which will culture and adorn it, out of their love for wisdom. Scientists examine nature for the purpose of thoroughly understanding its products in order to apply them to the service of man. Historians examine national archives and local traditions and customs so that man may be informed of the events which have transpired, and the progress that has been made in the past. The theologian examines the original documents of religion to acquaint himself and others with the nature and meaning of sacred truth.

2 When its purpose is the detection of error it is criticism.

[7310] The critic's function is to weigh for himself arguments whose seemingly well-balanced proportions are likely to deceive our unpractised eye. It is to test by an approved standard what professes to reach the measurements of truth but falls short of them. It is to explore the labyrinths of obscure jargon, the gardens of gorgeous rhetoric, or the mines of dark mysticism, that the underlying lie may be brought out and pilloried. The critic's office is a most important one; sometimes equal in value to that of the inquirer. Truth is never seen so clearly as when confronted by its contradiction. Christianity is most valued by those who have been rescued from the errors of heathenism.

3 When its purpose is confirmation it is comparison.

[7311] The process is usually called that of verification. It is the scholar's function. He hears a statement made of the correctness of which he is not quite sure, and refers to the authorities on that subject, and compares what he has heard with what he finds there. A wise teacher will encourage this. Wise Christians, too, will do well to always practise it, and habituate themselves to compare the utterances of the pulpit, or the books of religious writers, with the truth as it is in the word of God.

II. Its Necessary Qualifications and Requirements.

1 Thirst for truth.

[7312] This is the inspiration of all successful search for it. Desire is the raw material of endeavour. To examine, it is first of all necessary to want to find, and in proportion to the intensity with which this want is felt will be the industry of the pursuit and the reward. Witness Columbus, Galileo, Origen, in their different spheres.

2 A clear intellect.

[7313] For the want of this the best men have gone astray. Goodness does not dispense with the necessity of mental vision any more than bodily health compensates for physical blindness. A man may make his way through the world without eyes, and a man may get to heaven without a penetrating mind; but both will miss much by the way, and experience much discomfort before they have done. For the want of a clear intellect many men of the soundest piety have missed the profounder Christian verities, and in instances not a few have under a gross delusion believed a lie.

3 Industry.

[7314] This, with its twin sisters patience and earnestness, is characteristic of every examiner worthy of the name. The history of every pursuit has been the narrative of obstacles and discouragements thrown broadcast on the path of inquiry. The very adjectives usually attached to this excellence denote the necessity of this qualification. But "painstaking," "searching," "thorough," so far from denoting a quality of it, enter into its very substance and being.

4 Conscientiousness and impartiality.

[7315] This qualification regards means and ends. Scrupulosity is needed in the selection and use of means. A man must be scrupulous in his methods of inquiry, and arrive at his end by no underhand dealing, and through no unfair advantage. Many truth-seekers have missed their way by pursuing it for their own sakes instead of its, by using help without acknowledgment, and by standing in the way of others on the same path. Critics, too, have mistaken truth for error by the too free use of a trenchant pen, and in the desire to vindicate a prejudice or to crush a rival. Nor have verifiers fared better for the want of candour. How possible it is to read what one wishes to read in its clearest contradiction let the multiplicity of schools, scientific, political, and religious, declare. Then as to ends conscience is equally indispensable. When the examination is over its results should be candidly declared. If the truth-seeker has found what he least expected to find, and when, it may be, he least desired to find it; if the critic has discovered an error that it will be dangerous to unfold; if the verifier has found to his cost that what he has been informed is true, there must be no shuffling, no keeping back, but a straightforward confession of facts.

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APPLICATION.

I. Its Nature.

[7316] If I were called upon to define genius, I should call it the faculty of mental application. Some minds seem from a very early age to have a strong adhesiveness to whatever comes in contact with them. When a subject enters their thoughts, it is followed for hours, or perhaps days, with patient, laborious meditation. Everything else is excluded, and the mind is left to toil on in perfect abstraction. In this way they come to an astonishing maturity without much assistance from books. — *H. Bushnell, D.D.*

II. Its Requirements.

1 An object

[7317] The man who aims at nothing always hits it

(1) *Definiteness in the object.*

[7318] "Jack of all trades and master of none" is a homely saying, but well describes the secret of many a failure. A man cannot apply himself to more than one thing at a time, and the effort to grasp more than the hand can hold lets slip what the hand contains. Diverse aims in life, and attempting to do more in work or study than the mind can fix itself upon, discourages application, and eventually destroys it. —*J. W. B.*

[7319] Know what you are going to do, and then do it. Be sure that you are master of the situation, and then stand in manly dignity, throwing into your work all your energy and all your character.—*G. H. Hepworth.*

(2) *Worthiness in the object.*

[7320] It is essential that the object to which we apply ourselves should generally be worthy of our application. It is always needful that we should at least think it so. It is quite true that there are splendid instances of application whose only inspiration has been a base and unworthy motive. Selfish and revengeful men have held to their purpose with a tenacity worthy of a better cause. But given conscience, and taking application as one of the excellences, the object must be good and the aim high, or else there will be painful pauses, and long questionings, causing delay in work, weakness in will, and eventually a stoppage. But the man who is ever swayed by a lofty purpose, who feels a Divine call to work for something noble and Divine, will have a power behind him which will brook no obstacle to progress, and which no temptation will induce to swerve.—*J. W. B.*

2 A consideration of the object, and the best means of securing it.

[7321] My impression is, that the young men of to-day do not study their business as a man studies a profound problem. They do not make themselves masters, intellectually, of all its ramifications and possibilities. They work because they must, and not because to work is a part of life's best discipline. I have been greatly surprised in talking with our merchants to find how much they knew practically of the world they live in, how carefully they have followed the channel of their own business in all it various directions, so that they can tell its exact influence upon any given class in society; how they have reckoned the exact influence of the gold market, the grain or cotton crop, or a startling editorial in a daily newspaper upon their trade. Their business demands of them that they shall know all about the grave problems of political economy, and even the movements of philanthropy. One cannot be successful as a merchant without becoming a careful student. Hence it is that the business men become our most efficient public officers.—*G. H. Hepworth.*

3 A methodical way of moving towards that object.

[7322] The love of order has generally characterized men who have given themselves indefatigably to a certain pursuit. And the reason is easily seen. An indispensable condition of application is the concentration of the attention. But carelessness and slovenliness are the parents of endless distraction. A helpless sort of industry is possible without method, but it is an industry that accomplishes little ; and the endless discouragements attendant on rearranging tangled skeins, in hunting up a forgotten or lost item, in replacing fallen articles which should from the first have been firmly fixed, are so many enemies to persistent application.—*J. W. B.*

[7323] Here is a man who builds his house quickly, and without the thought and method requisite to a stable and symmetrical structure. He is his own architect, but begins before his plans are drawn out, and proceeds without them. Then he builds with green timber, and is careless about other materials. His foundation is loose, and his mortar untempered. When the building is half erected, he compares it with his plan, which is now complete, and finds the discrepancies beyond repair. But he must go on, and does so by fits and starts, with workmen of all manner of capacities ; and with what result? In a few years the house is all but a ruin, and utterly unfit for habitation. This may be thought an exaggeration, but the scenes in certain city suburbs pronounce it to be the truth. Anyhow, it is the way some men build their fortunes, or rather their misfortunes. But, on the other hand, here is a man who builds thoughtfully and on a prearranged plan. As he proceeds, he is encouraged by the conformity between the two to persist in the patient hope that the end will justify his toil, and with the determination to do his very best. In the end he succeeds, and lives in his house secure from any tempest that may arise. He makes such a house his fortress; and he sits within it, as the knight of old within his castle walls, knowing that it will be a sufficient protection for his children and his children's children. If in like manner a man builds his character or his fortune the results will be the same.—*G. H. Hepworth* (*adapted*).

4 Certain qualities without which the object will not be attained.

(1) *Strength of will.*

[7324] An earnest will is the master element in man's nature ; it is very like omnipotence. It can fix your purpose, and it can keep it fixed until the end is reached, no matter how difficult the path may be. He who has a strong will has half won the victory. He who has a strong will, and a consecrated one, already feels the laurel on his brow. In a city across the river, a miser died a little while ago. How had he amassed his wealth? Through the influence of a persistent determination to be rich, cost what it might. He laid by pound after pound, he controlled his appetites and his passions ; he subjugated all those elements of his nature which craved for gratification. To be sure, the man's soul was dwindled to a dot ; it shrivelled all up in him ; it became at last a mere microscopic atom, so small that perhaps the angel of resurrection will scarcely find enough to take up to heaven : but the man achieved his wretched work. He had will enough to conquer himself and conquer the world ; and before he died he had piled up almost a million of money. The application that is needful to secure moral and intellectual wealth requires the same persistency of will. Great saints and great thinkers have been men before whose iron determination difficulties have vanished and devils have fled. —*Ibid.*

(2) *Promptness and alacrity.*

[7325] There are so many men in the community who are always *just going* to accomplish their mission. They never do the great thing ; they always spurn the little gains of to-day, and are hopeful concerning the great gains that are coming to-morrow. Micawber-like, they are impatient at the delay of good fortune, but are very sure that their turn to be rich will come soon ; and so they wait, until at last some friend puts upon their tombstone, as their obituary, " For forty years he was *just going to*, and then he died.' It is not well to live in commercial air-castles, and yet it is done every day by scores of foolish men.—*Ibid.*

(3) *Calmness.*

[7326] For anything requiring application the mind must be free from harassments and anxiety. For a man on the verge of bankruptcy or amidst severe domestic trials to attempt some abtruse mathematical problem, or to master the details of some physical science would be to court failure. There are, however, minor worries and distractions which are conquerable, and must be conquered to make application possible. Let the student or man of business resolutely dismiss from his mind all anxious forebodings as to success or non-success, ability or non-ability, advantages or the want of them, and with a serene, hopeful heart go at his work in the spirit of the apostle, who said, " This one thing I do."—*J. W. B.*

(4) *Patience.*

[7327] The trouble with us is, that we are very impatient, and think to accomplish a great deal in a very short time. One man on the street who makes a " lucky hit," and for his little investment draws out an enormous amount. does more than can be dreamed of to demoralize the community. A thousand others, unwilling to work for the money they hope to get, too hasty in temper to wait twenty years for the result of twenty years' toil, put their small venture upon the wheel, to lose it in the end.—*G. H. Hepworth.*

III. Its Achievements.

1 It makes its own opportunities.

[7328] How often was it said a few years ago, when Webster made his great speech against Hayne, "Oh, how *lucky* some men are to have so grand an opportunity! It comes, and simply takes them in its arms, lifts them up as it were, whether they will or no, and puts them on the pinnacle; and they are the observed of all observers, and the envy of all their companions." And yet those who knew Mr. Webster knew that all this was false. The one single three hours' speech, young men, which gave to him his glory and fame; which sounded his name from the Alleghanies to the Mississippi; which made all the men of the North feel that a mighty statesman had come at last—that three hours' speech was the work of the twenty years behind it. The great orator confessed again and again, that if he had not toiled in obscurity, had not laboured faithfully by day, and faithfully by night, year after year, when the golden moment came he would not have been strong enough to grasp the opportunity and make it his own.—*Ibid.*

2 It developes excellence.

[7329] Strenuous individual application is the price to be paid for distinction. Excellence of any sort being invariably placed beyond the reach of indolence. It is the diligent hand that maketh rich—in self-culture, growth in wisdom, and in business. Even when men are born to wealth and high position, any solid reputation which they may achieve is only attained by energetic application; for though an inheritance of acres may be bequeathed, an inheritance of knowledge cannot. The wealthy man may pay others for doing his work for him, but it is impossible to get his thinking done for him by another, or to purchase any kind of self-culture. The doctrine that excellence is only to be achieved by laborious application holds as true in the case of the man of wealth as in that of Drew and Gifford, whose only school was a cobbler's stall, or Hugh Miller, whose only college was a Cromarty stone quarry.—*Smiles.*

3 It secures success.

[7330] Disraeli the elder held that the secret of all success consisted in being master of your subject (or work), such mastery being only attainable through continuous application.

[7331] Francis Horner, in laying down rules for the cultivation of his mind and character, placed great stress upon the habit of continuous application to one subject for the sake of mastering it thoroughly; confining himself to a few books, and resisting all temptations to desultory reading.

IV. Its Culture.

1 It must be complete.

7332] I knew two generals in the army who serve as types of the man who fails and the man who succeeds. The one stood at the head of his forces (and they were to be counted by the scores of thousands), and, looking towards the coveted prize, felt within himself not the power to take it, but a fear lest he might not be able to do so. He went into the fight with a good purpose enough, but with no determination; and so, when the battle grew hottest, he gave the order to retreat, and though a thousand lives were lost, the work was to be done all over again. That man was the type of those thousands in every-day life who try, but do not try hard enough; who, if they would, could win, but who retreat in the presence of the foe.

The other general marched at the head of his forces, and whenever he took a single step forward, he kept it, no matter what it cost. He never retreated. He listened to no man's fears, obeyed no man's timid counsel. He was simply master of the situation; and so through a whole tide of blood, and through a whole world of woe, he marched over the graves of his comrades, and at last, on the eastern slope of the Alleghanies, received the hilt of the sword from the conquered foe.—*G. H. Hepworth.*

2 It must be uniformly steadfast, patient, and persevering.

[7333] Never trust to luck; it is an *ignis fatuus*, born in the moral swamp, and it invariably leads men, if they follow it, into the mire at last. Look at the lives of the giants in this great country; ask them, as they sit on the throne of their magnificent commercial success, and look back through twenty-five or thirty years of changes, of hard work, of constant and persistent labour—ask them if there was any luck in their lives. In nine cases out of ten, they will tell you, "No! success comes not by chance: it comes out of the brave hand and out of the brave heart that dares to be faithful in the common work of daily life; it comes out of that manly independence that dares to do the drudgery of to-day, that after a while it may climb up the ladder of fame and fortune.—*Ibid.*

3 Care must be exercised that it develop not into mere drudgery.

[7334] There are not a few instances in which application has become mere drudgery. There is many a man of business whose persistent industry has placed him in a position whose apparent opulence is the envy of his less fortunate compeers. But he is not to be envied. No slave ever served a coarser or more inexorable tyrant than the devotees of Mammon. Nor is the mere *grind* a man to be admired. His books have accumulated, and his stores been gathered at a price far above their true value. Wealth and information are poor things for which to barter the immortal soul, and the labour which some give to the acquisition of the former leaves no time for the culture of the latter. To save application from degenerating into drudgery a man must (1) have *a true*

idea of life. It does not consist in the abundance of the things which a man has, but in those things which gives it nobility relate it to God, and lend it influence. (2) He must have *a profound interest in the work of life*. The lowliest task is exalted, the heaviest burden relieved, the most strenuous efforts made easy to those who can say, "the joy of the Lord is my strength."—*J. W. B.*

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STUDY.

I. Its Necessity.

1 Generally.

[7335] No man can afford to be without information, and the more general that information is, provided, of course, it be accurate, the more pleasant his companionship, the more reliable is his opinion, and the greater the respect he wins. A man devoid of information is a bore; conversation with him is a positive penalty, for every item you mention has to be explained before it reaches his understanding, and his responses are usually exclamations of stupid wonder. The difference between the two is that the one is a student and the other is not. One never knows when one's stores of information will be drawn upon, nor what information will be asked for. It is essential, therefore, that every one who aspires to a position in society where he can be useful, afford pleasure, and gain respect and confidence, must be a well-read man.—*J. W. B.*

2 Professionally.

[7336] One of the vices of the age is that men consider themselves geniuses, and infer, therefore, that they need not work. All that is needful will come by some happy inspiration the moment it is called for. After a visitation discourse by the Bishop of Lichfield, on the necessity of earnestly studying the Word, a certain vicar told his lordship that he could not believe his doctrine, "for," said he, "often when I go into the vestry I do not know what I am going to talk about; but I go into the pulpit, and preach, and think nothing of it." His lordship replied that his churchwardens had told him that they shared his opinion. This mistake is a very grievous one, for the greatest scientific and literary reputations have been built on a foundation of sheer hard work. Alexandra Hamilton once said to an intimate friend: "Men give me some credit for genius. All the genius I have is just this: when I have a subject in hand, I study it profoundly; I explore it in all its bearings; my mind becomes pervaded with it; then the effort which I make is what people call the fruit of genius. It is the fruit of labour and study."

II. Its Objects and Motives.

1 Self-improvement.

(1) *Mentally.*

[7337] The first motive that ought to compel us to study is the desire to augment the excellence of our nature, and to render the intelligent being yet more intelligent.—*Montesquieu.*

(2) *Morally.*

[7338] I have almost done with dogmatic divinity except to lovingly endeavour to make out the truth which lies beneath this or that poor dogma, miserably overlaid as marble fonts are with whitewash. I read Shakespeare, Wordsworth, Tennyson, Coleridge, Philip Van Artevelde, for views of man to meditate upon; and I go into the country to feel God; dabble in chemistry to feel in awe of Him; read the life of Christ to understand, love, and adore Him.—*F. W. Robertson.*

(3) *Socially.*

[7339] Read for general culture. As one studies grammar for correct speech, or travels to learn the way of the world, so we ought to read for a certain dress and decoration of the mind. It is not creditable—it is like excessive rusticity in manners and attire—to lack a certain knowledge of literature.—*T. T. Munger.*

2 Fitness for the duties of life.

[7340] A man should so train himself in the first hour of the morning, that his mind should be invigorated and made available for work, and be inspired with something superior and noble. It is, therefore, desirable for every one before he goes to business, to have in addition to that moral tonic which goes with devotion and Bible reading, the companionship of some noble and inspiring author, in such a sense as to feel the vitality and force of that author's mind on his own. It is not enough to read a maxim or a proverb; it is desirable that you should read till your mind glows. I have formed the habit of preparing for literary work, by throwing myself into some well-proved book, till I find my mind being magnetized and exhilarated by its thoughts. The moment it begins to sparkle itself, that is enough; the tone, the tonic is there; and I feel it the whole day.—*Beecher.*

2 The harmonious development of faculties in self and others, by the acquisition and diffusion of knowledge.

[7341] The vocation of the scholar is to provide for the harmonious development of all the faculties of man. This means—

(1) A knowledge of his wants and tendencies—a complete survey of his whole being. But this knowledge is itself founded on a faculty which must be developed—the desire to know. (2) A knowledge of the means by which they must be supplied. (3) A knowledge of how the particular grade of society to which we belong stands at a particular period; to what stage it

has next to ascend; and what means are at its command for that purpose.—*J. G. Fichte.*

[7342] The knowledge the student has acquired he must actually apply to the uses of society—he must rouse men to a feeling of their true wants, and make them acquainted with the means of their satisfaction. But he has not only to make men generally acquainted with their wants and their supplies; he has likewise in particular, at all times and in all places, to teach them the wants arising out of their special condition, and to lead them to the appropriate means of reaching the peculiar objects which they are called upon to attain. He sees not merely the present but the future, the point to which humanity must next advance, if it remain true to its final end. He cannot wish to hurry it forward, but he must take care that it does not stand still nor turn back. Thus the scholar is both the teacher and the guide of the human race.—*Ibid.*

III. Its Rules and Regulations.

1 As regards the subject.

(1) *There should be an acquaintance with all the knowledge within reach.*

[7343] A man should know something of everything. His studies should, therefore, embrace (1) Philosophy, for a knowledge of his mind its wants and culture. (2) Human nature, for a knowledge of the world of men. (3) Science, for knowledge of his own constitution as related to the universe, and for a knowledge of the universe as related to himself. (4) History, for the inspiration or warning of example, and Biography, for a knowledge of the course of providence. (5) Politics, for a knowledge of the principles of government and his rights and duties as a citizen. (6) The Bible and Theology, for a knowledge of God, duty, and destiny. (7) Mathematics, for mental discipline. (8) Logic and rhetoric, so that he may convey what he knows clearly and powerfully to others.—*J. W. B.*

(2) *The knowledge sought should be suited to the proclivities of the student.*

[7344] There are objects of inquiry, amongst which it is wise and needful to make a careful selection—guided always by due consideration of their relative importance, and by those particular circumstances of fitness, opportunity, and occasion, of which individuals themselves, or those who have the immediate direction of their pursuits, can best judge. There cannot surely be a question whether astronomy or lexicography be the nobler science; yet to have set Johnson star-gazing, or Newton to the construction of a dictionary, would have been in each case preposterous. Geography is surely of more account in the scale of value than topography; but Camden and Leland, and Gough and Morant, formed by nature to take only views of narrow portions of the earth's surface, would have done probably little or nothing, had they been prevented from fixing a microscopic eye on spots which interested their peculiar predilections.

2 As regards method.

(1) *A generally organized rather than a self-selected plan should be adopted.*

[7345] The advantage of reading for honours is that a man has a definite aim. I defy any young man to create this aim for himself. But grant one so created and a plan well mapped out, still he has chosen his own aim, and cannot therefore be certain that he has chosen well. First, then, there is self-distrust; and then it will be sure to follow that ripened experience will not approve the plan chosen, inasmuch as being untravelled by him, it has been selected by guess. And so difficulties break his ardour; he cannot struggle with one while half-sceptical as to the unalterable necessity of overcoming it; and at last he finds that, whatever he may have got by bitter experience, one thing he has not got, the habit of unalterably working on until he has attained a distant end. At college I had no one to advise me, and I was continually modifying my plans. Now I would give £200 a year to have read on a bad plan chosen for me but steadily.—*F. W. Robertson.*

(2) *A centre should be worked from, and all reading conducted with discrimination and care.*

[7346] Take your stand, say, upon—

(*a*) *A country.* Iceland, *e.g.* Know it first by books, then study its history back to Denmark, then its literature as it runs into Scandinavian romance and mythology.

(*b*) *A biography.* Milton, *e.g.* Hunt him up and down in encyclopædias, and in the lives of him, from that written by Johnson down to that published yesterday.

(*c*) *An epoch.* The Elizabethan era, *e.g.* Find out what various authors say, from the Tory Hume to the Radical Froude and the Dissenting Geikie.

One age, character, nation, thoroughly mastered—this is reading.—*T. T. Munger.*

[7347] Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be only read in parts, others to be read but not curiously, and some few to be read wholly, and with diligence and attention.—*Bacon.*

[7348] At Oxford four years are spent in preparing about fourteen books for examination, and these have been the subject of school work for years. They are made text-books, digested, worked, got up, until they become part and parcel of the mind. These are the choice master works of two languages, and whoever has mastered them is a scholar indeed. I never knew but one or two fast readers and readers of many books whose knowledge was worth anything. Miss Martineau says that she is the

slowest of readers; but what she reads she makes her own. Comte, again, told Sir E. Perry that he had read an incredibly small number of books these last twenty years; but what Comte reads lies there fructifying, and comes out a living tree, with leaves and fruit.—*F. W. Robertson.*

[7349] Lord St. Leonards once said to Sir Fowell Buxton: "I resolved when reading law to make everything I acquired perfectly my own. Many of my competitors read as much in a day as I read in a week; but, having thoroughly mastered it, what I read was as fresh at the end of twelve months as when I read it, while theirs had glided from recollection."

[7350] That which is worth reading once is worth reading many times. Gibbon usually read a book thrice; he first read it glancing through it to take in its general design and structure; he read it again to observe how the work was conducted and to fix its principles on his memory; he read it the third time to notice its blemishes or its beauties, and to criticise and discuss its character. The mastery of one book, if it be a good one, will be the mastery of the subject of which it treats.—*Paxton Hood.*

[7351] I would say to every young person read with your pencil. Never pass a word, or an allusion, or a name you do not understand without marking it down for inquiry. Then go to your dictionary for the definition or explanation; go to the encyclopædia for information as to biographical or historical allusions. Never read about any country without having a map before you. This kind of study will fix things in your mind as no formal method of the schools ever will.—*Beecher.*

IV. Its Requirements.

1 As regards feelings.

(1) *An awakened desire.*

[7352] It is through desire first and foremost that a man intermeddles with knowledge. The motive must be a love, a passion. Desire is the prime essential. Go to the grocers and get the best tea—what makes the good cup of tea? boiling water. The pudding may be well mixed, but what makes it a pudding? boiling water. It is of no use to have the largest library, the best books, the best instruments without desire. —*Paxton Hood.*

(2) *Aroused affections.*

[7353] Cultivate a friendly feeling towards books. Milton said, "Almost as well kill a man as kill a book." Books are our most steadfast friends; they are our resource in loneliness; they journey with us; they await our return; they are our best company; they are a refuge in pain; they breathe peace upon our troubles; they await age as ministers of youth and cheer; they bring the whole world to our feet; they summon us away from our narrow life to their greatness, from our ignorance to their wisdom, from our partial and distempered vision to their colour and impartial verdicts.—*T. T. Munger.*

(3) *Excited interest.*

[7354] No man can read with profit that which he cannot read with pleasure.—*President Porter.*

2 As regards faculties.

(1) *A mind at once docile, active, and kindly critical.*

[7355] It is no less true in the human kingdom of knowledge than in God's kingdom of heaven, that no man shall enter into it except he become first a little child.—*Bacon.*

[7356] It is the duty of the scholar to maintain an openness to receive knowledge. Receptivity must be continuously developed and maintained by means of new acquirements, and by guarding against a growing insensibility to foreign opinions and modes of thought so common among independent thinkers, for no one is so well informed but that he may and even must continue to learn, and it is seldom that any one is so ignorant that he cannot teach something to the most learned. —*J. G. Fichte.*

[7357] There is a possibility of reading without any distinct mental action; the mind of the reader is passive to the book; this is always bad; no book has any right so to captivate; but thus it must always be, when we read merely to stretch the mind on a luxurious lounging couch. A great deal of reading, too, is merely intellectual *ennui*, it is an attempt to fly from self. But all reading is useless that does not tax the imagination, the judgment, comparison, or curiosity. If you read a book of travels transport yourself to the localities described, let it teach you geography and history and the use of your own powers of observation.—*Paxton Hood.*

[7358] Read on a level with your author, with no subservience, in a kindly critical mood—the author a person, yourself also consciously a person—therefore not at his feet, but at his side; trust him, but watch him.—*T. T. Munger.*

(2) *A firm and resolute will.*

[7359] Read in the way of discipline. This may take you in a direction contrary to your tastes. You are fond of the novel—you require another kind of book, a treatise or history—something that may not *win* attention, which therefore you must *give*. The chief value of mathematics lies in its cultivation of the habit of *attention;* close consecutive thought held to its work by the will. When one reads out of mere interest, and without exercise of the will, the mind gets flabby. There can be no thought where there is no will.—*Ibid.*

V. Its Advantages.

1 It promotes pleasure.

[7360] All who have ever had access to the portals of learning will easily estimate the power of the fascination and the charm of books; a

charm which lasts us our whole life through, arresting our boyhood, even in the midst of our sports, by the spell of novelty, by the attractions of fable and history, of legend and heroism, of strength and poetry. In youth and manhood reciting the grand romances of science or following the fairy lights of the more rudimental lessons of knowledge. Sick and world-weary, we invoke the kindly voice of wife or daughter to break the monotony of the sick chamber, and read to us; or when age films over the orbs of vision, and our glasses are a weariness to us how pleasant the presence of one who will come to us with the cheerful book.—*Paxton Hood.*

[7361] Studies serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring, for ornament is in discourse, and for ability is in the judgment and disposition of business.

2 It defends virtue.

[7362] The habit of reading until one has made it a necessity of his life is one of the defences of virtue. When one's appetite is formed it takes away from him the necessity of accepting what company he can find, and such excitements as may happen to be in his neighbourhood; for a man who is armed with the books he loves is independent of all other companionships and pleasures.—*Beecher.*

3 It disciplines and developes the natural powers.

[7363] Studies perfect nature, and are perfected by experience; for natural abilities are like natural plants, that need pruning by study. Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend; nay, there is no stond or impediment in the wit, but may be brought out by fit studies, like as diseases of the body have appropriate exercises.—*Bacon.*

4 It enlarges and liberates the mind.

[7364] Like the electricity to the hedgerows and buds in spring, a good book will awaken the mental powers and set them free. In a survey of the midnight heavens, a man capable of receiving the magnificent discoveries of modern astronomy, seems to be borne forward into a vast sea, where for a time his bearings are lost—he finds a new centre, the universe is larger than he thought it was—he is living not in a village, but in a universe.—*Paxton Hood.*

5 It civilizes.

[7365] Give a man a taste for study and the means of gratifying it, and you place him in contact with the best society in every period of history; with the wisest, the wittiest, the tenderest, the bravest, and the purest characters who have adorned humanity; you make him a denizen of all nations, a contemporary of all ages. It is hardly possible but the character should take a higher and better tone from the constant habit of assimilation with the great thinkers of the past, and that the manners should take a tinge of good breeding from the example of the best bred and best informed men in their intercourse with each other.—*Sir John Herschel.*

6 It makes provision for easy and pleasurable employment when the work of life is done.

[7366] Your sources of enjoyment when you are old will be those which you cultivate in youth. And there is nothing for which old men ought to be more grateful than that they have early cultivated the habit of study. What sight is more piteous than that of a man who is past work and has never had a relish for reading.—*Beecher.*

VI. Its Incentives.

[7367] It is an invigorating and real elevating thought which each student may entertain: "To me is entrusted the culture of my own and following ages; from my labours will proceed the course of future generations—the history of nations yet to be. I am called to bear witness to the Truth; my life, my fortunes are of little moment; the results of my life are of infinite moment; I am a priest of Truth; I am in her pay; I have bound myself to do all things, to venture all things, to suffer all things for her. If I should be persecuted and hated for her sake, if I should even meet death in her service, what wonderful thing is it I have done—what but that which I clearly ought to do."—*J. G. Fichte.*

VII. Its Responsibilities and Obligations.

[7368] The scholar, who should be before all others in every branch of human culture, owes to society a good example. If he be behind, he the first and highest of them all, how can he be the pattern he ought to be, and expect others to follow the teachings which he contradicts by his life? "Ye are the salt of the earth." It applies with peculiar force to the scholar. If the chosen among men be depraved, where shall we seek for moral good? Thus the scholar should be the best man of his age *morally*, and exhibit in himself the highest grade of moral culture possible.—*Ibid.*

[7369] A man may be profoundly learned, and deeply scientific, and be a devil.—*Calvert.*

VIII. Its Votaries considered under Four Distinct Classes.

[7370] The first are like the hour-glass; their reading, like the sand, running in and then out, and leaving not a vestige behind. The second are like the sponge, which imbibes everything, only to return it in the same state, or perhaps dirtier. The third, like the jelly-bag, allowing the pure to pass away, and keeping only the refuse and dregs; and the fourth, like the slaves

in the mines of Golconda, casting aside all that is worthless, and retaining only the diamonds and gems.—*S. T. Coleridge.*

IX. Its Scriptural Aspect.

[7371] Prov. xviii. 1, 2: "Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. A fool hath no delight in understanding, but that his heart may discover itself."

This aptly describes the student's spirit—

I. It is an *isolating* spirit. He feels it necessary to withdraw habitually into solitude and silence. In quest of spiritual truth this is especially necessary—John the Baptist, Christ, Paul. II. An *investigating* spirit. He freely intermeddles with all wisdom to guide men in (1) their *material*, and (2) their *spiritual* concerns. III. A *wise* spirit. It is set here in contrast with that of a fool who hates knowledge, whereas wisdom seeks it; for knowledge gives us (1) a new world, (2) new sources of pleasure, (3) new faculties of action. — *O. Thomas, D.D.*

X. Cautions to be observed.

1 Avoid, in reading, the bad or indifferent.

[7372] Read no books but the best. This negative rule covers a vast field. The bad or indifferent books are more than the good; and study, of course, bears the same proportion. But there are certain rules that come nigh the matter. (*a*) Resolutely avoid the immoral literature that floods the book-stalls. (*b*) Don't read the cheap, coarse, flabby periodicals with which the world is deluged every week and month. (*c*) Don't rush after the last new work, particularly if it be a novel. Emerson says, "Wait a year before reading a book." A book is a friend, and must not be hastily chosen. Lowell remarks that "Reading new books is like eating new bread, one can bear it at first, but by gradual steps he is brought to death's door of a mental dyspepsia." (*d*) Never read below your tastes. If a book is poor, coarse, low, or untrue, pass it by. Were it a man you could influence it, as it is a book you cannot; but it may influence you.—*T. T. Munger.*

2 Eschew the trivial.

[7373] It is painful to reflect upon the grievous waste of that royal gift of Heaven—intellectual energy—which has taken place in the world. To see how the potent momentum of vigorous understandings has been employed and expended on utterly trivial and unworthy pursuits is to contemplate a subject at once instructive and deeply humbling to the mind. Behold Leuwenhoek, with powers of application and of reasoning which might have borne him successfully through the most important as well as the most elaborate inquiries, counting out nine millions one hundred and seventy-six thousand eight hundred and ninety-nine eggs, in the roe of a cod fish! Let not science be degraded by connecting with it the knowledge of a fact like this. I know not why the exact number of grains in a square mile of sand on the sea-shore would not be of equal value in our encyclopediæ of information—or the number of leaves on a tree, or of trees in Epping Forest. Swammerdam, again, was a labourer in the same region of atoms. With straining eye and exaggerating lens, would he trace sanguinary globules through mazy conduits, in the almost viewless form of a pellucid millepede, and register the steps and dorsal undulations of the many-footed worm, in its nine days' journey over a space of two yards wide! purchasing the knowledge which was worthy only of being stored, when obtained, in the head of a fool, with a larger portion of time and toil than discovered a new hemisphere to Columbus—a new world to Herschel. Another with whom nothing will go down but works of humour or pleasantry, or whose curiosity must be interested by perpetual novelty, will consume a bookseller's window in the half of a forenoon, during which time he is rather in search of diversion than diverted; and when the stock is exhausted he is left without resource from the principal supply of innocent amusement.—*Paley.*

[7374] Just as a child that is allowed to please its appetite with sweetmeats and delicacies soon acquires a distaste for wholesome and nourishing food, so is it with the mental appetite, which, unless nourished by a plain and wholesome diet, loses its tone and becomes fanciful and enfeebled. —*J. Walter (of the Times).*

3 Avoid discursive reading.

(1) *It debilitates the mind.*

[7375] Multifarious reading weakens the mind more than doing nothing, for it becomes a necessity at last, like smoking and is an excuse for the mind to lie dormant, whilst thought is poured in and runs through, a clear stream, over unproductive gravel, on which not even mosses grow. It is the idlest of all idlenesses, and leaves more of impotency than any other.—*F. W. Robertson.*

(2) *It renders the knowledge so acquired comparatively worthless.*

[7376] 'Twould be endless to tell you the things that he knew,
All separate facts, undeniably true,
But with him or each other they'd nothing to do;
No power of combining, arranging, discerning,
Digested the masses he learned into learning.
—*A Fable for Critics.*

(3) *It weakens the impression.*

[7377] The difference between desultory reading and a course of study may be illustrated by comparing the former to a number of mirrors set in a straight line, so that every one of them reflects a different object, the latter to the same

mirrors so skilfully arranged as to perpetuate one set of objects, not an endless series of reflections.—*Guesses at Truth.*

4 Avoid the narrow culture of those who read only on professional lines.

[7378] I distrust the man of one book, or of one class of books. A lawyer may get no direct aid from Tennyson, but you may more safely trust your case with him, because the fact of reading such an author indicates that he covers more space in human thought. A physician cannot study human nature in Shakespeare without getting a conception of man helpful in his practice. Nor will a preacher be any the worse, but all the better, for not confining himself to works of theology. The men who think and read in various directions are the better entitled to their opinions. Read variously, and you will find after a time that one of the chief delights of reading is substantiating what you find in one department by what you find in another. One thus follows the hidden threads which bind the creation into a unity.—*T. T. Munger.*

5 Avoid exhaustion, and permit recreative change of subject.

[7379] The most difficult thing with the real student is to know how, when, and where to stop. This can only be learned when broad culture is combined with common-sense and self-control. A broad culture including physical science will teach the student that the brain must not be overtaxed, common-sense will show that it should not, and self-control will determine that it shall not be taxed and driven when it needs repose. Otherwise penalties will be rigidly imposed, brain-power will deteriorate, the temper be irritated, and the general health impaired.—*J. W. B.*

[7380] Every hard worker is entitled to a holiday now and then. Treat yourself to a novel as you take a pleasure trip, and, because you do it rarely, let it be a good one. Having selected your novel with something of the care you choose a wife, give yourself up to it; lend to its fancy the wings of your own imagination; revel in it without restraint; drink its wine; keep step with its passion; float on its tide, whether it glides sensibly to happy ends or sweeps dark and tumultuous to tragic destinies. Such reading is not only a fine recreation, but of the highest value.—*T. T. Munger.*

[7381] A reader who has inured himself to books of science and argumentation, if a novel or a well-written pamphlet falls in his way, sits down to the repast with relish; enjoys his entertainment while it lasts, and can return, when it is over, to his graver reading.—*Paley.*

[7382] Well-regulated alternation of one kind of work with another, and finding time for legitimate and needful recreation, mean accelerated and additional brain power.—*C. N.*

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REFLECTION.

I. Definition and Nature.

1 It is a salutary mental exercise, distinct from mere consciousness.

[7383] Etymologically, the term should denote a *turning back* of the mind upon an object previously existing, so that the existence of a state of consciousness is distinct from the reflection on that state. In this sense a sensation, like any other mode of consciousness, may be an object of reflection.—*Mansel.*

[7384] Reflection is a flower of the mind, giving out wholesome fragrance.—*Tupper.*

2 It is educated thought distinct from mere recollection.

[7385] A reflecting mind is not a flower that grows wild, or comes up of its own accord. The difficulty is indeed greater than many who mistake quick recollection for thought, are disposed to admit.—*Abp. Leighton.*

II. Its Culture and Operations.

1 Introspective and retrospective.

[7386] Reflect on your own thoughts, actions, circumstances, and—which will be of special aid to you in forming the habit of reflection—accustom yourselves to reflect on the words you use, hear, or read, their birth, derivation, and history. For if words are not things, they are living powers by which the things of most importance to mankind are actuated, combined, and humanized.—*S. T. Coleridge.*

[7387] Now, while the drowsy world lies lost in sleep,
Let me associate with the serious night,
And contemplation, her sedate compeer;
Let me shake off the intrusive cares of day,
And lay the meddling senses all aside.
Where now, ye lying vanities of life,
Ye ever-tempting, ever-cheating train!
Where are ye now? and what is your amount?
Vexation, disappointment, and remorse:
Sad, sickening thought! and yet deluded man,
A scene of crude disjointed visions passed,
And broken slumbers, rises still resolved,
With new-flushed hopes to run the giddy round.
Father of light and life! Thou Good Supreme!
O teach me what is good! teach me Thyself!
Save me from folly, vanity, and vice,
From every low pursuit, and feed my soul
With knowledge, conscious peace, and virtue pure;
Sacred, substantial, never-fading bliss!
—*Thomson.*

III. Its Necessity.

1 For self-knowledge.

[7388] You have been bred in a land with

men able in arts, learning, and knowledge manifold: this man in one, this in another, few in many, none in all. But there is one art of which every man should be master, the art of reflection. If you are not a thinking man, to what purpose are you a man at all? To what end was man alone, of all animals, endued by the Creator with the faculty of self-consciousness? But you are likewise born in a Christian land; and revelation has provided for you new subjects for reflection, and new treasures of knowledge, never to be unlocked by him who remains self-ignorant. Self-knowledge is the key to this casket; and by reflection alone can it be obtained.—*S. T. Coleridge.*

[7389] They only babble who practise not reflection:
I shall think, and thought is silence.
—*Sheridan.*

2 **For self-instruction.**

[7390] In order to learn, we must attend; in order to profit by what we have learnt, we must think—that is, reflect. He only thinks who reflects.—*S. T. Coleridge.*

3 **For self-conquest.**

[7391] There is that strange power in silent reflection that it strengthens a man a hundred times as much as any noisy declamation, or any windy oath. You find that the men who *do*—not the men who only *say*—do not swear, nor protest, nor make much of a noise. Resolutions are formed, and conquests over self—just the greatest conquests in the world—are effected silently in the quiet hour; nay, for that matter, the quiet moments of life.

IV. Its Value and Effects.

1 **It gives freshness to commonplace subjects.**

[7392] There is one sure way of giving freshness and importance to the most commonplace maxims—that of reflecting on them in direct reference to our own state and conduct, to our own past and future being.—*Spectator.*

2 **It makes the transient permanent, and the material serve spiritual ends.**

[7393] By reflection you may draw from the fleeting facts of your worldly trades, art, or profession, a science permanent as your immortal soul; and make even these subsidiary and preparative to the reception of spiritual truth, doing as the dyers do, who, having first dipt their silks in colours of less value, then give them the last tincture of crimson in grain.—*S. T. Coleridge.*

[7394] Of so exalted a nature is this enjoyment, that theologists have not hesitated to assert that to recollect a well-spent life is to anticipate the bliss of a future existence.—*Dr. Knox.*

[7395] As the pretty lark doth sing most sweetly, and never cease her pleasant ditty while she hovereth aloft, as if she were there gazing into the glory of the sun, but is suddenly silenced when she falleth to the earth, so is the frame of the soul most delectable and divine while it keepeth in the views of God by contemplation; but, alas! we make there too short a stay; down again we fall, and lay by our music.—*Baxter.*

V. Its Negative Aspect.

1 **Deficiency in reflection is attended by danger.**

(1) *From a worldly standpoint.*

[7396] To have no apprehension of mischief at hand, nor to make a just estimate of the danger, but heedlessly to run into it, be the hazard what it will, without considering of what use or consequence it may be, is not the resolution of a rational creature, but of a brutish fury. —*Locke.*

(2) *From a spiritual standpoint.*

[7397] An unreflecting Christian walks in twilight among snares and pitfalls. He entreats the Heavenly Father not to lead him into temptation, and yet places himself on the very edge of it, because he will not kindle the torch which his Father had given into his hands, as a means of prevention, lest he should pray too late.—*S. T. Coleridge.*

[7398] Oh! I care not to *think* upon my soul;
It is a problem which I cannot solve,
Its vast profundity I dare not fathom.
* * * * *
Yet thou shalt grasp it! When? When heaven's gate
Is closed against thee, thou shalt know its worth;
Too surely so, but mark—when 'tis too late!
All else forget,
If, by all else forgetting, memory concentrates *one* thought—
That thou art heir to life immortal.
—*A. M. A. W.*

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INDUSTRY

(*Including Diligence, Sedulousness, and Assiduity*).

I. Definition and Nature of Industry.

1 **It consists in an active concentration of the mind.**

[7399] Industry doth not consist merely in action; for that is incessant in all persons, our mind being a restless thing, never abiding in a total cessation from thought or design; being like a ship in the sea, if not steered to some purpose by reason, yet tossed by the waves of

fancy, or driven by the winds of temptation somewhither. But the direction of our mind to some good end, without roving or flinching, in a straight and steady course, drawing after it our active powers in execution thereof, doth constitute industry. The most profitable and praiseworthy genius in the world is untiring industry.—*E. L. Magoon.*

a It consists in an instinctively progressive tendency of the mind.

[7400] Industry is instinctive. Technically instinctive—for it sometimes acts without the motive derived from a complete view of results. And generally instinctive—for there are natural tendencies of industry; and these often carry men beyond what they see, and whither if they foresaw they would not be prepared to go.—*Samuel Martin.*

[7401] When Buffon and Hogarth pronounced genius to be nothing but labour and patience they forgot history and themselves. The instinct must be in the mind, and the fire be ready to fall. Toil alone would not have produced the "Paradise Lost" or the "Principia." The born dwarf never grows to the middle size. Rousseau tells a story of a painter's servant who resolved to be the rival or the conqueror of his master. He abandoned his livery to live by his pencil. But, instead of the Louvre, he stopped at a sign-post. Mere learning is only a compiler, and manages the pen as the compositor picks out the type—each sets up a book with the hand. Stonemasons collected the dome of St. Paul's, but Wren hung it in air.—*R. A. Willmott.*

II. Its Relation to Frugality and Economy.

[7402] Industry will make a man a purse, and frugality will find him strings for it. Neither the purse nor the strings will cost him anything. He who has it should only draw the strings as frugality directs, and he will be sure always to find a useful penny at the bottom of it.

[7403] Wealth may come by inheritance, or it may be acquired by labour, and thus give rise to the duties of industry and economy. When it has to be acquired, this is to be done by devoting ourselves, with activity and zeal, to some fair and honourable calling, and thus providing things honest in the sight of all men. When wealth is already in possession, it should be husbanded with care, and expended with economy, that poverty and its attendant evils may be averted from ourselves, and the wants of poorer brethren supplied, in some measure, out of our abundance.

These duties of industry and economy are, in some sense, and to some extent, incumbent upon all. It is common, indeed, to speak of the industrial, and economical, and professional classes, in contradistinction to those who are not compelled to labour for their daily bread, nor called on to exert their talents in any particular department of art or science. But all are bound to avoid idleness, which is the rust of the mind, and the occasion of vice; and they who wisely consult for their own happiness, will find that it is most likely to be promoted and secured by fixing on some fair and honourable pursuit, and prosecuting it with activity and diligence. In like manner, the duty of economy is not to be confined to those whose resources are limited. Wealth and poverty are terms altogether relative. What is wealth to one man would be poverty to another. But, while all are under obligation to provide for the supply of their reasonable wants, it becomes those who are rich, as well as those who are reckoned poor, to husband their resources. So long as their expenditure is suitable to their condition in life, and proportioned to their income, they cannot be blamed. But they have no right to waste any surplus in extravagance or folly; and, having secured their own comfort, they should seek next, by frugality and economy, to increase the comfort and to better the condition of those around them, who have been less fortunate in this respect than themselves. For we are bound to look not merely to our own things, but every man also to the things of his neighbour.

Industry is opposed to indolence or idleness. Economy is opposed to prodigality or profuseness. Frugality is opposed to luxuriousness.—*W. Fleming.*

III. Its Nobility and Sacredness.

[7404] There is a perennial nobleness, and even sacredness in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works: in idleness alone is there perpetual despair. Work, never so mammonish, mean, *is* in communication with nature: the real desire to get work done will itself lead one more and more to truth, to nature's appointments and regulations, which are truth. The latest gospel in this world is, Know thy work and do it. "Know thyself:" long enough has that poor self of thine tormented thee; thou wilt never get to "know" it, I believe! Think it not thy business, this of knowing thyself; thou art an unknowable individual; know what thou canst work at; and work at it like a Hercules! That will be thy better plan. It has been written, "an endless significance lies in work," a man perfects himself by working. Foul jungles are cleared away, fair seed-fields rise instead, and stately cities; and withal the man himself first ceases to be a jungle and foul unwholesome desert thereby. Consider how, even in the meanest sorts of labour, the whole soul of a man is composed into a kind of real harmony, the instant he sets himself to work! Doubt, Desire, Sorrow, Remorse, Indignation, Despair itself, all these like hell-dogs lie beleaguering the soul of the poor day-worker, as of every man: but he bends himself with free valour against his task,

and all these are stilled, all these shrink murmuring far off into their caves. The man is now a man. The blessed glow of labour in him, is it not as purifying fire, wherein all poison is burnt up, and sour smoke itself thereby is made bright blessed flame?—*Carlyle.*

IV. Its Chief Requisites.

1 A high motive.

[7405] There will be always a number of men who would fain set themselves to the accumulation of wealth as the sole object of their lives. Necessarily that class of men is an uneducated class, inferior in intellect, and more or less cowardly. It is physically impossible for a well-educated, intellectual, or brave man to make money the chief object of his thoughts; as physically impossible as it is for him to make his dinner the principal object of them. All healthy people like their dinners, but their dinner is not the main object of their lives. So all healthy-minded people like making money—ought to like it, and to enjoy the sensation of winning it—but the main object of their life is not money; it is something better than money. A good soldier, for instance, mainly wishes to do his fighting well. He is glad of his pay—very properly so, and justly grumbles when you keep him ten years without it—still, his main notion of life is to win battles, not to be paid for winning them. So of clergymen. They like pew-rents and baptismal fees, of course; but yet, if they are brave and well-educated, the pew-rent is not the sole object of their lives, and the baptismal fee is not the sole purpose of the baptism: the clergymen's object is essentially to baptize and preach, not to be paid for preaching. So of doctors. They like fees, no doubt—ought to like them: yet if they are brave and well-educated, the entire object of their lives is not fees. They, on the whole, desire to cure the sick; and—if they are good doctors, and the choice were fairly put to them—would rather cure their patient, and lose their fee, than kill him and get it. And so with all other brave and rightly trained men; their work is first, their fee second—very important always, but still second. But in every nation, as I said, there are a vast class who are ill-educated, cowardly, and more or less stupid. And with these people, just as certainly the fee is first, and the work second, as with brave people the work is first and the fee second. And this is no small distinction. It is the whole distinction in a man; distinction between life and death in him, between heaven and hell for him. You cannot serve two masters; you must serve one or other. If your work is first with you, and your fee second, work is your master, and the lord of work, who is God. But if your fee is first with you, and your work second, fee is your master, and the lord of fee, who is the devil: and not only the devil, but the lowest of devils—the "least erected fiend that fell." So there you have it in brief terms; work first, you are God's servants; fee first, you are the fiend's. And it makes a difference, now and ever, believe me, whether you serve Him who has on His vesture and thigh written, "King of Kings," and whose service is perfect freedom; or him on whose vesture and thigh the name is written, "Slave of Slaves," and whose service is perfect slavery. —*Ruskin.*

[7406] I would lay particular stress on the words "wisely directed diligence," for undoubtedly much of your success will depend upon the uses to which you turn your energy. If applied to wrong objects, or directed into uncertain channels, it will end, like a Roman road, in a morass. And there is *one* error you must carefully avoid. Do not work with low aims; do not work that you may "get on" in life, but that you may cultivate to the utmost the gifts with which God has endowed you, and do your duty as a man and a Christian in the position in which God has called you.—*W. H. Davenport Adams.*

[7407] Pleasure is inseparate from occupation, while languor and uneasiness are wisely united to idleness; it is only the idle who feel time to be a heavy burden. Strange that what is valued and coveted by one man should be despised by another, and often felt to be an evil. In the mere occupation of time, though it relieves us from a burden of idleness and listlessness, there is no positive virtue; the true estimate of its value must be proved by the way in which it is spent.

[7408] In vain our labours are, whate'er they be,
Unless God gives the Benedicite.
—*Herrick.*

2 Method.

[7409] Industry involves method; for without it labour would be misapplied or its results would be wasted. There must be method in our choice of studies and method in our pursuit of them. Impulse or strong feeling may carry on the worker for a little while, but it is method only that will enable him to persevere in a definite course of action. There are certain golden rules which the industrious student must always keep before her; one thing at a time, and everything in its place. Dawdling is frequently described as peculiarly a habit of women. Whether in woman or man it is fatal to success. As Sir Walter Scott says, *Hoc age.* Do instantly whatever is to be done, and take the hours of recreation after business, never before it. Earnest, persistent purpose, and steadfast application for regular periods of time; these are the elements of true culture.—*W. H. Davenport Adams.*

[7410] The man of methodical industry and honourable pursuits realizes, says Coleridge, the ideal divisions of time, and he gives a character and individuality to its movements. If the idle are described as killing time, *he* may justly be said to call it into life and moral being

while he makes it the distinct object not only of the *consciousness* but of the *conscience*. He organizes the hours, and gives them a soul; and that, the very essence of which is to pass away, he takes up into his own permanence, and endows with the imperishableness of a spiritual nature. Of the good and faithful servant, continues our philosopher, whose energies, thus directed, are thus methodized, it may rather be said that he lives in time than that time lives in him. His days, months, and years, as the stops and punctual marks in the records of duties performed, will survive the wreck of worlds, and remain extant when time itself shall be no more.—*Ibid.*

3 Fervour.

[7411] The industry which is not fervent is not Christian, and, on the other hand, the fervour which does not lead to diligence will soon die down.—*Wilberforce.*

4 Love of work.

[7412] The word diligence has its lesson. Derived from *diligo*, to love, it reminds us that the secret of true industry in our work is love of that work.—*Abp. Trench.*

5 Resolution and self-reliance.

[7413] Great is the power of unconquerable diligence; diligence which, rightly understood, necessarily includes self-control, self-respect, and a firm will. For every treasure-cave there is an "Open Sesame," if the seeker will but persevere. It is to be found only by your own exertions; for, boy or man, you must put your own shoulder to the wheel, before you can expect any assistance from celestial Jove! The ancient maxim that "the gods help those who help themselves," has a significance applicable to all men and at all times. It is by

"Self-reverence, self-knowledge, self-control."

that man must prevail over circumstance, and wrest the prize from the hands of unwilling Fortune.—*W. H. Davenport Adams.*

V. Its Necessity and Obligations.

1 From the nature of man's condition in the world, as well as by the right of Divine ordinance, industry is incumbent upon all.

[7414] When we read that Adam in the beginning was set in a place of pleasure to work in it, what man of sound understanding can think that his children should be set in a place of affliction for to play in it.—*St. Bernard.*

[7415] God puts the oak in the forest, and the pine on its sand or rock, and says to men, "There are your houses: go hew, saw, frame, build, make." God builds trees: men must build the house. God supplies timber: men must construct the ship. God buries iron: men must dig for it, and smelt it, and fashion it. What is useful for the body, and, still more, what is useful for the mind, is to be had only by exertion—exertion that will work man more than iron is wrought, and will shape man more than timber is shaped. Clay and rock are given us: not brick and squared stone. God gives us no raiment: He gives us flax and sheep. If we would have coats on our backs, we must take them off our flocks, and spin them and weave them. If we would have anything of benefit, we must earn it, and earning it, must become shrewd, inventive, ingenious, active, enterprising.—*Beecher.*

[7416] The honest, earnest man must stand and work;
The woman also; otherwise she drops
At once below the dignity of man,
Accepting serfdom. Free men freely work.
Whoever fears God, fears to sit at ease.
—*Aurora Leigh.*

[7417] The more limited your powers, the greater need of effort; the smaller the results of your efforts, the greater need that they should be repeated. The mediocre capacity must be eked out by brave resolve and persistent effort. The Spartan youth who complained to his mother that his sword was too short, was told to add a step to it; and so must your scant capacity be increased by redoubled diligence and a more earnest determination.—*Mathews.*

[7418] The expectations of life depend upon diligence; and the mechanic that would perfect his work must first sharpen his tools.—*Confucius.*

[7419] Industry need not wish; and he that lives upon hopes will die fasting. There are no gains without pains, then help hands, for I have no lands, or, if I have, they are smartly taxed. He that hath a trade hath an estate, and he that hath a calling hath an office of profit and honour; but then the trade must be worked at, and the calling followed, or neither the estate nor the office will enable us to pay our taxes.—*Franklin.*

[7420] It is only by labour, says Ruskin, that thought can be healthy, and only by thought that labour can be made healthy; and the two cannot be separated with impunity.

"Our life is turned
Out of her course wherever man is made
An offering or a sacrifice—a tool
Or implement—a passive thing employed
As a brute mean, without acknowledgment
Of common right or interest in the end.
Used or abused as selfishness may prompt.
Say, what can follow for a rational soul
Perverted thus, but weakness in all good,
And strength in evil?"—*Wordsworth.*

[7421] Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—*Sydney Smith.*

[7422] Diligence is essential to purity of life; and I am not here confining myself to diligence in the pursuit of knowledge, but referring to that wider diligence which consists in doing whatever we have to do with all our might. I speak to the future tradesman as well as to the future merchant, to the future artisan as well as to the future lawyer or divine. And I say, If you would be chaste in thought and deed, temperate, honest, truthful, devout—employ your time. Idleness is a pitiful waste of mental energies. To allow the mind to expend itself upon trifles is like setting a Nasmyth's steam-hammer to crack nuts. There are some excellent remarks on this subject in one of Montaigne's essays. As we see ground, he says, that has lain fallow, if the soil be fat and fertile, produce innumerable sorts of wild herbs that are good for nothing, for want of proper cultivation; even so it is with our minds, which if not applied to some particular subject to check and restrain them, rove about confusedly in the vague expanse of imagination. And then, in illustration of this truth, he borrows a fine image from Virgil:

"As flashes light upon the face
Of water in a brazen vase
From sun or lunar rays."
—*W. H. Davenport Adams.*

2 **Industry is the peculiar duty of a gentleman.**

[7423] What, I pray, is a gentleman, what properties hath he, what qualities are characteristical or peculiar to him, whereby he is distinguished from others, and raised above the vulgar? Are they not especially two, courage and courtesy? which he that wanteth is not otherwise than equivocally a gentleman, as an image or a carcass is a man; without which gentility in a conspicuous degree is no more than a vain show, or on empty name; and these plainly do involve industry, do exclude slothfulness; for courage doth prompt boldly to undertake, and resolutely to dispatch great enterprises and employments of difficulty: it is not seen in a flaunting garb, or strutting deportment; not in hectorly, ruffian-like swaggering or huffing; not in the high looks or big words; but in stout and gallant deeds, employing vigour of mind and heart to achieve them: how can a man otherwise approve himself for courageous, than by signalizing himself in such a way. And for courtesy, how otherwise can it be well displayed than in sedulous activity for the good of men? It surely doth not consist in modish forms of address, or complimental expressions, or hollow professions, commonly void of meaning or of sincerity; but in real performances of beneficence when occasion doth invite, and in waiting for opportunities to do good; the which practice is accompanied with some care and pain, adding a price to it; for an easy courtesy is therefore small, because easy, and may be deemed to proceed rather from ordinary humanity than from gentle disposition; so that, in fine, he alone doth appear truly a gentleman, who hath the heart to undergo hard tasks for public good, and willingly taketh pains to oblige his neighbours and friends. The work indeed of gentlemen is not so gross, but it may be as smart and painful as any other. For all hard work is not manual; there are other instruments of action beside the plough, the spade, the hammer, the shuttle; nor doth every work produce sweat, the visible tiring of body; the head may work hard in contrivance of good designs; the tongue may be very active in dispensing advice, persuasion, comfort, and edification in virtue; a man may bestir himself in "going about to do good;" these are works employing the cleanly industry of a gentleman. In such works it was that the truest and greatest pattern of gentility that ever was, did employ himself. Who was that? Even our Lord Himself; for he had no particular trade or profession; no man can be more loose from any engagement to the world than He was; no man had less need of business or painstaking than He; for He had a vast estate, being "heir of all things," all the world being at His disposal; yea, infinitely more, it being in His power with a word to create whatever he would to serve His need or satisfy His pleasure; omnipotency being His treasure and supply; He had a retinue of angels to wait on Him and minister to Him; whatever sufficiency any man can fancy to himself to dispense with his taking pains, that had He in a far higher degree; yet did He find work for Himself, and continually was employed in performing service to God, and imparting benefits to men; nor was ever industry exercised on earth comparable to His. Gentlemen therefore would do well to make Him the pattern of their life, to whose industry they must be beholden for their salvation.—*Barrow.*

VI. Its Power.

1 **It conquers difficulty.**

[7424] There is no art or science that is too difficult for industry to attain to. It conquers all enemies, and makes fortune itself pay contribution.—*Saturday Magazine.*

[7425] You must have no dependence on your own genius. If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well-directed labour; nothing is to be obtained without it. Not to enter into metaphysical discussions on the nature or essence of genius, I will venture to assert that assiduity, unabated by difficulty, and a disposition eagerly directed to the object of its pursuits, will produce effects similar to those which some call the result of natural powers. —*W. Hazlitt.*

2 **It achieves success.**

[7426] Diligence in study may get a knowledge that may sway an age. Diligence in

business may obtain wealth that shall govern commerce. Diligence in goodness may achieve an excellence before which the soul of nations shall kneel. The remarks of Confucius on this point are good. "The expectations of life depend upon diligence; and the mechanic that would perfect his work must first sharpen his tools."—*David Thomas.*

[7427] The main secret of Macaulay's success lay in this, that to extraordinary fluency and facility he united patient, minute, and persistent diligence. He well knew, as Chaucer knew before him, that

"There is na workman
That can both worken well and hastilie:
This must be done at leisure parfaitlie."

Macaulay never allowed a sentence to pass muster, until it was as good as he could make it. He thought little of recasting a chapter in order to obtain a more lucid arrangement, and nothing whatever of reconstructing a paragraph for the sake of one happy stroke or apt illustration. . . . Whenever one of his books was passing through the press, Macaulay extended his indefatigable industry and his scrupulous precision to the minutest mechanical drudgery of the literary calling. He could not rest until the lines were level to a hair's breadth, and the punctuation correct to a comma. . . . And it must be remembered that Macaulay's punctilious attention to details was prompted by an honest wish to increase the enjoyment and smooth the difficulties of those who did him the honour to buy his books.—*Lord Macaulay's Life.*

[7428] Greatest genius is the most diligent in the cultivation of its powers. Run over the names of Newton, Laplace, Descartes, Arago, Brewster, Faraday, Lavoisier, Locke; Titian, Michael Angelo, Raffaelle, Claude, Turner, Reynolds; Wordsworth, Milton, Dryden, Goethe, Lessing, Burke, Macaulay, Guizot, Michelet—were not these men of great industry and unflinching perseverance? I have no hesitation in asserting that no truly eminent man was ever other than an industrious man.—*W. H. Davenport Adams.*

[7429] One of the most strongly marked features of the English people is their spirit of industry, standing out prominent and distinct in their past history, and as strikingly characteristic of them now as at any former period. It is this spirit, displayed by the Commons of England, which has laid the foundations and built up the industrial greatness of the empire. This vigorous growth of the nation has been mainly the result of the free energy of individuals, and it has been contingent upon the number of hands and minds from time to time actively employed within it, whether as cultivators of the soil, producers of articles of utility, contrivers of tools and machines, writers of books, or creators of works of art. And while this spirit of active industry has been the vital principle of the nation, it has also been the saving and remedial one, counteracting from time to time the effects of errors in our laws and imperfections in our constitution.—*Smiles.*

[7430] The youthful reader cannot be too often reminded that on the formation of industrious and persevering habits in his early years depends his well-being in later life. As the twig is bent, the tree is inclined. We have never yet known an idle boy become a hard-working man; we have never seen a boy of industrious habits deteriorate into idleness and sluggish indifference after he has crossed the threshold of life. Lord Palmerston worked as hard at seventy as in the flush of his young career. Lord Eldon, the great Chancellor, was not less laborious than he had been as Scott, the lawyer's clerk. It is said of Henry Bickersteth, afterwards Lord Langdale, and Master of the Rolls, that when a student at Edinburgh, he was distinguished by his extraordinary diligence and love of work; and when in large practice as a successful lawyer, he evinced the same great qualities of character—qualities which eventually secured him a foremost place among his contemporaries. —*W. H. Davenport Adams.*

VII. Its Value and Advantages.

1 It originates everything great and useful in man.

[7431] Everything melodious and useful originates in the heart and hands of devoted industry, as the original instrument of music first resounded at early morn, in the purest air, on the sublimest shore, tuned by the most noble and agile of the fabled gods. (Apollo found a tortoise shell at break of day on the sea-shore and fashioned it unto a harp.)—*Principles of Life.*

[7432] Virtue is ever sowing of her seeds:
In the trenches for the soldier; in the wakeful study
For the scholar; in the furrows of the sea
For men of that profession;—all of which
Arise and spring up honour.
—*Webster.*

[7433] All that is great in man comes of labour—greatness in art, in literature, in science. Knowledge—"the wing wherewith we fly to heaven"—is only acquired through labour. Genius is but a capability of labouring intensely: it is the power of making great and sustained efforts. Labour may be a chastisement, but it is indeed a glorious one. It is worship, duty, praise, and immortality—for those who labour with the highest aims, and for the purest purposes.—*Smiles.*

[7434] Diligence will not in itself accomplish certain achievements which belong alone to genius. It was through no want of pains that

George Eliot failed to reach the coveted summit, and be entitled to the name of poet as well as novelist. On the other hand, genius without industry will never produce really great results, certainly not the greatest. Few men possessed more natural gifts or poetical power than Lord Byron; yet through want of steadiness, no less than of loftiness of purpose, he failed to do himself justice, and to take his place among the list of first-class poets, to which rank, though his life was cut short at a comparatively early age, few would doubt that he might have attained.—*C. N.*

2 It promotes contentment and furthers action.

[7435] Not content of indifference, of indolence, of unambitious stupidity, but the content of industrious fidelity. When men are building the foundations of vast structures, they must needs labour far below the surface and in disagreeable conditions. But every course of stone which they lay raises them higher; and at length, when they reach the surface, they have laid such solid work under them that they need not fear now to carry up their walls, through towering storeys, till they overlook the whole neighbourhood. A man proves himself fit to go higher who shows that he is faithful where he is. A man that will not do well in his present place, because he longs to be higher, is fit neither to be where he is nor yet above it: he is already too high, and should be put lower.—*Beecher.*

[7436] "To be employed," said the poet Gray, "is to be happy." "It is better to wear out than to rust out," said Bishop Cumberland. "Have we not all eternity to rest in?" exclaimed Arnauld. The indefatigable but somewhat eccentric Dr. Clarke said, "I have lived to know the great secret of human happiness is this—never suffer your energies to stagnate."

3 It gives ease of mind.

[7437] As for the diligent, their minds are at ease; their time is employed as they know it ought to be; what they gain they enjoy with a good conscience, and it wears well. Nor do only the fruits of their labour delight them, but even labour itself becomes pleasant.—*Secker.*

[7438] In the case of the opulent possessor of estates which the love of another gave him—why is it that in the midst of luxuries and accommodations as abundant as wealth can purchase or ingenuity suggest, why is it that fruit from trees of his own planting, or from a garden of his own tending, tastes so sweet? Why is it that the rustic chair of his own contriving, or the telescope of his own constructing, so far surpasses any which the craftsman can send him? Why, the reason is, those apples have an aroma of industry, a smack of self-requiting diligence peculiar to themselves. That rustic seat is lined with self-complacent labour, and the pleasant consciousness of having made that telescope himself has so sharpened the maker's eye as greatly to augment its magnifying power. God has so made the mind of man that a peculiar deliciousness resides in the fruits of personal industry.—*Wilberforce.*

4 It facilitates duty.

[7439] We shall with much more ease perform all duties, when by our constancy we have brought ourselves to a habit. And as all things which are put into a state of motion do continue moving with greater facility and little help, and if it be intermitted, requires much more strength and pains to begin it again than it would have required to have continued it in that state; so if we be continually inured to the duties of a godly life, they will be easy and familiar to us whilst this spiritual motion continues; but if it be broken off and intermitted, it is a new work to begin again, and will not be renewed to the former state without much endeavour and great difficulty. It is easy to keep that armour bright which is daily used; but use it only by some fits, and hang it by the walls till it be rusty, and it cannot without much labour in scouring it be restored again to its former brightness. If the instrument be daily played upon, it is easily kept in tune by a skilful musician; but let it be neglected and cast in a corner, the strings and frets break, and the bridge flies off, and no small labour is required to bring it into order. And thus also it is in spiritual things, which are kept in an easy and orderly course with one half of the pains, if we continue them with a settled constancy.—*Downame*, 1642.

[7440] The industrious man performs and accomplishes many things which are profitable to himself and others in numberless respects. Let his station be never so humble, yet that which he does in it has influence more or less upon all other stations. If he completely fulfil his duty, every other can more completely fulfil his. Let the faculties, the endowments of a man be never so confined, yet by continued uninterrupted application he can perform much, often far more than he who with eminent powers of intellect is slothful or indolent. He executes them with far more ease and dexterity than if he were not industrious. He has no need of any long previous contest with himself, of long previous consideration how he shall begin the work, or whether he shall begin it at all. But he attacks the business with alacrity and spirit, and pursues it with good-will. He unfolds, exercises, perfects his mental powers. And this he does alike in every vocation, because it is not of so much consequence to what we apply our intellectual faculties, as how we employ them. Whether we apply them to the government of a nation or to the learning and exercise of some useful trade makes no material difference. But to learn to think methodically and justly, to act as rational beings, with consideration and fixed principles, to do what we have

to do deliberately, carefully, punctiliously, conscientiously, that is the main concern. Virtuous diligence is a continual exercise of the understanding, of reason, of reflection, of self-command. The industrious man lives in the entire true intimate consciousness of himself. He rejoices in his life, his faculties, his endowments, his time. He can give an account of the use and application of them, and can therefore look back upon the past with satisfaction, and into the future without disquietude. He experiences neither languor nor irksomeness. He who really loves work can never be wanting in means and opportunities for it. To him every occupation is agreeable, even though it procure him no visible profit. He alone knows the pleasures of rest, for he alone really wants it, he alone has deserved it, he alone can enjoy it without reproach. The industrious man alone fulfils the design for which he is placed on earth, and can boldly give an account to God, to his fellow-creatures, and to himself how he has spent his life.—*Zollikofer.*

5 It secures respect.

[7441] Every young man should remember that the world will always honour industry. The vulgar and useless idler, whose energies of body and mind are rusting for want of occupation, may look with scorn upon the labourer engaged at his toil, but his scorn is praise, his contempt honour.—*Hopley, Moral Elevation.*

6 It benefits the world at large.

[7442] Industry reared those magnificent fabrics and those commodious houses; it formed those goodly pictures and statues; it raised those convenient causeways, those bridges, those aqueducts; it planted those fine gardens with various flowers and fruits; it clothed those pleasant fields with corn and grass; it built those ships, whereby we plough the seas, reaping the commodities of foreign regions. It hath subjected all creatures to our command and service, enabling us to subdue the fiercest, to catch the wildest, to render the gentler sort most tractable and useful to us. It taught us from the wool of the sheep, from the hair of the goat, from the labours of the silkworm, to weave us clothes, to keep us warm, to make us fine and gay. It helped us from the inmost bowels of the earth to fetch divers needful tools and utensils. It collected mankind into cities, and compacted them into orderly societies, and devised wholesome laws, under shelter whereof we enjoy safety and peace, wealth and plenty, mutual succour and defence, sweet conversation and beneficial commerce. It by meditation did invent all those sciences whereby our minds are enriched and enabled, our manners are refined and polished, our curiosity is satisfied, our life is benefited. What is there which we admire, or wherein we delight, that pleaseth our mind, or gratifieth our sense, for the which we are not beholden to industry? Doth any country flourish in wealth, in grandeur, in prosperity? It must be imputed to industry, to the industry of its governors settling good order, to the industry of its people following profitable occupations; so did Cato, in that notable oration of his in Sallust, tell the Roman senate that it was not by the force of their arms, but by the industry of their ancestors that commonwealth did arise to such a pitch of greatness. When sloth creepeth in, then all things corrupt and decay; then the public state doth sink into disorder, penury, and a disgraceful condition.—*Barrow.*

[7443] It is in the power of each one of us, with the Divine blessing, to prepare himself for a proper discharge of his duties on earth, and the full fruition of his toil and endurance in a future world. We cannot all be *great* men; but we can all be *good* men—men working out in silence their appropriate missions—men labouring in the righteous development of the laws of God—men influencing each for good their own little circles—"not slothful in business, serving the Lord." I am not insensible to the uses of great men. I know, as it has justly been remarked, that we owe a special debt to a single class; to those heroic spirits who are taller than their fellows by a whole head and shoulder. What they know they know for us; it is not *their* wealth, but ours. With each new mind a new secret of nature transpires, and we can well believe that the destiny of humanity will not be fulfilled "until the last great man is born." For such men the veneration of mankind rightly selects the highest place. Witness the multitude of statues, relics, pictures, memorials, which recall their genius in every city, village, house, and ship:

> "Ever their phantoms arise before us,
> Our loftier brothers, but one in blood;
> At bed and table they lord it o'er us,
> With looks of beauty and words of good."

But we cannot *all* be great men: if we had the mettle in us, there would not be room enough for so many aspiring spirits. Let us be content with life as it is; not neglecting any lawful opportunity of rising in the social scale, but chiefly intent upon honest work and wholesome thought. Let us be diligent in well-doing; that is, in the culture of heart, and mind, and soul, for neither can be neglected without injury to the others.—*W. H. Davenport Adams.*

7 It is productive of personal pleasure and gratification.

[7444] There are suburban men who, though they like to have a nice garden, hand it over to the local professional to work his will in the matter; but such weak-kneed persons are beneath the philosopher's notice. He loves to dwell upon the sight of the man who, although he may have some paid help, yet uses his own judgment, rolls up his shirt-sleeves, bends his own back, and waters his own flowers. Now that the mornings are getting a little light, he

throws himself out of bed at an early hour, and digs up half a pole or so of ground every morning before breakfast, with great ferocity, under the gaze of his admiring wife, who hurries down to see that the bacon and eggs or bit of fish are nicely done, and the coffee-pot well replenished, as "dear John will be so hungry after his exertions." We are all painfully aware of the conceit which attaches to the early riser, and are willing to excuse it, as it exudes from him at every pore, and he really cannot help it. But when a man has not only risen early, but has also actually been digging before breakfast, the self-approval which shines in his face is something appalling. The yawning visitor who has just crept downstairs is not, it is true, verbally reproached for his wickedness in lying in bed, but the satisfied look on the face of his gardening friend, the casual exhibition of his toil-worn hands, the ostentatious taking off of his muddy boots, and the sounding smack of the lips which announce an appetite, leave him in no doubt as to the conclusion he is expected to draw.—*Globe.*

VIII. Its Rewards.

[7445] Honest industry is always rewarded. No young man need complain of being kept poor if he rolls up his sleeves and goes cheerfully to work.—*Christian Globe.*

[7446] The Divine blessing is visibly breathed on "painful" and honourable diligence. The strength of the mind, the purity of the soul, the due discharge of our duties in life, are all involved in, and dependent upon, this one primary virtue. It seems but a small matter in itself—this industrious employment of our times and faculties; and yet if rightly directed—for, of course, there may be a wasted and ill-contrived diligence—what wonders will it not accomplish! A prompt yet prudent judgment, a capacity of seeing the true proportions and nature of things, a refined and disciplined imagination, a love of truth and beauty; all these are the rewards of the diligent man, whose enthusiasm for honest and righteous work raises him above the follies and iniquities of the world.—*W. H. Davenport Adams.*

[7447] From the cultivation of the earth a second paradise of beauty and sweets springs up to our delighted view; from exertion and industry our most valuable comforts arise, and the endeavours we use in the attainment of any earthly good stamp a double value on its possession, and give a keener relish in its enjoyment.

[7448] Diligence is ever accompanied with a blessing, which should it miss of here, yet it shall have a sure reward from God. If through thy diligence thy five talents be made ten, over ten cities God will make thee ruler.—*Nehemiah Rogers.*

[7449] May we impersonate the genius of intellectual and moral industry, the companion and assistant of virtue and of civilization? She offers to the generous youth her book and her pen. What tales has she to recite of

> . . . "the marvellous boy,
> The sleepless soul who perished in his pride;
> Of him who walked in glory and in joy,
> Following his plough along the mountain's side."

She evades no difficulty; she invokes her followers by the prophecy of difficulties to be conquered. "He who wrestles with you," she says, "strengthens your nerves, and sharpens your skill; your antagonist is your helper; your conflict with difficulty will not suffer you to be superficial." Industry comes to the task of the youthful student, and hallows it; she makes the page to shine out with the impression of great names; she points to the temples where the illustrious dead of every age and nation are gathered. Her deeds have often been called madness; but even as when Sophocles was charged with insanity, he read his Œdipus Coloneus to his judges, and was at once acquitted, so can all good men point to their works. Industry preaches of the greatness, of the dignity of difficulty, the renown of danger, and the heroism and advantage of suffering; and shows you how, when the cold, chill, wet earth wraps round your remains, by a patient continuance in well-doing, the reward of all your seeking, training, education, is "glory, honour, immortality, eternal life."—*Rev. E. Paxton Hood.*

IX. Its Religious Aspect.

1 The gospel does not abolish industry, but changes its nature and chief design.

[7450] It dignifies toil, mitigates the evils connected therewith, and creates new motives to diligence. The triumph achieved on Calvary never was designed to supersede the duty of close application to enterprising duty. Its first command compels us to some honourable and useful pursuit. Its language is, "Study to be quiet, and to do your own business, and to work with your own hands as we commanded you." "If any man will not work, neither let him eat."—*E. L. Magoon.*

[7451] The Lord's visitations of distinguished favour are always to the diligent. That great men may not be ashamed of honest vocations, the greatest that have ever lived have been contented, happy, and honoured while in the pursuit of humble trades.—*Ibid.*

[7452] The faculties of the soul, to be preserved in a healthy state, must be kept in continual exercise. We see it in the human body, where, in the want of exercise, the circulation of the blood becomes languid, and its energies poor and enfeebled. We see it in the atmosphere, which, if suffered to stagnate from the want of healthy gales and storms, depresses and paralyzes life. And we see it in rivers, where a

stream only preserves its crystal clearness and purity by continual running; if its course be stopped, it will stagnate and putrefy. And in like manner the purity and healthiness of the soul is alone preserved by the constant exercise of habitual grace.—*Salter.*

[7453] A world bringing forth fruit spontaneously might have suited a sinless race, but it would be unsuitable for mankind as they now are. If all men had plenty without labour the world would not be fit for living in. In every country, and under every kind of government, the unemployed are the most dangerous classes. Thus the necessity of labour has become a blessing to man. . . . It would be a libel upon the Divine economy to imagine that the tender plant of grace would thrive in a sluggard's garden. The work is difficult. The times are bad. He who would gain in godliness must put his soul into the business. But he who puts his soul into the business will grow rich. Labour laid out here is not lost. Those who strive lawfully will win a kingdom. When all counts are closed, he who is rich in faith is the richest man.—*Arnot.*

[7454] As watermen rowing against the stream, if they do not row, but rest never so little, the stream carries them back again, and they cannot recover themselves but with great difficulty, so it is in this Christian race. A little interruption of duty causes thrice so much pains to recover our former estate. Therefore we are to take up a holy resolution not to be interrupted in good duties.—*Sibbes*, 1577–1635.

X. Some Examples of Industry.

[7455] St. Pierre copied his "Paul and Virginia" nine times that he might render it the more perfect. On comparing the first and latest editions of Thomson's "Seasons," there will be found scarcely a page which does not bear evidence of taste and industry. Burns composed in the open air, the sunnier the better; but he laboured hard, and with almost unerring taste and judgment, in correcting. Goldsmith considered four lines a day's good work, and was seven years in beating out the pure gold of the "Deserted Village." After eleven years' labour Virgil regarded his "Æneid" as still imperfect. Pascal often gave twenty days to the composition of a single letter, and some of these letters he re-wrote seven or eight times. The result is that they are reckoned among the best specimens of the grace and flexibility of the French tongue. Newton wrote his chronology fifteen times over before he was satisfied with it; and Gibbon wrote out his "Memoirs" nine times.

[7456] Calvin read every week of the year three divinity lectures; every other week, over and above, he preached every day; so that (as Erasmus said of Chrysostom) I know not whether more to admire his constancy or theirs that heard him. Some have reckoned his yearly lectures to be 186, and his yearly sermons 286. Every Thursday he sat in the Presbytery; every Friday, when the ministers met to consult on difficult texts, he made as good as a lecture. Besides all this, there was scarce a day that exercised him not in answering, either by word of mouth or writing, the doubts and questions of the different churches and pastors; yea, sometimes, more at once; so that he might say with Paul, "the care of all the churches lieth upon me." Scarcely a year wherein, over and above all these former employments, some great volume in folio or other came not forth.—*Dr. Hoyle, Biographia Evangelica.*

[7457] When a lady once asked Turner, the celebrated English painter, what his secret was, he replied, "I have no secret, madam, but hard work."

[7458] Our readers know what the late Lord Macaulay accomplished as historian, essayist, statesman, poet, and orator. His knowledge was apparently inexhaustible, and descended to the minutest details of the most trivial subjects. He was more, however, than a multifarious reader; he was a hard and energetic student. As a boy he was a complete *helluo librorum*—a glutton of books; but what he read he digested, and methodically stored up in his retentive memory for future use. His chief relaxation was verse-writing and verse-reciting. Hannah More spoke of him as "a jewel of a boy," who joined "a lively yet tractable temper" to a "fine capacity." At twelve he was placed under the care of a clergyman named Preston, and soon dived deeply into the Castalian waters of classic literature. At eighteen he went to Trinity College, Cambridge, where he studied with unremitting ardour and success, distinguished himself as an orator at the famous Union Club, and twice carried off the Chancellor's medal for the best English poem. Such was the youth of the illustrious historian, who has invested the historic page with a splendour of interest and a brilliancy of colouring previously unknown, or, at least, conceived to be impossible.

In the high offices of state, or on the judicial bench, those habits of diligence and perseverance which we are now recommending, cannot be otherwise than indispensable. The great lawyer, the honoured judge, the trusted statesman—these must be prepared, for the sake of their country and in discharge of their duties—

"To scorn delights, and live laborious days."

The amount of work accomplished by such men as the late Sir Cornewall Lewis, who was a critic and an historian, besides being a minister of state; Lord Palmerston, Lord Brougham, Lyndhurst, Campbell, the late Sir Robert Peel; or our judges, statesmen, and prelates generally—is perfectly astonishing. Sometimes they break down under it, like the late Lord Herbert and Lord Canning, or the

present Archbishop of Canterbury. Most of them, however, seem to thrive upon their labour. Gladstone amuses his leisure by expounding "Homer;" Disraeli by inventing "Lothair." They know not rest; they cannot suffer the approaches of lethargy; continuous diligence is as much the law of their being as a planet's existence depends upon its ceaseless revolution in its orbit. It is their pride to die in harness; to be diligent unto the end.—*W. H. Davenport Adams.*

[7459] Great is the power of unconquerable diligence. Look at the career of one of our greatest discoverers and philosophers, the late Professor Faraday. It has been justly said that our daily life is full of resources which are the results of his labours; we may see at every turn some proof of the great grasp of his imaginative intellect, and while remembering the achievements of his genius, we are encouraged to look for future revelations of Nature's truth with boundless hope. He became the acknowledged head of modern chemists. The scientific circles of France and Germany regarded him with admiration. The last new street in Paris was named after him. The construction of the electric telegraph was the issue of his inquiries into the nature of electricity, and a discovery made by him in the laboratory of the Royal Institution brought into existence those rich aniline dyes which have added so largely to our resources in colour. He was a Fellow of the Royal Society and a member of the French Academy of Sciences.—*Ibid.*

[7460] From servants many have grown to be masters, from hirelings to be officers, through their diligence—as we see in Jacob, Joseph, David, with many more. Witness also the Romans, who raised their commonwealth thereby, and stood not upon terms of blood: some of them were fetched from the plough; some from other places mean and base. Cicero, Fabius, Quintius, and others, witness these things. Justinius, of a diligent herd-boy became a diligent soldier; of a diligent soldier a great commander; of a commander, the emperor of the world, and one of the best. The kings of Hungary were derived from Lechus the Second, who was a husbandman, in remembrance whereof he caused his wooden soles or shoes to be preserved in his castle, for all posterity to remember how, and in what sort, he came first into court. And, if we should come nearer home, how many judges and bishops of this land, of mean descent, have risen to honour by it!—*Nehemiah Rogers.*

[7461] Need we quote any examples of successful industry? Need we refer to Harriet Martineau, Mrs. Gore, Mrs. Oliphant, or, in a different sphere of labour, to Lina Morgenstern, the promoter of children's gardens; Mrs. Fry, the prison reformer, and Miss Mary Carpenter? Need we quote the thousand and one illustrations accumulated in such books as "The Pursuit of Knowledge" or "The Secret of Success"? Need we remind the reader of Michael Angelo, with his famous device of an old man in a go-cart, with an hour-glass inscribed, *Ancora imparo!*—"I am learning still"? Or of George Stephenson, with his advice to young men, "Do as I have done—persevere"? Or of Buffon, the naturalist, and his motto, "Genius is patience"? After all, diligence is its own best reward; the worker soon learns to take a pleasure in his work, soon feels a pure delight in the accumulation of knowledge and the wise employment of time. There is a consolation in knowing that the hours, be they few or many, which Heaven has allotted to us, will not lapse into the past without leaving any record of good behind them. Therefore, be diligent, be persevering, be patient. Choose your work, and adhere to it.—*W. H. Davenport Adams.*

XI. Nature and Operations of Sedulousness.

[7462] Sedulousness consists in gathering all the forces of one's nature away from objects calculated to distract them, and devoting the separate and combined energy of each to the accomplishment of one object. The sedulous student is the man who not only eschews light reading and binds himself to hard mental work, but who refuses to engage his mind on anything but that on which for the time being his attention is set. In prayer this excellence is of prime necessity and importance. The faculties are never properly and adequately disengaged for this high object until the world has been bidden to stay behind "while we go yonder and worship;" and then, when we have "shut to the door," we have fulfilled one of the primary conditions of successful prayer. So, again, with with work. The hands must be free for it and the heart "set" on it.

XII. Its Constituent Elements.

[7463] 1. *Attention.* The closest attention must be devoted both to the thing aimed at and the best method of reaching it. The racer fixes his eye upon the prize, and by careful training brings his faculties into the best condition for reaching the winning post, and, where selection is possible, chooses the shortest cut, or the road which is the most smooth and hard.

2. *Constancy.* The sedulous man "runs with patience," holds on his course in spite of difficulties and discouragements. An inconstant man may be earnest, and work hard at a variety of tasks; but he lacks that earnest and concentrated perseverance without which there can be no sedulousness.

3. *Firmness.* The sedulous man will not be driven back by the fear of danger or the event of disaster. Nor will he be induced to swerve by allurements in other directions. He is as superior to intimidation as to temptation.

XIII. Its Resultant Benefits.

[7464] 1. It confers *discipline*. By the very exercise of sedulousness a discipline is given to the human powers which is itself no mean advantage. Decision of character, self-restraint, courage, steadiness of effort—these qualities ennoble a man; and they are not only employed, they are to a certain extent conferred, by sedulousness.

2. It promotes *composure*. The sedulous man is one who "settles down" to a pursuit. Its derivation, *sedeo*, shows how restfulness, in the midst, it may be, of untiring industry, enters into its very meaning. It is the opposite of that distraction which is born of the feverish attempt to compass many ends.

3. It insures *success*. The race is not to the swift, but to the steady. The battle is not to the strong, but to those who, by whatever means, can keep their ground. "Hard pounding, gentlemen," once said the Duke of Wellington to a regiment that had been hardly dealt with, "but we shall see who can pound the the longest." The sedulous man keeps to his point and wins.—*J. W. B.*

XIV. Its Connection with the Kindred Virtues of Diligence and Assiduity.

[7465] The idea of application is expressed by these epithets; but *sedulous*, a word of Latin origin, signifying sitting close to a thing, is a particular, *diligent* a general term: one is sedulous by habit; one is diligent either habitually or occasionally. A sedulous scholar pursues his studies with a regular and close application: a scholar may be diligent at a certain period, though not invariably so. One is sedulous from a conviction of the importance of the thing; one may be diligent by fits and starts, according to the humour of the moment.

"One thing I would offer is, that he would constantly and *sedulously* read Tully, which will insensibly work him into a good Latin style" (*Locke*).

"I would recommend a *diligent* attendance on the courts of justice (to a student for the bar)" (*Dunning*).

[7466] Assiduous and sedulous both express the quality of sitting or sticking close to a thing, but the former may, like diligent, be employed on a partial occasion; the latter is always permanent. We may be assiduous in our attentions to a person; but we are sedulous in the important concerns of life. Sedulous peculiarly respects the quiet employments of life, but may be applied to any pursuit requiring persevering attention; a teacher may be entitled sedulous: diligent respects the active employments; one is diligent at work. Assiduity holds a middle rank; it may be employed equally for that which requires active exertion, or otherwise: we may be assiduous in the pursuits of literature, or we may be assiduous in our attendance upon a person, or the performance of any office.

"Methinks her sons before me patient stand,
Where the broad ocean leans against the land,
And, *sedulous* to stop the coming tide,
Lift the tall rampire's artificial pride."
—*Goldsmith.*

XV. Definition and Nature of Assiduity.

[7467] Assiduousness is the privilege of having something definite to do, and the art of doing that particular something with all one's might. It differs from industry inasmuch as a man may evince the most commendable diligence in pursuit of a number of objects, the very multiplicity of which prevents him giving earnest heed to any one of them. An industrious man will light the fire, keep it burning, stir it when wanted, replenish it, put on the vessel, place in it the silver to be refined, look at the molten mass when his other occupations will admit—and defeat the end for which the fire was lit and the vessel placed on the fire. The refiner quietly takes his seat and binds his whole attention to the gradually melting metal, and watches there till his features are mirrored below. The latter is an emblem of the assiduous man.

XVI. Its Requisites.

1 Untiring industry.

[7468] The assiduous man finds his recreation in his task. He loves his work, and his work returns his love. He is able, therefore, to plod on when others are compelled to seek repose, either from exhaustion or from the overwhelming sense of monotony.

2 Close attention.

[7469] It is the habit of seizing a thing and holding it fast as one's own, and never letting it go. The assiduous thinker so lays hold of a thought that he can examine all its bearings, see it in every light, and keep it ever before him.

3 Unquenchable zeal.

[7470] No man can be assiduous without enthusiasm. The spirit he is able to throw into his work is at once his encouragement, his stimulus, and his support. Without this his attention will relax and his energies tire. With it he remains steadfast unto the end.

XVII. Its Qualified Action and Dependent Character.

[7471] Assiduousness borrows all its value from other considerations. Men may be assiduous in a bad cause. In this case it is wholly vicious. Men may be too assiduous in a good cause. In religion it may degenerate into indiscretion. Here as elsewhere pertinacious specialists become a bore, and defeat the very

end they have in view. In business, while diligence cannot be too earnestly commended, many a man has been assiduous to the ruin of his soul. Virtuous assiduity needs a holy purpose, common sense, and the spirit of self-sacrifice for God.

XVIII. Its Necessity and Value.

1 To religion.

[7472] Without it there is no religion worthy of the name. Religion is that which binds a man to the great purpose of life—the glory of God and the salvation of the soul. This bond is relaxed when a man tries to serve two masters, and to preserve the pleasures of this world and the title to those of the next at one and the same time. The Christian is fully committed to the work of securing the answer to his own prayer, "Thy will be done on earth as it is done in heaven," and it is certainly done there with assiduity. And it is impossible for him to "make his calling and election sure" without assiduous diligence. There is not much time for it, and there are many difficulties in the way.

2 To secular employments and scientific research.

[7473] Without it there is no *business*. To be "busy" is synonymous with being assiduous. The men who have made their way in life have been the men who have had the faculty of "being always at it." In the rush of life nowadays, and the strain of competition, without assiduousness it is impossible even to hold one's own. Without it there is no *science*. This is the master-key to all knowledge. Very slender talents employed assiduously are sufficient to acquire all the spoils of learning, whereas the most gifted genius without it is worse than useless.

[7474] Few things are impracticable in themselves; and it is for want of application, rather than of means, that men fail of success.—*Rochefoucauld.*

3 To literary achievements and success.

[7475] No one but a man of literature can know or conceive by what slow and gradual steps works of celebrity are brought to perfection. What is read with ease and fluency was produced by great labour and severe correction. The original idea, like the earth before the creation of man, was a chaos of darkness and confusion; and it is only after mighty energies, and unceasing toil, that the work reaches that beauty and proportion in which we read it with delight and admiration. "The state of the mind in the progress of composition," observes the same writer, "is thus beautifully described by Dryden: 'When it was only a confused mass of thoughts, tumbling over one another in the dark; when the fancy was yet in its first work, moving the sleeping images of things towards the light, there to be distinguished, and then either to be chosen or rejected by the judgment.'" And Gibbon says of his immortal history, "At the onset all was dark and doubtful; even the title of the work, the true era of the decline and fall of the empire, &c. I was often tempted to cast away the labour of seven years."—*The Book of Symbols.*

[7476] The value of time is disregarded by the idle and the useless, but by the active and industrious it is estimated at its true worth; by the good, time is viewed in its true light, as the gift of God, for the use of which, as moral agents, they are responsible to Him. All great minds are distinguished for their value of time—that which, when gone, can never be recalled. Those who have risen to eminence, and worthily obtained the fame due to their talents, have been perhaps as much indebted for their success to industry as to their natural gifts. What we imagine to be the spontaneous offspring of genius, is often a work of much time and infinite labour. Nature may give the genius to design or conceive, but it is only labour, and art, and industry that can bring perfection. The facility some men have in composing is the result of previous education and days and nights of labour; many great works in literature which, when they appeared, surprised the world, have been proved afterwards, in the biographies of their authors, to have been the results of many years of intense study and seclusion. We could multiply instances were the fact not well known. When the great Demosthenes electrified all Greece, and received the applause of his countrymen, by an eloquence never reached by the greatest orators of any other age, little did they think of the labour and time spent to earn this celebrity.—*Ibid.*

XIX. Its Exemplification in Sir Francis Bacon.

[7477] The duties of his high office as Lord-Keeper Sir Francis Bacon addressed himself to discharge with the most untiring assiduity, and so rapidly, yet so effectively, did he clear away the Augean accumulations of his predecessors, that in Easter and Trinity terms he settled no less than 3658 suits. "He sat," says Lord Campbell, "forenoon and afternoon, coming punctually into court, and staying a little beyond his time to finish a matter which, if postponed, might have taken another day; most patiently listening to everything that could assist him in arriving at a right conclusion, but giving a broad hint to counsel by a question, a shrug, or a look, when they were wandering from the subject; not baulking the hopes of the suitors by breaking up to attend a cabinet or the House of Lords; not encouraging lengthiness at the bar to save the trouble of thought; not postponing judgment till the argument was forgotten; not seeking to allay the discontent of the bar by 'nods, becks, and wreathed smiles.'"—*W. H. Davenport Adams.*

DIVISION D.

BENEVOLENCE.

(*See* Descriptive and Classified Lists of Virtues, vol. i. pp. 503, 504; also Sectional Inde . p.517,and General Index at the end of last volume.)

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DIVISION D.

BENEVOLENCE.

92

BENEVOLENCE (GENERALLY).

I. Its Nature.

[7478] Benevolence is the faculty which induces us to sympathize one with another, and to participate in the joys and sorrows of our fellow-creatures,

"and share
The fragrance of each other's heart."
—*Keats.*

[7479] Benevolence is a complex state of mind, which may be described rather than defined as being the attitude of the whole thinking power, and the whole willing power, and whole emotional power of a man's nature, when it is acting in such a way as to benefit another and not himself.—*Beecher.*

[7480] When our love or desire of good goes forth to others, it is termed good-will, or benevolence. Benevolence embraces all beings capable of enjoying any portion of good, and thus it becomes universal benevolence, which manifests itself by being pleased with the share of good every creature enjoys, in a disposition to increase it, in feeling an uneasiness at their sufferings, and in the abhorrence of cruelty under every disguise or pretext. When these dispositions are acting powerfully towards every being capable of enjoyment, they are called the benevolent affections; and as they become in those who indulge them operative rules of conduct or principles of action, we speak of the benevolent principle.—*Cogan on the Passions.*

[7481] Benevolence is not merely a feeling, but a principle; not a dream of rapture for the fancy to indulge in, but a business for the hand to execute.—*Dr. Chalmers.*

II. Its Relation to Beneficence.

[7482] *Benevolence* is, literally, well willing. *Beneficence* is, literally, well doing. The former consists of intention, the latter of action: the former is the cause, the latter the result. Benevolence may exist without beneficence; but beneficence always supposes benevolence. A man is not said to be beneficent who does good from sinister views. The benevolent man enjoys but half his happiness if he cannot be beneficent; yet there will still remain to him an ample store of enjoyment in the contemplation of others' happiness. That man who is gratified only with that happiness which he himself is the instrument of producing, is not entitled to the name of benevolent. As benevolence is an affair of the heart, and beneficence of the outward conduct, the former is confined to no station, no rank, no degree of education or power: the poor may be benevolent as well as the rich, the unlearned as the learned, the weak as well as the strong: the latter, on the contrary, is controlled by outward circumstances, and is therefore principally confined to the rich, the powerful, the wise, and the learned.

III. Its Special Characteristics.

1 Absolute reality.

[7483] Good is positive. Evil is merely primitive, not absolute. It is like cold, which is the privation of heat. All evil is so much death to nonentity. Benevolence is absolute and real. So much benevolence as a man hath, so much life hath he; for all things proceed out of this same spirit, which is differently named love, justice, temperance, in its different applications, just as the ocean receives different names on the several shores which it washes.—*Emerson.*

[7484] Sydney Smith once said there would be a great many more good Samaritans in the world if it were not for the oil and for the twopence.

2 Individual, comprehensive, and impartial love.

[7485] There are some who have only power to be generous or philanthropic upon one line of rails, so to speak, who if by chance they get off, lose at once all their former benevolence, and become the coldest and most rigorous of mortals.

[7486] Patriotism is general benevolence limited to our own countrymen. Party spirit, *esprit de corps*, the clannish spirit, are also general benevolence still further limited to our own party, sect, clan, or profession. — *G. Ramsay.*

[7487] True benevolence is like life. It confines itself to no one form. The vital fluid is without partiality, here running through the veins of the beautiful flower, there through

those of the fruitful tree. If it seem in winter to withdraw itself, it is only to freshen up its forces for more vigorous manifestation in spring. So with benevolence. Here it clothes itself in graceful speech, there it shows itself in kindly action. Its work is now to sympathize with the sorrowful, now to relieve the indigent, now to bear the burdens of the weak, now to retire altogether to plan or economize for the future. But it is never partial. The philanthropist never loses himself in the patriot, nor the brother of his race in the brother of his family or tribe.—*J. W. B.*

[7488] When thou seest thine enemy in trouble, curl not thy whiskers in contempt; for in every bone there is marrow, and within every jacket there is a man.—*Saadi.*

[7489] To feel much for others and little for ourselves; to restrain our selfish, and to indulge our benevolent, affections, constitute the perfection of human nature.—*Adam Smith.*

[7490] Philanthropy, like charity, must begin at home. From this centre our sympathies may extend in an ever-widening circle.—*Lamb.*

3 Liberal justice.

[7491] Benevolence is always a virtuous principle. Its operations always secure to others their natural rights, and it liberally superadds more than they are entitled to claim. —*Cogan.*

[7492] The duties which respect our fellow-creatures are commonly treated of under the two great heads of *Justice* and *Benevolence.* In adopting this division, let it be understood that acts of justice should be done with a feeling of benevolence or good-will towards those who are the objects of them, and that what we call acts of benevolence are in truth acts of justice—they are due to our fellow-creatures in the circumstances in which they are placed—they are due to our own social and rational nature—and they are in accordance with the arrangements of Providence and the will of God. When we call the one class duties of justice and the other class duties of benevolence, it is not meant that ethical obligation to discharge the one is stronger than the ethical obligation to discharge the other. Both have their foundation in our moral nature and in our social condition, and, in the eye of the moralist, both are equally binding.

Mr. Hume says that "benevolence is a natural virtue, while justice is an artificial or conventional virtue." He confines the term natural to those virtues to which we are prompted by certain feelings and affections belonging to our constitution, which give strength and efficacy to the moral sentiments from which they derive their obligation. Thus there are various affections and feelings in our nature which concur with our moral faculty in impelling us to kindness and compassion; but none, he thinks, that concur with that faculty in impelling us to justice; and hence he would call the one natural and the other artificial. It may, however, fairly be doubted whether a sense of justice is not as natural to man as a feeling of kindness or compassion. No sooner are we capable of framing the notion of what is just than we feel our obligation to do it. We are uneasy so long as it is not done, just as we are uneasy so long as distress is not removed. The duty of doing justly is founded in our nature as deeply as the duty of showing mercy. They are both natural, and they are both binding. (See Reid, "Act. Pow.," Essay v. ch. 5; Stewart, "Phil. of Act. and Mor. Pow.," book iv. ch. 2.)

4 Tenderness and courage.

[7493] While benevolence has a tender heart, compassionate eye, and hands as soft as the down of innocence, she is shod with brass, to spurn at dangers and trample difficulties under foot.

5 Practical sensibility.

[7494] The frequent repetition of that species of emotion which fiction stimulates tends to prevent benevolence, because it is out of proportion to corresponding action; it is like that frequent "going over the theory of virtue in our thoughts," which, as Butler says, so far from being auxiliary to it, may be obstructive to it. As long as the balance is maintained between the stimulus given to imagination with the consequent emotions on the one hand, and our practical habits, which those emotions are chiefly designed to form and strengthen, on the other, so long the stimulus of the imagination will not stand in the way of benevolence, but aid it; and, therefore, if you will read a novel extra now and then, impose upon yourself the corrective of an extra visit or two to the poor, the distressed, and afflicted! Keep a sort of debtor and creditor account of sentimental indulgence and practical benevolence. I do not care if your pocket-book contains some such memoranda as these:—For the sweet tears I shed over the romantic sorrows of Charlotte Devereux, sent three basins of gruel and a flannel petticoat to poor old Molly Brown. For sitting up three hours beyond the time over the "Bandit's Bride," gave half-a-crown to Betty Smith. My sentimental agonies over the pages of the "Broken Heart" cost me three visits to the Orphan Asylum and two extra hours of Dorcas Society work. Two quarts of caudle to poor Johnson's wife, and some gaberdines for his ragged children, on account of a good cry over the pathetic story of the "Forsaken One." If the luxury of sympathy and mere benevolent feeling be separated from action, then Butler's paradox becomes a terrible truth, and the heart is not made better, but worse, by it. Those who indulge in superfluous expression of sentiment are always neophytes in virtue at the best; and, what is worse, they are very often among the most heartless of mankind. Sterne and Rousseau were types

of this class—perfect incarnations of sensibility without benevolence—having, and having in perfection, the "form" of virtue, but "denying the power thereof. —*Greyson's Letters.*

6 Unselfishness and devotion.

[7495] Those who pretend that the motives of all human actions may be resolved into the love of ourselves must certainly be unacquainted with the nature of benevolence; for what of selfishness can there be in the fevered chamber or fetid hovel, to tend and relieve the sufferings of a stranger—nay, of an enemy? That charitableness which no toil can exhaust, no ingratitude detach, no horror disgust—which suffers and forgives, and which seeks not to display itself, but, like the great laws of nature, does the work of God silently and in secret—cannot surely be selfish. As every faculty delights in its own exercise, so this of benevolence gives a pleasure in enacting kindness; but if it is to be accounted selfish because "virtue is its own reward," or because "he that does most for others does best for himself," it must, notwithstanding, be allowed that the difference between the vicious selfishness of some men and the virtuous selfishness of others is as great as the difference which distinguishes what is base from what is noble.—*E. L. Vago.*

[7496] The highest conception of excellency in this case is the sacrifice of self for the good of others; and this idea of sacrifice belongs so pre-eminently to Christ, that His cross is the very symbol of its spirit. He tells us Himself that He came "not to be ministered unto, but to minister, and to give his life a ransom for many." And St. John boldly teaches us that the lesson of the cross is binding on us, too, as a law common alike to the master and the disciple. "Herein have we the knowledge of love, that he laid down his life for us: and we ought to lay down our lives for the brethren."—*Percy Strutt.*

7 Thoughtful consideration and gentle tact.

[7497] Do you remember how it is recorded of Thackeray, that in one of his latest visits to Paris, a friend called for him, and found him putting some sovereigns into a pill-box, on which he wrote, *Dr. Thackeray's prescription: one to be taken occasionally.* And on the friend asking the meaning of this, the kind-hearted great man replied, that he had a poor friend in a drooping state, who could not mend by all means tried; and he thought he had hit upon the right medicinal gum. Let us trust Dr. Thackeray's prescription proved most effectual. Of one thing we may be quite sure, to wit, that the treatment of that poor patient did great good to the doctor himself. And he has gone where it will not be forgotten.—*Boyd.*

[7498] A poor woman understanding that Dr. Goldsmith had studied physic, and hearing of his great humanity, solicited him in a letter to send her something for her husband, who had lost his appetite and was reduced to a most melancholy state. The good-natured poet waited on her instantly, and, after some discourse with his patient, found him sinking in sickness and poverty. The doctor told him they should hear from him in an hour, when he would send them some pills which he believed would prove efficacious. He immediately went home, and put ten guineas into a chip box, with the following label; "These must be used as necessities require; be patient, and of good heart." He sent his servant with this prescription to the comfortless mourner, who found it contained a remedy superior to anything Galen or his tribe could administer.

[7499] The same benevolence which, in the days of health and prosperity, would have exerted itself in going about doing good to all within its reach, will in the time of sickness and affliction be expressed by a constant endeavour to suppress, as much as possible, every word or look that may give pain, by receiving with thankfulness every attempt to give ease and comfort, even though, by being ill-judged or ill-timed, it be in reality distressing; and by a thousand little attentions, which will make a deeper impression on a feeling heart for being paid at such a time, and which at least will serve to show that no sufferings of our own can make us indifferent to the happiness of others.—*Bowdler.*

8 Unostentation and secrecy.

[7500] Amid James Watt's donations in aid of sound and useful learning, testifies one biographer, were not wanting others prescribed by true religion, for the consolation of the poor and relief of the afflicted; but these works were done in secret, and with injunctions that his name should not be made known. Goethe seems to have preserved profound secrecy with respect to some signal exercise of his beneficence. Cowper tells Unwin in one of his letters, that a recent endeavour of that good pastor to relieve the indigent of his flock would probably have succeeded better "had it been an affair of more notoriety than merely to furnish a few poor fellows with a little fuel to preserve their extremities from the frost. Men really pious delight in doing good by stealth; but nothing less than an ostentatious display of bounty will satisfy mankind in general." The Olney bard, in after years, had pleasant dealings with a signal exemplar of the benefactor by stealth. He was made the almoner of a charitable stranger, to whom he thus refers in a letter to John Newton: "Like the subterraneous flue that warms my myrtles, he does good and is unseen. His injunctions of secrecy are still as rigorous as ever, and must therefore be observed with the same attention." A year later: "I shall probably never see him," writes Cowper, in relating a fresh tide of benefactions; but "he will always have a niche in the museum of my reverential

remembrance." Even without that, the Unknown had his reward.

"Charity ever
Finds in the act reward, and needs no trumpet
In the receiver."

—*Francis Jacox.*

[7501] It is reported of Alexander's footman that he ran so swift upon the sands that the prints of his footsteps were not to be seen. Thus may it be with Christians. Nothing is more pleasing to God than a hand liberally opened, and a tongue strictly silent.

[7502] This is true philanthropy, that buries not its gold in ostentatious charity, but builds its hospital in the human heart.—*Harley.*

IV. Its Varied Manifestations.

1 **Mild in some, energetic in others.**

[7503] There is a benevolence, unconscious, indeed, but powerful, inasmuch as it contributes to the well-being of society at large, although it is necessarily inferior in kind and degree to the benevolence which seeks out objects of compassion, and brings all these good qualities to bear upon the intention of affording them actual and specific relief. It is then that energy is brought to the aid of benevolent feeling; and the good wishes and intentions of the bosom, like unsealed waters, open to themselves courses of definite usefulness, and flow forth for the communication of ascertained benefits. Had Wilberforce chosen as a field for the exercise of his benevolence the quietude and retirement of private life—in the operation of his general character and sentiments and influence, among the few by whom he might have been surrounded, he would still have been a philanthropist. But when he came forth from the stillness of privacy to throw down the gauntlet of Christian defiance against oppression under every form—to shake the thunders of his manly eloquence against usurpation, and cruelty, and blood—to burst open, with the mighty arm of justice, the dungeon of slavery, and to strike off the collar of bondage from the neck of the injured African—then his sentiments gained the energy of expression, his influence the development of Christian feeling, his character the crown of holy and enterprising benevolence.

V. Its Objects and Limitations.

[7504] In truth, the great object of all benevolence is to give power, activity, and freedom to others. We cannot, in the strict sense of the word, *make* any being happy. We can give others the *means* of happiness, together with motives to the faithful use of them; but on this faithfulness, on the free and full exercise of their own powers, their happiness depends. There is thus a fixed, impassable limit to human benevolence. It can only make men happy through themselves, through their own freedom and energy.—*Channing.*

VI. Its Supreme Test.

1 **Man's love to man as originated by man's love to God.**

[7505] The true, genuine, uniform benevolence, which will stand the test, must be seated in the soul, and founded upon rational principles; and the question is whether there can be such a rational benevolence, which is always the same, without any regard to that Being, who is the "same yesterday, to-day, and for ever." Now, benevolence implies a disposition to part with some advantages which we enjoy in order to promote the happiness of our fellow-creatures.

And in so doing, the man who is actuated by a principle of piety acts very rationally: what he gives unto the poor he lends unto the Lord, who will repay him again. But he who foregoes his own enjoyments for the sake of another, without any prospect of a recompense, must love his neighbour better than himself, contrary to the dictates of cool, unbiassed reason. Though therefore there may be a constitutional or natural generosity, without any love of or regard for the Deity, yet there can be no such thing as a rational, steady, and manly benevolence without it. For worldly pleasure, honour, or convenience can be his only rational aim, whose views are terminated by this world.—*Jeremiah Seed.*

[7506] Benevolence contains every kind of virtue that has our fellow-creatures for its object. Other virtues are only so many modes of established behaviour, liable to be disordered by circumstances; but love is abstinence from injury, affording protection to the poor, bounty to the needy, candour and indulgence in doubtful cases. It gives sweetness in every thing that renders human nature amiable. It is that in the new man which human nature is to the old; and sends forth streams of life circulating to the remotest ports of the body.

[7507] The propriety of cultivating feelings of benevolence towards our fellow-creatures is seldom denied in theory, however frequently the duty may be omitted in practice. It has been recommended by the eloquence of heathen philosophers, and enforced by some extraordinary examples of heathen philosophy; but as the foundations on which they build their beautiful theories of virtue were narrow and confined, the superstructure was frail and perishable, and never was the true foundation discovered, till brought to light by Jesus Christ. He first taught how the obstacles to benevolence were to be removed by conquering that pride, self-love, and vain-glory which had till then constituted a part of the catalogue of human virtues. He first taught the universality of its extent by connecting it with the love of the common Father and Benefactor of all; and made the love of our fellow-creatures the test and criterion of our love to our Creator; while from true devotion to the Supreme Being, He taught that benevolence to man must necessarily flow. He likewise taught that upon all who were con-

vinced of these truths, and were anxious to fulfil the Divine commandments, Divine assistance would be bestowed. He alone ennobled virtue by the assurance of an eternal reward, and gave dignity to this probatory scene by representing it as introductory to a glorious and ever-during state of felicity.—*Elizabeth Hamilton.*

[7508] It is a tremendous thing to venture down into the depths of human misery with none but human aid to offer, and without a firm faith that the ideal of life is not a parade or a party of pleasure (still less a bower of rest), but a battle and a pilgrimage. It is to go into a besieged city, perishing with famine, with proclamations of assistance, and have nothing to give but our own daily loaf of bread. It is to stand before the nation in the wilderness, fainting from days of drought, and to offer them to drink from the few drops left in the pitcher which we have brought by the same journey with the rest from the same wells. It is a perilous thing to come to the nation in bondage with words of sympathy, and promises of help, unless we ourselves have first been in the wilderness alone with Him who is mighty to save, and heard His voice, and received His promises, and proved His power.

[7509] When Christ exhorts His disciples to love, He does it in such terms as assign the reason and the evidence of it; He says, "A new commandment give I unto you," and, "By this shall all men know that ye are my disciples, because ye love one another." The Emperor Julian particularly remarks this principle of love to each other in the Christians, which led him not only to question his own power, but to be astonished at theirs, and that this Christian grace of charity could not be infused or incorporated with the beggarly elements of heathenism.

VII. Its Great Exemplar.

[7510] Remember, the way in which Christ did good to all was by doing good to each. There have been many men who professed to cherish a warm concern for the well-being of large classes and communities, while yet they never showed the least real interest in the well-being of the separate individuals of whom these classes and communities are made up. This is the quackery of benevolence; not to say the hypocrisy. There have been those who made great profession of patriotism—that is, of regard for the welfare of their country at large: and those likewise who found even such limits too narrow for their cosmopolitan spirit, and who professed to regard the world as their native land, and the human race as the family for whose good they desired to labour. But in the case of some this profession of regard for all was just an excuse for feeling no practical regard for any: and there have been a great many in the ranks of this world's patriots and philanthropists, in whom the feeling of interest was spread over such a space that it fell very thinly upon each separate point in it; and with whom aggregates were so much the objects of concern that it would be hard for them to tell us of one single case in which their well-expressed feeling ripened into active result, or of one single individual whom it made happier or better. But how different with the widespread beneficence of the Saviour! Loving all, as no other ever did—"loving the world"—He had the patient ear and the kind heart for each individual sufferer that came to Him, feeling as though his own story and own case were all the world to himself. Patient hearing, kind sympathy, effectual help; every poor creature found these who ever went in want and woe to Christ. —*Boyd.*

[7511] If we inquire what was the motive for devising and executing the scheme of redemption, the moving power at Bethlehem and Calvary, the answer is—benevolence. But this perfection was that which was most conspicuous in the Redeemer's whole character and in the operations and movements of His ordinary life. He went about doing good, not as an occasional exercise, but as His employment. It was the one thing He did; and He has left us an example that we should do as He has done.

[7512] It is the nearest approach we can make to His likeness. Christ represents it as such: "that ye may be the children of your Father which is in heaven, for He maketh His sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, as your Father who is in heaven is perfect."

VIII. Need of its Culture.

[7513] Benevolence is an universal language, promptly read and easily comprehended by all; it is the vernacular of heaven, and needs to be more widely inculcated in practical exemplification on earth.—*E. L. Magoon.*

[7514] There have been enthusiasts about heraldry. Many have devoted themselves to chess. Is the welfare of living, thinking, suffering, eternal creatures less interesting than "argent" and "azure," or than the knight's move and the progress of a pawn?—*Arthur Helps.*

[7515] It is a duty which you must perform, though there be no voice of eloquence to give splendour to your exertions, and no music of poetry to lead your willing footsteps through the bowers of enchantment. You must go to the poor man's cottage, though no verdure flourish around it, and no rivulet be nigh to delight you by the gentleness of its murmurs. If you look for the romantic simplicity of fiction you will be disappointed; but it is your duty to persevere in spite of every discouragement.—*Dr. Chalmers.*

IX. Requisites for its Rightful Development and Action.

1 There must be economy as regards the means employed.

[7516] There is nothing that requires so strict an economy as our benevolence. We should husband our means as the agriculturist his manure; which if he spread over too large a superficies, it produces no crop; if over too small a surface, it exuberates in rankness and in weeds.—*Lacon.*

2 There must be justice as regards the principle involved.

[7517] In inculcating benevolence, the line of distinction must be clearly drawn between it and justice, so as carefully to exclude the notion that either supersedes the other. Justice apart from benevolence does not fulfil the law of love: benevolence not founded on justice is a delusion. The sphere of justice must be marked off before we can discern that of benevolence; we must render to others their due before we pretend to obey the golden rule, "Whatsoever ye wish that men should do unto you, do ye even unto them." It will be time enough, for example, to encourage a child to part with a share of something which fully belongs to himself, for the accommodation of a comrade, when he has learnt to yield up without grudging all to which his comrade may fairly lay claim.—*James Currie.*

[7518] A common female beggar once asked alms of Dr. Goldsmith as he walked with his friend in Fleet Street. He generously gave her a shilling. His companion, who knew something of the woman, censured the bard for excess of humanity, adding that the shilling was much misapplied, for she would spend it in liquor. "If it makes her happy in any way," answered the doctor, "my end is answered." The doctor's humanity was not always regulated by discretion. Being once much pressed by his tailor for a bill of forty pounds, a day was fixed for payment. Goldsmith procured the money; but Mr. Glover calling on him, and relating a piteous tale of his goods being seized for rent, the thoughtless but benevolent doctor gave him the whole of the money. The tailor called, and was told that if he had come a little sooner he would have received the money, but he had just parted with every shilling of it to a friend in distress, adding, "I should have been an unfeeling monster not to have relieved distress when in my power." That is no true benevolence which leads a man to be unjust.—*Arvine.*

3 There must be tenderness as regards the manner displayed.

[7519] In order to render men benevolent they must first be made tender; for benevolent affections are not the offspring of reasoning; they result from culture of the heart, often from early impressions of tenderness, gratitude, and sympathy.—*Robert Hall.*

4 There must be an undaunted zeal, superior to discouragement.

[7520] We are not certain that our kindest works shall have their proper effect, either in winning the gratitude or securing the permanent benefit of others. In the moral, as well as in the natural world, there is an appearance of waste and failure. Yet the impulse of benevolence must not from hence be discouraged, nor wait for the time of action till it has the fullest assurance of success. We must learn to venture much, for we have often to cast our seeds of kindness "upon the waters," not knowing whither they will be carried; often, too, with as little prospect of reaping any ultimate good as if we scattered them upon the barren foam of the sea. The prospect of immediate success must not be our motive. We have to act upon a higher and a nobler principle. 1. *We must learn to do good for its own sake.* It destroys the nobility of goodness if we are anxious to ascertain what profit we shall have. Moral action that depends entirely upon the spur of reward only belongs to the lowest degrees of spiritual life. The angels do all for love and nothing for reward. The highest virtue is bold to act, indulges in the liberties of a free spirit, and is contented with the luxury of doing good. 2. *We must have faith in the imperishableness of good deeds.* It is true that the promise of immortality is only to the doer himself. "He that doeth the will of God abideth for ever" (1 John ii. 17). Much of his work must perish, tainted as it is with human infirmity, and imperfect. Yet all that is of sterling value in it shall abide. Good deeds springing from the fount of purity and unselfishness can never die. They are preserved for ever in the favourable remembrance of God. Even in the present life we are permitted to see some of the fruits and rewards of them. The long delay of their due recognition and recompense may discourage us, but if we are faithful and unwearied in duty we shall see fruit "after many days." 3. *We must consider that the issues and rewards of our life are with God.* In allowing our goodness freely to spend itself we are imitating the property of our heavenly Father, and we may safely leave with Him our keeping and our reward. He knows all the issues of the good man's life, and all the riches of His sure recompense in eternity. These are greatly hidden from us here; therefore, in the meantime, we must learn the uses of that faith which ventures all. Venture is the very soul of the religious life—the attitude of the righteous towards the great things of God yet to be revealed; and the spirit of it penetrates all the forms of duty.—*Homilist.*

5 There must be no quantitative standard of duty.

[7521] We must not order our benevolence by a cold, arithmetical law. If the purpose to bless seven candidates for our good offices be the limit we have set to our charity, that limit should not be so final and irreversible as to

prevent us from extending our kindness yet to another, if he also stands in need of our favour.

1. *True goodness is above the tyranny of minute maxims and rules.* That portion of moral conduct which consists in doing good to others has its own laws; but these are wide. Like the laws of nature, they are general and all-pervading. They cannot be represented by a severe and formal code, which does not rise above the letter, and knows nothing of that generous and free spirit of goodness which giveth life. The loving heart disdains the suggestions of that austere and cynical spirit of economy which says, "Why was not this ointment sold for three hundred pence, and given to the poor?" (John xii. 5.) The highest goodness acknowledges no law but the law of love.

2. *True goodness often secures a grateful return of favours.* "Thou knowest not what evil shall be upon the earth." It is, therefore, wise and prudent to create an interest beforehand, so that we may have succour in the day of calamity. We know not what disaster may cast us upon the kindness of others. Let us, therefore, by the deeds of love, make them our friends now. There is a reward which comes to the good man from society. In the time of prosperity he needs it for his encouragement; but in the time of adversity, it may be his very health and life.

3. *True goodness has always some beneficial results* (ver. 3). Through the ingratitude of mankind, and the moral perversity that is in the world, our good deeds may often seem to fail. Yet they will have some grateful issue—some precious results that cannot altogether die. These may fall out in quite a different direction from the course of our expectation. In any way, there will be benefit and blessing. The utility of the tree is not destroyed whether it falls to the north or the south. In any case it will be a profit to some one.—*Homilist.*

6 There must be an absence of constraint.

[7522] *The constraint of law can never produce the highest goodness.* It is possible for a man to do the deeds of kindness not so much from love as from a sense of right. In the same proportion as he acts herein from any external constraint does he fail to rise to the true nobility of goodness. "The quality of mercy is not *strained.*" *The only constraint should be that of love.* If the clouds be "full of rain" they must burst in showers of blessing upon the earth. They are the natural image of a heart that can hold out no more, that blesses by a sweet constraint, and in doing good to others relieves itself. The highest natures are not ashamed to own the gracious necessity under which they are laid by love.—*Ibid.*

7 There must be no undue caution.

[7523] He who is always watching with nervous anxiety the wind and rain, and must have the most perfect conditions before he begins his work, can only meet with but poor success. There is a certain boldness about true feeling that does not wait till all is clear and perfectly ascertained. In the uncertainties of the present life, there is a moral obligation to act upon imperfect evidence, upon assurances whose solidity is not quite beyond a doubt. The impulse of affection and love will often carry a man beyond the warrant of the logical understanding. He who is timid and hesitating cannot accomplish much good. It is best to follow the promptings of the generous heart, whithersoever they will lead, without waiting for that assurance of certainty which is never perfectly given to man in this life. In moral action, over-refinements are dangerous—they are *impracticable.* Therefore, he who waits for action till the most complete conditions favour him may have long to wait, and must suffer many disadvantages. 1. *He must lose many opportunities of doing good.* If a man does not attempt the duty lying immediately before him, the opportunity may slip away for ever. He must be poor in good works who makes too careful a selection of what he shall do. 2. *Such delay tends to paralyze effort.* Caution is a valuable principle when used to secure accuracy in moral conduct, and to enable a man to walk surefootedly in this present life. But over-caution amounts to a disease, relaxes the sinews of effort, and impairs the moral force. He who puts off the doing of good actions from time to time loses the healthfulness which a vigorous activity would give him, and in the end scarcely accomplishes anything.—*Ibid.*

[7524] Timidity is a source of moral weakness. Trembling caution can accomplish very little. There is a dauntlessness about faith which does not wait till all is most favourable.

If we are never to do an act of kindness till we are perfectly sure that it will not be abused, and that it will really and fully accomplish the purpose we intend by it, we shall never perform any such act at all. If I am never to give any alms until I know the whole history, past and future, of the individual who is to receive; if I am never to befriend one who is in difficulty and distress till I can be positively assured that he will prove himself worthy of it; if I am never to bestow my money on any undertaking for promoting the temporal or spiritual welfare of my fellowmen till I have infallible proof that there shall be no mistake committed in the management of it, and that it shall effect all the good which its authors are looking for and aiming at, I may as well resolve at once to do nothing in the way of spending my worldly substance for the interests of religion or humanity at all.—*Buchanan.*

[7525] Shut not thy purse-strings always against painted distress. Act a charity sometimes. When a poor creature (outwardly and visibly such) comes before thee, do not stay to inquire whether the "seven small children," in whose name he implores thy assistance, have a veritable existence. Rake not into the bowels

of unwelcome truth to safe a halfpenny. It is good to believe him.—*Lamb.*

[7526] I would have none of that rigid, circumspect charity which is never done without scrutiny, and which always mistrusts the truth of the necessities laid open to it.—*Massillon.*

8 There must be an ever earnest and untiring endeavour.

[7527] Earnestness and perseverance are the sure conditions of ultimate success. The holy examples of all the wise and good, and the solemn verities amidst which we now live, alike enforce these upon us. The earnestness and untiring devotion to every good work implies—(1) *a wide and varied action.* It extends throughout every part of our working time—from "morning" till evening. It is distributed over an ample field, and embraces opportunities on every side. It implies (2) *a surer and more plentiful reward.* If we sow with a liberal and diligent hand, some seeds will be sure to spring up. We may be discouraged by the appearance of a waste of power. God may destroy some of the seeds we sow, but He will preserve others. The work of the morning, or the work of the evening, may perish, yet we may fondly hope that one of them at least will succeed. In any case, the diligent worker will see *some* fruit of his labour. Then, too, the success may be very great. "Thou knowest not . . . whether they shall both be alike good." The law still holds in every case: "He that soweth plentifully shall reap plentifully."—*Homilist.*

9 There must be moral goodness and general worth of character.

[7528] "During the course of my life," says Burke, "I have acquired some knowledge of men and manners, in active life, and amidst occupations the most various. From that knowledge, and from all my experience, I now protest that I never knew a man that was bad fit for any service that was good. There was always some disqualifying ingredient mixing with the compound, and spoiling it. The man seems paralytic on that side; his muscles there have lost their tone and natural properties; they cannot move. In short, the accomplishment of anything good is a physical impossibility in such a man. He could not if he would, and it is not more certain that he would not if he could, do a good and virtuous action."

X. THE PERSONAL BLESSINGS IT BESTOWS.

1 It promotes pure, inextinguishable, and everlasting happiness.

[7529] The joy resulting from the diffusion of blessings to those around us is the purest and sublimest that can enter the human mind, and can be conceived only by those who have experienced it. Next to the consolation of Divine grace, it is the most sovereign balm to the miseries of life.

[7530] The only real happiness consists in the practice of benevolence, and the only real glory is the admiration it excites.—*Anonymous Lectures to Young Men.*

[7531] Such is the blessing of a benevolent heart, that, let the world frown as it will, it cannot possibly bereave it of all happiness, since it can rejoice in the prosperity of others.

[7532] Benevolence, animated by Christian motives, and directed to Christian ends, shall in nowise go unrewarded—here, by the testimony of an approving conscience; hereafter, by the benediction of our blessed Redeemer, and a brighter inheritance in his Father's house.—*Bp. Mant.*

[7533] But sometimes Virtue starves while Vice is fed.
What then? Is the reward of Virtue bread?
That Vice may merit, 'tis the price of toil,
The knave deserves it if he tills the soil.
What nothing earthly gives, nor can destroy,
The soul's calm sunshine, and the heartfelt joy,
Is Virtue's prize.—*Gentle Life Series.*

[7534] Doing good is the only certainly happy action of a man's life.—*Sir P. Sydney.*

2 It confers true dignity.

[7535] The whole world calls for new work and nobleness. Subdue mutiny, discord, wide-spread despair, by manfulness, justice, mercy, and wisdom. Chaos is dark, deep as hell: let light be, and there is instead a green, flowery world. Oh! it is great, and there is no other greatness! To make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed. It is a work for a God! Sooty hell of mutiny, and savagery, and despair, can, by man's energy, be made a kind of heaven. Cleared of its soot, of its mutiny, of its need to mutiny. God and all men looking on it well pleased.—*Carlyle.*

[7536] There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he might render himself more acceptable to his Creator by doing most good to his creatures.

3 It ensures satisfaction, joy, and peace.

[7537] He that does good to another man does also good to himself, not only in consequence, but in the very act of doing it; for the consciousness of well doing is an ample reward.—*Seneca.*

[7538] Thy love
Shall chant itself its own beatitudes
After its own life-working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
Thou shalt be served thyself by every sense
Of service which thou renderest.
—*E. B. Browning.*

[7539] The mild splendours of the rising sun, the ruddy glowing tints of evening, the moon's calm radiance in a serene night—all these swell our bosoms with pleasure; but sweeter, still sweeter, my son, is the recollection of a benevolent deed.

[7540] 'Tis worth a wise man's best of life,
'Tis worth a thousand years of strife,
If thou canst lessen but by one
The countless ills beneath the sun.
—*John Sterling.*

[7541] The reward of work well done is the having done it.

[7542] Nothing in this world is so good as usefulness. It binds your fellow-creatures to you, and you to them; it tends to the improvement of your character; and it gives you a real importance in society, much beyond what any artificial station can bestow.

It is a great satisfaction, at the close of life, to be able to look back on the years that are past, and to feel that you have lived, not for yourself alone, but that you have been useful to others. You may be assured, also, that the same feeling is a source of comfort and happiness at any period of life.

[7543] Mr. Howe, when chaplain to Cromwell, was applied to for protection by men of all parties, in those eventful times; and it is said of him that he never refused his assistance to any person of worth, whatever might be his religious tenets. "Mr. Howe," said the Protector to his chaplain, "you have asked favours for everybody besides yourself; pray, when does *your* turn come?" "*My* turn, my Lord Protector," said Mr. Howe, "is always when I can serve *another*."

[7544] The last words of Charles V. of France: "I find that kings are happy but in this—that they have the power of doing good."

"Teach me to soothe the helpless orphan's grief,
With timely aid the widow's woes assuage;
To misery's moving cries to yield relief,
And be the sure resource of drooping age."

XI. Instances of its Practice.

[7545] It is said of Lord Chief Justice Hale that he frequently invited his poor neighbours to dinner, and made them sit at table with himself. If any of them were sick, so that they could not come, he would send provisions to them from his own table. He did not confine his bounties to the poor of his own parish, but diffused supplies to the neighbouring parishes as occasion required. He always treated the old, the needy, and the sick with the tenderness and familiarity that became one who considered they were of the same nature with himself, and were reduced to no other necessities but such as he himself might be brought to. Common beggars he considered in another view. If any of these met him in his walks, or came to his door, he would ask such as were capable of working, why they went about so idly. If they answered, it was because they could not get employment, he would send them to some field, to gather all the stones in it, and lay them in a heap, and then pay them liberally for their trouble. This being done, he used to send his carts, and caused the stones to be carried to such places of the highway as needed repair. "I often think," says Coleridge, "with pleasure of the active practical benevolence of Salter. His rides were often sixty, averaging more than thirty miles a day, over bad roads, and in dark nights; yet not once was he known to refuse a summons, though quite sure that he would receive no remuneration; nay, not sure that it would not be necessary to supply wine or cordials, which, in the absence of the landlord of his village, must be at his own expense. This man was generally pitied by the affluent and the idle, on the score of his constant labours, and the drudgery which he almost seemed to court; yet with little reason, for I never knew a man more to be envied, or more cheerful, more invariably kind, or more patient; he was always kind from real kindness and delicacy of feeling, never being even for a moment angry.

XII. The Dangers of its Deficiency.

[7546] Though you have all knowledge, and all purity, and all zeal, if you have not love—that effective benevolence which connects you with every human being—these will profit you nothing. In the last great day there will appear before you the little children that went to destruction all about you, that you did not attempt to save; the streams of wickedness that flowed down your streets, and that you put forth no effort to stay; men that you saw ruined on every hand by intemperance that you never laboured to reform; the ignorant that you did not seek to instruct, and the perplexed that you never offered to guide. You did no harm; but still you did no good. You did not starve men; but you gave them no bread. You did not maltreat them; you simply neglected them. And where active sympathetic love is a prime duty the neglect of it is high treason, and he who is guilty of such high treason, if there is one word of truth about the gospel, will be damned.—*Beecher.*

[7547] Whoso extinguishes in a man one feeling of benevolence, partly kills him.—*Joubert.*

XIII. Distinction between Benevolence as a Feeling or Emotion, and Benevolence as a Heavenly and Wise Principle of Action.

[7548] The indulgence of our benevolent feelings, without reflecting on the results, as regards the well-being of man, partakes of the same weakness incidental to the reckless grati-

fication of any other passion; for our best passions become evil, if inordinately gratified, or gratified at the expense of others' happiness. Benevolence is only divine, only perfect, when allied with wisdom, as we believe it to be in God; though many seem to think the goodness and benevolence of the Supreme to partake of the character of those virtues so high applauded among men, namely, the result of feeling, rather than a principle eternally existing, depending upon no feeling or passion, but springing out of eternal wisdom. It will appear, then, that benevolence in the world, as exercised by mankind, partakes too much of feeling and too little of wisdom. When the emotion exists, the only justification given for its exercise is the call of nature. And in what does this differ from the gratification of any other emotion or passion? In such cases, it is rather a weakness than a virtue; and when exercised to indulge the feeling only, and without any reference to principle or ultimate consequences, it cannot be called either virtuous or meritorious. We are inclined to believe that many under the influence of such excellent emotions, who make a figure in the world on account of their charitable gifts —who are applauded by their fellows as patterns of goodness, of benevolence, of charity—are without any vestige of wisdom, or any principle in the conduct they pursue. All their benevolence originates in, and acts from, feeling alone; and thus their actions are generally characterized by weakness, want of foresight, and systematic rule. So that their bountiful offerings, if they do any good, fail in reaping those desirable results which we might naturally expect from them. This is true, also, of many over-zealous in religious things, who prostitute religion to the purposes of feeling and passion, act as if it were not a principle, and speak of God in such terms as if he were a Being with passions, sentiments, and emotions of the same character as those in men, only far more exalted and refined. With regard to moral actions, such a view as we have stated makes bad morality, false religion, and debased ideas of the being of God. Benevolence is not good because it is pleasurable; it is good because it is beneficial to mankind. That is its great end. The pleasure attached to its exercise may be called an accident, and not a necessary connection; for the purpose of stimulating us to good actions, and giving a personal interest in what tends to the happiness and well-being of our fellow-creatures.—*The Book of Symbols.*

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CHARITY.

I. Its Nature.

[7549] Charity is that rational and constant affection which makes us sacrifice ourselves to the human race, as if we were united with it, so as to form one individual, partaking equally in its adversity and prosperity.—*Confucius.*

[7550] Charity is a habit of good-will or benevolence in the soul, which disposes us to the love, assistance, and relief of those who stand in need of it.—*Addison.*

[7551] Charity is the crowning grace of humanity, the holiest right of the soul, the golden link which binds us to duty and truth, the redeeming principle that chiefly reconciles the heart to life, and is prophetic of eternal good.—*Petrarch.*

[7552] "Charity is a virtue of the heart, and not of the hands," says an old writer. Gifts and alms are the expression, not the essence, of this virtue. A man may bestow great sums on the poor without being charitable, and may be charitable when he is not able to bestow anything.—*Addison.*

[7553] Charity is to think no evil. It diffuses itself over the soul, and causes us to love all men. We are charitable to the poor, not by what we give, but by the spirit in which we give.—*The Book of Symbols.*

[7554] In the highest or scriptural sense, charity means love, universal love—love to God and good-will towards men. In its more restricted sense, it comprehends two main branches, separating, as it were, at one point, but converging again at another; which point is centred in mankind. One branch is synonymous with benevolence, or giving alms to the poor; the other is the indwelling spirit of love to all mankind; viewing men in a charitable light; putting the best construction on all their actions; having a fellow-feeling and affectionate tenderness for everything human; and in all respects revering rather than contemning the species to which we belong.—*Ibid.*

II. Its Source.

1 God, from whom it is derived by faith.

[7555] It springs from no created source, but from the heart of God. There, in the depths of that bosom, which is love, its hidden fount was filled; and thence, from that fount, it has descended to the earth. Towards man, as a fallen creature, the love of God is plainly not the love of mere benevolence, or of simple goodness; nor (in the first instance, at least), could it be the love of complacency, since its objects, instead of being amiable, were altogether worthless and vile; but it is the love of mercy—that love which pities the wretched, is patient with the bad, pardons the penitent, and receives into favour the returning apostate; in a word, the love of God to sinners is divine charity. Thus, in its highest or divine form, charity has its source in God. In its lower or human aspect, it may be said to have its origin in faith; seeing it is faith which first apprehends divine charity, or discovers what it is,

while yet in the heart of God; then it is faith which, laying hold of divine charity, brings it down as a felt reality into the soul; then it is faith which reproduces divine charity by assimilation, as Christian charity. Until by faith I lay hold of divine charity, and make it, in a sense, my own—mine by my now receiving it—mine as well by my now reciprocating it—mine too by my now imitating it: until this, what can I really know of it? or what can I feel of it? or what can I show of it?—*Traill.*

2 Christ; from whom it is derived by union with Himself.

[7556] The most lost cynic will get a new heart by learning thoroughly to believe in the virtue of *one* man. Our estimate of human nature is in proportion to the best specimen of it we have witnessed. When the precept of love has been given, an image must be set before the eyes of those who are called upon to obey it, an ideal or type of man which may be noble and amiable enough to raise the whole race and make the meanest member of it sacred with reflected glory. Did not Christ do this? Did the command to love go forth to those who had never seen a human being they could revere? Could his followers turn upon him and say, How can we love a creature so degraded, full of vile wants and contemptible passions, whose little life is most harmlessly spent when it is an empty round of eating and sleeping; a creature destined for the grave and for oblivion when his allotted term of fretfulness and folly has expired? Of this race Christ himself was a member, and to this day is it not the best answer to all blasphemers of the species, the best consolation when our sense of its degradation is keenest, that a human brain was behind his forehead and a human heart beating in his breast, and that within the whole creation of God nothing more elevated or more attractive has yet been found than He? And if it be answered that there was in His nature something exceptional and peculiar, that humanity must not be measured by the stature of Christ, let us remember that it was precisely thus that He wished it to be measured, delighting to call Himself the Son of Man, delighting to call the meanest of mankind His brothers. Christ believed it possible to bind men to their kind, but on one condition—that they were first bound fast to Himself.—*Ecce Homo.*

[7557] Charity is the very livery of Christ.—*Latimer.*

[7558] Be charitable; religion has humanity for a basis, and they who are not charitable cannot be Christians.—*Anonymous Lectures to Young Men.*

[7559] We are all familiar with that sublime and eloquent passage in St. Paul's First Epistle to the Corinthians (chap. xiii.), which contains more of the true philosophy of charity than all heathen writings put together. It scatters to the winds all the vain delusions of human reason; uproots all the theories and systems of moral duties, in which men, without light from on high, have prided themselves as works of truth and stability; places before us a far loftier standard than any that have been, or could be, suggested by the mind in its natural state; it dives into the motives of human actions, and teaches (what no human philosophy has ever taught), that humility and sincerity are not alone necessary to the perfection of human conduct; but that the love of God, and good will towards man (sum and substance of all religion), must be their end. Without this charity, or love, all our actions are profitless.—*The Book of Symbols.*

III. Its Requirements.

1 Knowledge.

[7560] A man's charity to those who differ from him upon great and difficult questions will be in the ratio of his own knowledge of them. The more knowledge, the more charity.—*Norman Macleod.*

[7561] Nothing will make us so charitable and tender to the faults of others as by self-examination thoroughly to know our own.—*Fénélon.*

[7562] As regards charity, a man might extend to others the ineffable tenderness which he has for some of his own sins and errors, because he knows the whole history of them; and though, taken at a particular point, they appear very large and very black, he knew them in their early days when they were play-fellows instead of tyrant demons. There are others which he cannot so well smooth over, because he knows that in their case inward proclivity coincided with outward temptation; and, if he is a just man, he is well aware that if he had not erred here, he would have erred there; that experience, even at famine price, was necessary for him in those matters. But, in considering the misdoings and misfortunes of others, he may as well begin at least by thinking that they are of the class which he has found from his own experience to contain a larger amount of what we call ill-fortune than of anything like evil disposition. For time and chance, says the Preacher, happen to all men.—*Arthur Helps.*

2 Labour and thought.

[7563] I do not know whether other people's observation will tally with mine; but, as far as I have observed, it appears to me that charity requires the sternest labour and the most anxious thought; that, in short, it is one of the most difficult things in the world, and is not altogether a matter for leisure hours.—*Ibid.*

3 Tact, right feeling, and modesty.

[7564] It requires no small degree of tact and right feeling to know how to speak as we ought of those persons whose conduct we disapprove,

Some people give full scope to their temper, and use very bitter and uncharitable language even against good and well-intentioned men who happen to thwart their wishes or disagree with their opinions. Others, discerning the impropriety of such unrestrained bitterness of speech, go into the contrary extreme and think it necessary to speak, as they imagine, charitably of the enemies of God and man, and so are the promoters of much evil by confusing in men's minds the distinction between right and wrong.

[7565] It is that generosity may be a vice, and benevolence become the instrument of misery and unhappiness. We must not only be charitable, but charitable at the right season and to proper objects; or that gracious virtue is a mere cloak for selfish gratification, without reference to the wisdom which ought to guide its exercise.—*The Book of Symbols.*

[7566] Charity is that sweet-smelling savour of Jesus Christ, which vanishes and is extinguished from the moment that it is exposed.—*Massillon.*

4 Personal consecration.

[7567] A man's charity, that is, his love for his fellow-creatures, is commonly estimated in pounds, shillings, and pence. But it is a question whether this commutation, however customary, is altogether legal in the Christian republic. It would appear that St. Paul recognized a broad distinction between charity and money donations. He seems to have thought that a man might give away all his property and yet have no charity. Perhaps we are rather to compare the Christian republic with those famous states of antiquity which in their best days required the personal service of every citizen in the field, and only accepted a money equivalent from those who were incapacitated from such service. And assuredly he who remembers his Christian citizenship only by the taxes he pays is but one step removed from forgetting it altogether. A man upon whom the cares of middle life have come, he must not content himself with paying others to do Christian work. He must contribute of his gifts, not merely of his money. He must be a soldier in the campaign against evil, and not merely pay the war-tax.—*Ecce Homo.*

5 Comprehensiveness.

[7568] *Charity begins at home.* This is one of the sayings with which selfishness tries to mask its own deformity: The name of charity is in such repute, that to be without it is to be ill-spoken of. What then can the self-ridden do except pervert the name, so that selfishness may seem to be a branch of it? The charity which begins at home is pretty sure to end there. It has such ample work within doors, it flags and grows faint the moment it gets out of them. Very few are there who do not act according to the maxim, that charity begins at home, when it is to be shown to faults or vices, unless, indeed, they are imaginary or trifling; and few, very few, are truly charitable to the failings of others, except those who are severe to their own. For indifference is not charity, but the stone which the man of the world gives to his neighbour in place of bread.—*J. C. Hare.*

[7569] When charity walks into the lower places of want, we most distinctly see the purity of her robes.—*Diamond Dust.*

[7570] It is an old saying that charity begins at home; but this is no reason it should not go abroad. A man should live with the world as a citizen of the world; he may have a preference for the particular quarter or square, or even alley, in which he lives, but he should have a generous feeling for the welfare of the whole.—*Cumberland.*

IV. Its Distinguishing Features.

6 Intolerance of evil, but ever hopeful for the best.

[7571] What was said of the great mediæval poet of Christendom, "he loved well, because he hated," is essentially true of Christianity. Uncompromising hatred of evil is an integral part of Christian love. There is no place in Christianity for the lukewarm zeal of Laodicea. "He that is not with Me," Christ has said, "is against Me;" "he that gathereth not with Me scattereth"—the same voice which so often breathed pardon and peace on penitents, whom Pharisaic scorn would have spurned from his feet, denounced in tones wherein even pity is well-nigh drowned in sternness of reproof, the sin which would not own itself sinful, which in its pride hardened itself even against love.—*I. G. Smith, M.A.*

[7572] When we bear so hard in our judgments upon others, it is plain we forget how much we stand in need of a kind construction as to many things ourselves. Shall God graciously consider my frame, and shall I have no regard to that of my fellow-creatures? It is true, I do not know his frame, and therefore may possibly err in my charity for him; but much better err on that hand than on the other; since wherever there is room for charity (as there is in all cases where it is possible, much more where it is probable, there is an upright heart), it is criminal uncharitableness not to hope for the best.

[7573] So many things have a bad look at first sight which look totally different on closer examination that it is a good rule never to pronounce a severe judgment till we know the whole facts and the reasons thereof. We are often blamed most for the acts which we did for the best of reasons and from the purest of motives. Let us then apply this same principle to others, and say to ourselves: "Must not that man have an explanation of his conduct that is satisfactory?" The charity that suffereth long

ought to keep every case open until the accused man has a full chance of self-defence.

V. Its Most Searching Test.

[7574] I am not sure but it requires a purer charity to do what is undignified than to do what is painful. There is a heroism about great sacrifices or signal services which fascinates the common mind. The love that can endure the loss of all things may be love with a spice of pride in it. But ask a Christian to discharge some trifling service which commands no applause, but looks contemptible because it is beset with mean circumstances; some office which pride will whisper is beneath him because it would be more suitably discharged by meaner men; then if his love can move him to do that in a simple unpretending way, love will shine in her purest, serenest, and loveliest radiance.—*J. Oswald Dykes, D.D.*

VI. Its Relations.

1 To the virtues generally.

(1) *It is essential to them.*

[7575] Since it is possible to forgive without loving, Paul saith, yea thou must also love; and he points out a way whereby this becomes possible. For it is possible to be kind, and meek, and humble-minded, and long suffering, and yet not affectionate. Now what he would say is this: that there is no profit in these things alone, for all these things fall asunder unless they be done with love. Love it is which clenches them all together; whatsoever good thing thou canst bring forward, if charity be not there, it melts away, it is nothing.—*St. Chrysostom.*

[7576] Love is required for wisdom, the love which opens the heart and makes it generous, and reveals secrets deeper than prudence or political economy teaches; for example, "It is more blessed to give than to receive." Prudence did not calculate that, love revealed it. No man can be wise without love. Prudent, cunning; Yes, but not wise.—*F. W. Robertson.*

(2) *It interpenetrates them.*

[7577] Charity is the most comprehensive of all virtues; for charity suffers long, then it is meekness. It is kind, and then it is courtesy. It envies not, and then it is peace. It vaunteth not itself, and so it is modesty. It is not puffed up, and does not behave itself unseemly, and then it is decency. It seeketh not her own, and is therefore public-spirited; beareth all things, and so is Christian fortitude; believeth all things, and so is Christian faith; hopeth all things, and so is assurance; endureth all things, and thus becomes magnanimity; and as it never fails, it is perseverance. In a word, it is all philosophy, all ethics and wisdom.—*St. Augustine.*

[7578] Love gathers up and harmonizes all other qualities. Patience is the attitude of love; zeal is the energy of love; humility is the respect of love; benevolence is the acting of love.

[7579] Patience is enduring love; experience is perfecting love; and hope is exulting love.—*Alexander Dickson.*

(3) *It reigns over them.*

[7580] Love is the queen of the graces; it outshines all the others, as the sun the lesser planets.—*T. Watson.*

2 To the virtues specially.

(1) *To truth.*

[7581] Charity is a moral virtue, a generous, a social, and impartial disposition of mind, which forbids the operation of prejudice in the exercise of judgment. It therefore opens the ear to reason, and thereby becomes the door through which truth is admitted into the soul.

(2) *To philanthropy.*

[7582] Philanthropy is like the moonlight, exceedingly beautiful when thrown in a silver flood over a landscape or group of buildings, but too cold to quicken life in nature, or to bring out the blossom and perfume of flowers. But distinguishing personal love is like the sun's ray, genial and warm, and strikes deep into the heart of him on whom it fastens, and quickens that heart into lively emotions of gratitude and love.—*Dean Goulburn.*

(3) *To liberal-mindedness.*

[7583] The charitable man is much more ready to pass an unfavourable judgment on himself than on another. He always attributes the best of motives to his neighbour's actions, and—very credulous as regards the catholicity of virtue—would infinitely rather believe him possessed of superabundant morality than guilty of any great deficiency therein. If, in the face of evidence, obliged to think less generously—well, he still "hopes all things," and—keeps his own counsel.—*A. M. A. W.*

[7584] If we could look into the minds of our fellow-creatures, we should haply discover, even in those whom we account the most vicious, a freedom from some faults which we may be ready to impute to them; a mixture of something good with many of their real blemishes; as well as a few excellences unalloyed with any debasing qualities. Perhaps in those instances which most put benigner feelings to the test, compassion is far more just than censure; a supposition which the philosophy of outward influences, and a closer survey of what may be called the ethics of physiology, in relation particularly to the development and diseases of the brain, will hardly tend to weaken.—*Wm. Benton Clulow.*

[7585] There are many persons of a kind to awaken mistrust or dislike; many to excite a tear or a smile of commiseration; but few or none, except the base or self-perverted, that

should inspire contempt. Littleness and scorn are ill-conjoined in man, when greatness and benignity, nay, infinitude and pity, are united in God: as is beautifully said in that noble dramatic poem of which the central figure is the patriarch of Idumæa, "God is mighty, and despiseth not any."—*Ibid.*

[7586] He must possess a very contracted understanding, or a very callous heart, who is rigorous in censuring mankind for their ordinary aberrations, which are as much perhaps the effects of suffering as of perverted will. Let us remember that they have the burden of mortality to sustain; that the greater part are doomed to struggle for the bare means of subsistence, and to meet with ten thousand difficulties and vexations. And shall a fellow-pilgrim on the chequered path be prompt to denounce condemnation on the race, because, amidst the multitude of hardships which they endure, they sometimes go astray, or manifest a considerable portion of secularity? Rather, methinks, in those imbued with the light of Love, the mystery wrapped up in the spectacle might awaken a sigh of pity or awe—the sorrows of humanity, as one who felt their heavier touch pathetically sings, being holy, and the aberration even of the lowest and meanest not robbing him of his relationship with the Infinite, or of the interests attaching to a spiritual and ever-expanding existence.—*Ibid.*

[7587] It is remarkable that while no book in the world contains so striking an exposure of men's vices and follies as the Bible, no book, estimated by the general tone of the collection, and especially by its diviner utterances, ever speaks of them with less bitterness or contempt. —*Ibid.*

[7588] The last, best fruit which comes to late perfection, even in the kindliest soul, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.—*Richter.*

[7589] Most men who are good for anything will now and then find themselves doing or saying something which some sturdy neighbour particularly dislikes. It is inevitable, and does not too much matter. For if there is nothing in it inconsistent either with Christian character or with true loyalty to the Church, a kind man soon forgets it; a just man remembers that no one is infallible; a prudent man is conscious that to-morrow he may want the same indulgence himself; a good man will not quickly make his brother an offender for a word. What we all ought to want to do is to win souls for Christ. Then, let us avoid being too eager in exposing mistakes before we are sure of them. Silence is often the wisdom of charity. The centre of our unity is a living incarnate Person, and the end of controversy should be to persuade and edify, not to silence or destroy. For each man to claim to be himself, and to suffer his brother to be himself, is the only secret of earning respect and of giving it. All of us have to be taught in turn that to rise and dwell above the strife of tongues, our life must be hid with Christ in God.—*Bp. Thorold.*

(4) *To conscience.*

[7590] Conscience may tell a man what to do, but by an almost omnipotent constraint love makes him do it. You will find love at the pool-side, offering to help the poorest sufferer step into the healing water; and long after conscience is satisfied love will add something to a day's work, which has far exceeded the twelve hours of the hireling.

VII. Its Manifestations.

1 Their range.

[7591] Charity or love, as the duty which every man owes to his fellow-man, presides over a large range of obligations, from the supreme self-sacrifice which is ready to lay down our lives in imitation of Him who laid down His life for us, down to the gentlest act of courtesy which sheds its charm upon common life, blending love and justice into one.—*W. B. Pope, D.D.*

[7592] Behold charity, glowing with social tenderness, and full of goodwill to all mankind. To the needy it is beneficent; to the wretched it is pitiful; with the bad it is patient; of the impenitent it is hopeful. It envies not the great; is not jealous of the prosperous; to superiors is respectful, and to inferiors ever courteous. It is no boaster, nor lover of praise, nor self-seeker. It does good, as if "by stealth, and blushes to find it fame." It is not imperious nor petulant; neither cringes to the strong nor seeks to crush the weak. It is no swift-footed tale-bearer, no ill-natured gossip; no busybody intermeddling with other men's concerns, is charity. It likes right well to praise openly; but it does not go to the house-top to proclaim offences. Its hand is slow to smite, loath to deal a blow, and, if it must, it wounds tenderly, never barbing its arrow heads, nor dipping their points in poison. It *can* reprove, but gentle are its rebukes—it weeps while it warns, dropping a tear over a brother's sins, and would rejoice if that tear washed them out. Its self-denying labours abound; ever afoot on errands of mercy, or on some emprise of philanthropy, it grudges no toil, is fatigued yet wearies not, endures all amount of hardship, wills to part with its best-prized possessions, and counts it no expense, be the outlay ever so great, if it only succeed in making one sad heart glad, or one happy heart still more happy.—*Traill.*

2 Their unity.

[7593] Do not suppose there is one love of a friend, another of a brother, another of a husband, another of God. The distance varies, that is all. Some are related in an inner sphere, some in an outer sphere of the being. But love is one. The sun rules various planets in various

spheres. On some his light blazes with passionate fierceness, in some it hardly melts the bands of icy captivity which is nature's death. But the light is one, the law is one, the effect is one, according to its sphere.—*J. Baldwin Brown.*

3 Their diversified forms.

(1) *The unselfish love of sympathy and kindness.*

[7594] It is the kind look, gentle spirit, the peaceful, calm, contented disposition, the cheerful answer, the unobtrusive interest in the welfare of others which show that the heart is full of love.—*Caird.*

[7595] Christian charity has something more to do for the wanderer than simply feeding, sheltering, and preaching to them. It must hold out the brother's or the sister's hand to help them up, and to hold them up, also; for so weak do they become through long-continued evil courses that when restored to virtue they still need the prayers and the strong power of the good to keep them from falling again.—*Hepworth.*

[7596] Every good act is charity. Your smiling in your brother's face is charity; exhortation of your fellow-men to virtuous deeds is equal to almsgiving; your putting a wanderer on the right road is charity; your removing stones and thorns and other obstructions from the road is charity.—*Mahomet.*

[7597] There are exquisite little charities to be performed in reference to social pleasures.—*Arthur Helps.*

[7598] There is no dearth of charity in the world in giving, but there is comparatively little exercised in thinking and speaking.—*Sir Philip Sidney.*

[7599] Earth has not a spectacle more glorious or more fair to show than this—love tolerating intolerance; charity covering, as with a veil, even the sin of the lack of charity.—*F. W. Robertson.*

[7600] This was love . . . .
To have its hands too full of gifts to give,
For putting out a hand to take a gift.
—*E. B. Browning.*

(2) *The love of self-sacrifice.*

[7601] The incarnation of God in Christ reveals this truth, that the love that seeks and saves the lost is a love that suffers. On the one side there is loss, Gethsemane, and the rugged burden of Golgotha; but on the other is gain, the gain of a world's redemption.—*Wesley R. Davis.*

(3) *Prevention of evil.*

[7602] Prevention is better than cure, and it is now clear to all that a large part of human suffering is preventible by improved social arrangements. When, therefore, a sick man has been visited and everything done which skill and assiduity can do to cure him, modern charity will go on to consider the causes of his malady, what noxious influence besetting his life, what contempt of the laws of health in his diet or habits, may have caused it, and then to inquire whether others incur the same dangers and may be warned in time. When the starving man has been relieved, modern charity inquires whether any faults in the social system deprived him of his share of nature's bounty, any unjust advantage taken by the strong over the weak, any rudeness or want of culture in himself wrecking his virtue and his habits of thrift. As the early Christians learnt that it was not enough to do no harm and that they were bound to give meat to the hungry and clothing to the naked, we have learnt that a still further obligation lies upon us to prevent, if possible, the pains of hunger and nakedness from being ever felt.—*Ecce Homo.*

(4) *Almsgiving.*

a. Should be proportioned to our own means and others' needs.

[7603] Proportion thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity.—*Francis Quarles.*

b. Should be guided by wisdom.

[7604] The rich and powerful must ever beware of that charity which breeds poverty and helplessness. Thoughtless benevolence may for awhile create some show of good; but it begins to fade away at the retiring footsteps of the so-called benefactor. Charity will generally prove foolish which lacks thought and continuity of purpose. It is only in romances that giants of evil are cleaved from head to foot by one blow. In real life evil has an elastic force, and recovers from rare or long-intermitted blows, however hard or well directed. To be sure of being wisely charitable, you must begin by giving a great deal of thought—a generosity of the rarest kind. Then besides giving thought, you have to continue steady in purpose when the novelty of the purpose has worn off.—*Arthur Helps.*

c. Should be unostentatious.

[7605] Let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth.—*Francis Quarles.*

d. Should give its object the benefit of the doubt.

[7606] Where the object is doubtful, rather relieve a drone than let a bee perish.

VIII. Its Power.

1 It is an inspiring power.

[7607] It is a temper that blends mildness with firmness, and inspires rather than commands; it is a temper that, like the genial ray

of spring, warms, revives, opens—not like the stern severity of the winter day, that chills, freezes, and binds.

[7608] The kingdom of Christ is love, and it is established and advanced chiefly by the influence of the loving. The seed from which the harvest is to be gathered in, is that of hearts which truly love God and man. The light that is to fill the earth is to be diffused from the many who themselves are the lights of the world, for love and light are one. If this be so, then the most influential men are loving men.

[7609] Charity is the pioneer, the patroness of missions. What moved those heroic, holy men, who have gone forth to preach Christ—some amid Greenland's icy mountains, some on Afric's burning sands, some on the lone isles of the Pacific, some among the inhospitable steppes of Russia? It was charity. What sustained the courage of a Brainerd, sanctified the learning of a Morrison, sharpened the mechanical skill of a Williams, and fired the burning zeal of a Duff? It was charity. At home, what kindles a mission spirit among those who cannot themselves go forth as missionaries? What, by its compassionate influence, makes the friends of Jesus more frequent in prayer, more liberal in their contributions, and more persevering in their efforts, that the gospel may be wafted, wide as on the waters, from pole to pole? It is charity. What is it that waits, as a sleepless watcher of the night, to hail the return of Jew and Gentile into the fold of the one Shepherd? It is charity. Oh, Christlike, Godlike charity! who with thine outstretched arms wouldst embrace the whole habitable globe, and wouldst press to thy pitying bosom the orphan tribes of heathendom, who, among their idols many, have no father God, and no brother Saviour.—*Traill.*

IX. Its Divine Authority and Example.

[7610] Of the systems above us, angelic and seraphic, we know little; but we see one law, simple, efficient, and comprehensive as that of gravitation—the law of love—extending its sway over the whole of God's dominions, living where He lives, embracing every moral movement in its universal authority, and producing the same harmony, where it is obeyed, as we observe in the movements of nature.—*Mark Hopkins.*

[7611] Behold the pattern, at once a copy and a model. A copy, seeing that itself was made after the similitude of Divine charity; a model, inasmuch as it is that which we are called to imitate. Behold it, then, that you may make it your model. What universal goodwill was in it, what large-heartedness, what pitifulness, and what patience—in its self-denying labours, how unwearied it was—in its acts of beneficence, how manifold—in its expostulations, how tender, and how very earnest, pleading even with tears—what great meekness it showed, ever gentle, self-forgetful, humble, and uncomplaining—how compassionate for the erring, how forgiving to the repentant, and how ready, with welcome arms, to receive any wanderer back. a Magdalene sat at its feet, a John leaned on its bosom, and little children nestled in its arms See, too, what bodily fatigues, and poverty, and hunger, and thirst it ungrudgingly, uncomplainingly endured in its ministry of mercy—see also its sore travail of soul, and, at the last, its wounds and gushing blood, in its voluntary death for those who had nailed it to an accursed tree. Such was Divine charity when it became incarnate, and by incarnation became human charity, in the person of Jesus Christ. And it is this, which to us is the pattern or model, after which charity is to be fashioned in our hearts, and set forth in our lives.—*Traill.*

[7612] Sometimes our charity is mixed up with a mash of sentiment and sickly feeling that we do not know where we are, and what is vice and what is virtue. But here are the brief stern words, "Go, and sin no more;" but, at the same time, there is an infinite consideration for the criminal, not however as criminal, but as human being; I mean not in respect of her criminality but of her humanity.—*Arthur Helps.*

X. Its Spurious Forms.

[7613] There is a degenerate charity which corrupts the integrity of conscience and destroys all her vigour. To excuse, to palliate, to explain away the offences of other men, is often the first step towards thinking lightly of our own: it is a kind of atonement for tolerating imperfections in ourselves; we shrink from condemning the sins of others, because we know that we judge our sins too leniently.—*R. W. Dale.*

[7614] Have you ever seen a miser, in some unexpected moment, betrayed into a charity? He is amazed at himself after it is over; and he recounts the fact again and again. "Give?" he says; "yes, I did give once. I know what it is to give." He tells it scores and scores of times.—*Beecher.*

XI. Its Value and Importance.

1 It comprises the whole of religion, and is the root of morality.

[7615] To love God, and to be beloved by Him; to love our fellow-men, and to be beloved by them: there is the whole of religion and morality; in both, love is everything—end, principle, means.—*Joubert.*

[7616] Those who stood by watching Christ's career felt that His teaching, but probably still more His deeds, were creating a revolution in morality and were setting to all previous legislations, Mosaic or Gentile, that seal which is at once ratification and abolition. While they watched, they felt the rules and maxims by

which they had hitherto lived die into a higher and larger life. They felt the freedom which is gained by destroying selfishness instead of restraining it, by crucifying the flesh instead of circumcising it. In this new rule they perceived all old rules to be included, but so included as to seem insignificant, axioms of moral science, beggarly elements. It no longer seemed to them necessary to prohibit in detail and with laborious enumeration the different acts by which a man may injure his neighbour. Now that they had at heart as the first of interests the happiness of all with whom they might be brought in contact, they no longer required a law, for they had acquired a quick and sensitive instinct, which restrained them from doing harm. But while the new morality incorporated into itself the old, how much ampler was its compass! A new continent in the moral globe was discovered. Positive morality took its place by the side of negative. To the duty of not doing harm, which may be called justice, was added the duty of doing good, which may properly receive the distinctively Christian name of Charity.—*Ecce Homo.*

[7617] Where were the Greek or Latin words for "charity" till Christianity created them, and stamped them with her own Divine image, and made them current amid the coins of a debased mintage, like pure and solid gold? Ἔρως, indeed, and *amor* were words which Greek and Latin *did* possess, but they so reeked with heathen associations that Christianity could not rescue them from the mire in which they lay; but ἀγαπή and *caritas*, with all the mighty revolution which they have effected, and all the angelic utterances which they have inspired, are the glory of Christianity alone.—*Archdeacon Farrar.*

[7618] Charity is a noble, Divine virtue, having more of heavenly beauty than any other known among men; and, like other virtues, there is attached to its exercise a pleasure beyond all description. It is the reflex image of our Maker on the soul, and, beyond any other, shadows forth that likeness to God in which man was originally created. It is beautiful and perfect, because it is free from selfishness; for all virtues are more or less excellent in proportion as they are distinguished by self-denial and disinterestedness. "True charity," says Barrow, "is the imitation and copy of that immense love, which is the fountain of all being, and all good; which made all things, which preserveth the world, which sustaineth every creature. . . . Nothing is more admirable, more venerable, even in the common eye and opinion of men; it hath in it a beauty and a majesty to ravish every heart; even a spark of it, in generosity of dealing, breedeth admiration; a glimpse of it, in formal courtesy of behaviour, procureth much esteem; being deemed to accomplish and adorn a man." It is the overflowing of the innate goodness of the soul, and, when genuine and sincere, its loftiest aspirations are for the good and well-being of man. It is an active virtue, ever prompting the possessor to exercise it in all conditions of life. It does not slumber, and awake again, as if by influence of external circumstances, or from caprice or changeableness; but it is ever vigilant, always desiring to be gratified. It is not displayed only in giving to the poor, in relieving distress, or in any of all its manifold functions, with regard to the miseries of our fellow-creatures; but it breathes the sigh of sympathy and compassion, of love and tenderness, to every living thing; and turns not away because man is criminal, or an outcast, or of a different creed from ourselves. It is a philanthropic, and therefore an universal virtue. No object is too abject or too mean for its capacious bounty; no human being, however bad, is beneath its notice; none beyond the limits of its love and sympathy.—*The Book of Symbols.*

[7619] Our one care should be to have and to cultivate the love of God and man. This is to mount the very chariot of salvation, which will make a path for itself, and roll its burning wheels over mountain and valley, even through the whirlwind and the storm. This is to go up and sit with God upon the high throne of love which is established for evermore.—*Raleigh.*

[7620] The spirit of love recognizes the unity of all mankind compacted by a thousand ties, so as to sink and deny self, so as to look upon the burden of humanity as one, and to struggle, as for a privilege, for the opportunity to bear as much of it as may be.—*Bp. Barry.*

[7621] We do not see God in His beauty until we begin to love Him; nor can we really know our fellow-man. Each is still, in many things, as an undiscovered country, the landscapes of which lie beneath cloud and mist, waiting for a sun that has not yet risen.—*Raleigh.*

[7622] One act of charity will teach us more of the love of God than a thousand sermons—one act of unselfishness, of real self-denial, the putting forth of one loving feeling to the outcast and "those who are out of the way," will tell us more of the Epiphany than whole volumes of the wisest writers on theology.—*F. W. Robertson.*

[7623] True charity, a plant divinely nursed,
Fed by the love from which it rose at first,
Thrives against hope, and in the rudest scene,
Storms but enliven its unfading green;
Exub'rant is the shadow it supplies,
Its fruit on earth, its growth above the skies.
—*Cowper.*

[7624] In all other human gifts and passions, though they advance nature, yet they are subject to excess; but charity alone admits no excess. For so we see, by aspiring to be like God in power, the angels transgressed and fell; by as-

piring to be like God in knowledge man transgressed and fell; but by aspiring to be like God in goodness or love neither man nor angel ever did or shall transgress. For unto that imitation we are called.—*Bacon.*

[7625] "Among the Greeks," says Lord Lytton, "the charities were synonymous with the graces. Admitted into the heathen religion, their task was to bind and unite; their attribute was the zone without which even love lacked the power to charm. 'Without the graces,' says Pindar, 'the gods do not move either in the chorus or the banquet; they are placed near Apollo. Prescribed to us by a greater creed than the heathen's, they retain their mission as they retain their name. It is but a mock charity which rejects the zone. Wherever the true and heaven-born harmoniser struts into the midst of discord, it not only appeases and soothes as charity, it beautifies, commands, and subjugates as grace." —*W. H. Davenport Adams.*

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LOVE.

I. Definition and Nature.

[7626] Love consists in the fellowship of two kindred spirits.—*S. Pearson, M.A.*

[7627] In all love considered as a virtue or grace there is will as well as emotion. Affection does not deserve the name of love which mounts no higher than mere feeling. In all genuine love there is benevolence, well-wishing, a desire and a disposition to do good to the person beloved.—*McCosh.*

[7628] All thoughts, all passions, all delights
Whatever stirs this mortal frame,
Are all but ministers of Love,
And feed his sacred flame.
—*Coleridge.*

[7629] Desire is love in motion, as a bird upon the wing; delight is love at rest, as a bird upon the nest.—*Matthew Henry.*

II. Its Characteristics.

1 It is diffident and modest.

[7630] Of all feelings, there is none of which men need be so little ashamed as of true love, and none which so much puts on all the appearance of shame. For love is born behind blushing defences. And after it has won its victories and subdued to itself the whole of life, it then more than ever has in it the necessity of hiding itself. For love, like the blood in the human body, though it be cause of all the life that appears, is itself hidden within the veins and never seen.

[7631] Why doth Fate, that often bestows thousands of souls on a conqueror or tyrant, to be the sport of his passions, so often deny to the tenderest and most feeling hearts one kindred one on which to lavish their affections? Why is it that Love must so often sigh in vain for an object, and Hate never?—*Richter.*

2 It is sensitive.

[7632] They should beware who charges lay in love,
On solid ground they make them, for there are hearts
So proudly fond, that wring them hard they'll break
Or ever they will stoop to right themselves.
—*J. S. Knowles.*

3 It is concentrative.

[7633] No character can be beautiful, though it may be excellent, which can give the same amount of affection to all alike. It argues a want of delicacy and, worse still, a want of individuality in the character, which at once negatives its beauty.—*S. A. Brooke.*

[7634] Universal love is a glove without fingers, which fits all hands alike, and none closely; but true affection is like a glove with fingers, which fits one hand only, and sits close to that one.—*Richter.*

4 It is unselfish and devoted.

[7635] Love took up the harp of life, and smote on all the chords with might,
Smote the chord of self, which, trembling, passed in music out of sight.—*Tennyson.*

[7636] Shall I desert him now
When grief has laid his blighting hand upon him?
He who in all the splendour of his rank,
With royal favour crown'd, and martial fame—
By beauty woo'd, by chivalry adored—
In this full blaze of glory, bow'd his pride,
And knelt a captive at the captive's feet?
Is love alone in beds of roses found,
Beneath a heaven of fair, unshadow'd blue?
No! 'tis to shame, to sorrow, to despair,
That faithful love its holiest triumph owes!
—*Caroline Lee Hentz.*

5 It is ardent and impulsive.

[7637] Love always wants to show itself. It can no more stay hid than the little flower stays hid in the bud; or the young apple in the apple-blossom; or the seed-corn in the hill. They must burst out and do something to prove what life there is within.

6 It is pure, unselfish, and divine.

[7638] In all probability no quality or grace in human character has been so misrepresented as love. Love is essentially unselfish, and never could seek gratification at the cost of another's weal. Love is pure, holy, divine, and must not be confounded with or mistaken for the thing falsely called love, which emanates from the corrupt imaginings of a thousand novelists. The proper name for the quality described therein is

lust—the dark and loathsome counterfeit of love. It is simply a hideous caricature to represent unholy men and women as possessing true love. That which passes for natural affection is not necessarily love. Thousands of men and women have parted with the last vestige of honour, character, yea, even of self-respect, by yielding to undisciplined and unrestrained natural affection. Passion is not love, though love may become an absorbing passion. Human love, like human nature, is fallen. Its highest manifestations among men disclose intense selfishness, jealousy, and cruel exaction. Love, true love, "worketh no ill to his neighbour" (Rom. xiii. 10), and is, as the Word well expresses it, of God; "God is love," and he that loveth not knoweth not God, for love is of God, and "he that dwelleth in love dwelleth in God, and God in him" (1 John iv. 16).—*Henry Varley.*

III. Its Varied Manifestations.

[7639] There is a love which is not the love only of the thoughtless and the young—there is a love which sees not with the eye, which hears not with the ears; but in which soul is enamoured of soul. The countryman of thy ancestors, the cave-nursed Plato, dreamed of such a love—his followers have sought to imitate it; but it is a love that only high and noble natures can conceive—it hath nothing in common with the sympathies and ties of coarse affection.—*E. B. Lytton.*

[7640] It is said that like loves like; but it is also said that love goes by contraries. Both sayings are true.—*Goethe.*

IV. Its Power.

1 It is a creative power.

[7641] Love is poesie—it doth create,
From fading features, dim soul, doubtful heart,
And this world's wretched happiness, a life
Which is as near to heaven as are the stars.
—*Bailey.*

2 It is an energizing power.

[7642] Love smoothes the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong man tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinew of spiritual strength, yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sere leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labour. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles; it is the well-spring of heroism, and great deeds are the gushings of its fountain; it is a giant, it heapeth mountains upon mountains. and thinks the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life, and life death; and it makes pain less painful than enjoyment.

[7643] Goethe, when dying, called for "more light." What every man should call for every day is "more love." Most men have talent enough for ordinary work, what they want is motive power; and the great motive power is love.

3 It is a revealing power.

[7644] We learn to know nothing but what we love; and the deeper we mean to penetrate into any matter with insight, the stronger and more vital must our love and passion be.—*Goethe.*

[7645] What we love, or rather, whom we love, and how much, will tell far more regarding our inward state, our real character, than anything else in the whole circle of our experience.—*George Eliot.*

[7646] Show me what thou truly lovest, show me what thou seekest with thy whole heart, and thou hast thereby shown me thy life. This love is the root and central part of thy being. What thou lovest is that thou livest.—*Fichte.*

V. Its Value and Blessedness.

[7647] Flowing through the earth like streams amid desert sands; shining in life's darkest night, like stars in a wintry sky; throwing a bright bow over every cloud of fortune; to *love* more than to anything else this world owes what blessedness it enjoys.—*Thos. Guthrie.*

[7648] There is nothing which love cannot do. It is the only thing that walks without touching the ground. It never grows weary. It governs without command. Let love be an active feeling there, and all the other faculties come eagerly before it, and willingly lay down their crowns and coronets at its feet.—*Beecher.*

[7649] In peace love tunes the shepherd's reed,
In war he mounts the warrior's steed,
In halls in gay attire is seen,
In hamlets dances on the green.
Love rules the court, the camp, the grove,
And men below and saints above;
For love is heaven, and heaven is love.
—*Scott*

[7650] Love lifts up the lowest to the highest, places the lowly born by the side of the bright particular star. It binds us to earth; and when our loved one has been taken from us, it lifts us to heaven. Who shall tell its glories and its victories? Without it, a life passed is like a year gone by without any summer—cold, chilly, unfruitful, without pleasure or charm. With it, the worst state is endurable. The palace is but a stable or an outhouse without it—a very prison; the very prison when the loved one shares it is a palace. Such is particular love. When that, upon the freeing of our souls from this "muddy vesture of decay" which encloses it,

has grown into general love for our fellows, and love of adoration for our Maker, we shall not be far off paradise, for indeed Heaven's harmony is Universal Love.—*Hain Friswell.*

VI. Difference between Love and Affection.

[7651] These words are largely interchangeable, yet there are differences. For instance, affection is towards objects not far removed from one's self in nature and circumstances, so that it implies either community or equality of state. A mother has affection for her child, and friend for friend. So far *love* might have been employed as well; but though man may love God, it would be unnatural to say that man could have affection toward God. Affection longs to benefit, to tend, to protect. Love aspires also to obtain, and enjoys even the mere presence of its object. Love (Saxon *lufu*) is such a strong mental or sensual drawing to an object as varies in every degree of purity and right; affection is commonly more orderly, regular, and constant.

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HUMANITY.

I. Its Nature.

1 Negatively and positively considered.

[7652] True humanity consists not in a squeamish ear; it consists not in starting or surmising at tales of misery, but in a disposition of the heart to relieve it. It appertains rather to the mind than to the nerves, and prompts men to use real and active endeavours to execute the actions which it suggests.—*C. J. Fox.*

[7653] Humanity means kindness and its exercise, good dispositions and the expression of them, tender helpful sympathies running into practical beneficence. By a true humanity distress will be relieved, helplessness defended, wrongs righted or avenged or pardoned, as the case may be, and according to the power possessed. Humanity is the good side of human nature.—*A. Ralcigh.*

[7654] Humanity is neither a love for the whole human race, nor a love for each individual of it, but a love for the race, or for the ideal of man, in each individual. In other and less pedantic words, he who is truly humane considers every human being as such interesting and important, and without waiting to criticise each individual specimen, pays in advance to all alike the tribute of good wishes and sympathy.—*Ecce Homo*

II. Its Ancient Significance.

1 The refined culture of all the human faculties.

[7655] Meditate on the use of *humanitas*, and the use (in Scotland at least) of the "humanities" that designate those studies which are esteemed the fittest for training the true humanity in every man. We have happily overlived in England the time when it was still in debate amongst us whether education was a good thing for every living soul or not; the only question which now seriously divides Englishmen being in what manner that mental and moral training, which is society's debt to each one of its members, may be most effectually imparted to him. By *humanitas* the Roman intended the fullest and most harmonious culture of all the human faculties and powers. Then, and then only, man was truly man, when he received this; in so far as he did not receive this, his "humanity" was maimed and imperfect; he fell short of his ideal of that which he was created to be.—*Abp. Trench.*

[7656] Previous to the spread of Christianity *humanitas* meant chiefly human nature or refined culture, being mainly equivalent to two Greek words, one of which, παιδεία, occurs in the New Testament.—*Archdeacon Farrar.*

III. Its Christian Significance.

1 Love to the whole brotherhood of man.

[7657] Seen in the light of the incarnation and the resurrection, all life, even the humblest, was transfigured by a glory as from heaven. Man as man, and apart from every adventitious or ennobling circumstance, became a holy and a royal thing. Paganism degraded women; Christ found among women, even the fallen and the sinful, His chosen ministers. Paganism had neglected children wholesale; Christ made them types of loving humility and "flung the desecrator of their innocence with a millstone round his neck into the sea." . . . He who has sat, on some quiet evening, amid the shattered seats at the summit of the Coliseum and heard stealing through the calm air the hymns of the "Fratus Miserecordiæ," as they perform the touching service of the *Via Crucis*, he who on that sod which once reeked with the blood of 10,000 gladiators, has seen the Roman princesses kneeling humbly side by side with the peasant women on the green grass before the painted records of their Saviour's agony, can but realize, by one startling contrast, the gulf which yawns between the brutalities of a sanguinary paganism and the tender mercy of the religion of our Lord.—*Ibid.*

[7658] Christianity had made the sentiment of humanity a passion; the Christian is actuated by an intense desire to promote the welfare of his fellow-man. This at once distinguishes it from the cold calculations of utilitarianism. All considerations of self are flung aside and the disciple of Christ throws himself into his work

for the world with a courage that no antagonism can daunt, and an ardour which no discouragement can quench. In proportion as a man is actuated by the spirit of his Master, exactly in that proportion is he the subject of an overmastering enthusiasm to relieve the miseries, to help the weaknesses, and to bear or remove the burdens of the race he came to save.—*J. W. B.*

IV. Its Requirements.

1 Belief in God.

[7659] If there is a good and wise God, who has created the human race, who governs it, and has imposed upon its various members duties towards each other, such a Being is a natural object of all our highest affections, and a source of duty as between man and man, whose common relations to the same Maker constituted a bond of union between each other; but if this God is a mere fiction, then I cease to care for any men other than those particular persons or classes with whom I individually am concerned. What's Hecuba to me, or I to Hecuba? What do I care whether Yeh did or did not cut off the heads of 70,000 Chinese? Let us cultivate our cabbages and amuse ourselves as well as we can. It will not last long.—*Pall Mall Gazette, Jan. 8th*, 1868.

2 The spirit of Christ.

[7660] No one can deeply study the gospel, imbibe its spirit, and make Christ his model, without at the same time having this passion. The apostles received it from their Master, because the same mind was in them that was in Him. Paul's words and deeds are but the expression of this passion. And it has burned in all men who have been like unto Christ.—*J. H. W. Stuckenberg, D.D.*

3 True sympathy.

[7661] A sincere sympathy with suffering is the best and surest guide to the means of alleviating it. When the feelings are excited and interested, the judgment is stimulated and the invention quickened to find help to those who are suffering, and offices of *humanity* and acts of *charity* naturally follow, according to the circumstances of the case.—*Wm. Fleming.*

4 Mutual concession, consideration and service.

[7662] In order to form ourselves to social humanity, it is especially, and before all else, needful to develop and exercise in ourselves the *acknowledgment* of the personal worth of others, as well as the acknowledgment of that which is proper to them as a divine gift—and something proceeding from God and given by Him is in every man—as also of that which the others have inwardly gained (wrought out) and developed for themselves. The true recognition is not forced, so to say, compelled—for then it were not different from respect, which is something involuntary—but is quite voluntary, rejoices in the good present in others, and regards it with hearty satisfaction. The recognition of the worth and of the excellences of others developes *modesty* in us, or the consciousness of our own limitation, whereby, however, the consciousness of our own worth (of our knowledge and ability) within this limitation is by no means excluded. But in order to be able to recognize the worth of others, it is necessary to develop a sense for the most various individualities with which we come into relations, a sense for the manifold gifts and talents, a problem which the Apostle Paul discusses in regard to the life of the Church, in his doctrine of the many gifts and the one Spirit (1 Cor. xii. 4–31; Rom. xii. 3–8; Eph. iv. 3–13). This sense for human individualities is more or less bound in us all, because we are, as it were, caught in our own individuality, and therefore disposed with the standard thereof to measure and value all other individualities. The condition of right reciprocity (of right behaviour towards each other) is therefore the mutual understanding of individualities. Without this it will never—and all the less the more pronounced a personality is—come to a mutual receiving and giving. There are many men from whom we could receive much, and from whom we yet receive nothing, because we require something else from them than they can give, and we are insusceptible for this latter. And there are many to whom we could give what would be of value to them, but who yet receive nothing from us, because we give it in the wrong way. If, that is, we would serve others, we must be able with self-denial to transfer ourselves into their individuality, to serve them in such a way as agrees with their peculiarity.—*Dr. H. Martensen.*

[7663] Humanity may be evinced in all social relations, but especially unfolds its fulness in relation to the *inequalities* in human society. To abolish the necessary differences within the same is by no means the object of Christian humanity. Nay, that would even be opposed to righteousness, which requires differences, superiority, and subordination. Thus it will not abolish that necessary inequality that exists between masters and servants, teachers and scholars, superiors and subordinates, rich and poor; and will just as little set aside the differences of human individualities, human talents, the difference between the highly gifted and the less gifted. Amid all these inequalities, Christian humanity endeavours to bring forward the essential equality, seeks everywhere the *man*, the free personality in the image of God, will harmonize these inequalities, which so often sunder men in enmity, to a free mutual relation, in which is to be developed a behaviour of mutual service, affording help and support, supplying mutual deficiencies, such as can never be brought to pass by any compulsion of law. Just because righteousness teaches us to regard love as a debt which we constantly owe to each other, is Christian love essentially to be conceived under the point of view of *service* to

which we are bound in mutual self-sacrifice and self-denial.—*Ibid.*

[7664] Ministering love, ministering humanity, is the very opposite of an inclination that is deeply rooted in the sinful nature of man, namely, the inclination *egoistically* to lord it over others; as it is also opposed to another kindred inclination, in virtue of which a man will neither rule nor serve, but in his egoism simply stand *independent* on all sides, unconcerned about others, not mixed up with others, that he may live only to himself, and enjoy the undisturbed repose of existence. They both stand in contradiction to what is just, as the normal. As little as we should rule over one another in the spirit of egoism, just as little should we in the same spirit be independent of each other. We are destined to serve one another. And not only are the lower classes to serve the higher, but the higher, yea, those in the highest places, are called to serve those beneath them. This proposition is formally acknowledged by all, yet in actual life it is too often denied. Thus there have been despotic rulers who willingly called themselves by eminence the foremost servants of the state; and the Pope, who without doubt would rule over all, especially would dominate all consciences, yet calls himself, as is well known, the servant of the servants of God (*servus servorum Dei*). Yet, however evil the practical result, still the thought which is confessed is thoroughly correct, and perfectly agrees with that word of Christ, "He that is greatest among you, let him be as the servant of all."—*Ibid.*

[7665] By offices of humanity are meant those kind attentions which go to alleviate sickness, to soothe pain, to cheer melancholy, and to chase away the feelings of disappointment and despair. A humane man is not satisfied with merely expressing a tender sympathy in the sufferings of others, but proves the sincerity of that sympathy by doing what he can to relieve or to remove them. He will sit by the bed of sickness, and try to give softness to the uneasy pillow, and coolness to the close and heated chamber. Various, indeed, are the spheres of the duty involved in the prohibition, "Thou shalt not kill."—*William Fleming.*

[7666] True humanity consists not in a squeamish ear; it consists not in starting or shrinking at tales of misery, but in a disposition of heart to relieve it. True humanity appertains rather to the mind than to the nerves, and prompts men to use real and active endeavours to execute the actions which it suggests.—*Charles James Fox.*

V. Its Operations.

1 They are guided by wisdom as well as prompted by love.

[7667] It not only seeks to promote all the interests of humanity, but it also seeks to promote these interests in proportion to their worth. In the prosecution of that object it will not despise even the least that pertains to man's welfare; but it will seek especially that which is best for man. Making humanity the standard of all earthly values, it estimates things not as having value in themselves, but according to their power to affect man. Man's body is not ignored; it is essential to him here, and its well-being is the condition for the healthy activity of the mind and the spirit. The improvement of its condition is, therefore, of great importance. But its value is not in itself, but in its relation to the mental and the moral. The mind, being higher than the body, is worthy of more culture. But the highest of all is spiritual culture. And if the passion for humanity is true and healthy, it will seek chiefly to promote that culture which is highest, though it will by no means neglect the other interests of man. In laying special stress on spiritual culture, it simply seeks the proper symmetry and proportion, and aims to cultivate man as man, not as a mere animal. When therefore this passion makes the spiritual welfare of humanity its highest aim, it simply acts in harmony with the truth.—*J. H. W. Stuckenberg, D.D.*

[7668] A humane man will certainly be pleased to see his fellow-creatures enjoying comfort, but if he be deeply humane he will never be satisfied with this; if their prosperity last long and be unalloyed he will even become dissatisfied, he will jealously watch for the appearance of those vices which prosperity breeds—insolence, selfishness, superficiality in thought, infirmity in purpose, and a luxurious baseness which is the death of the soul. If he discern these vices, if they show themselves visibly, the humane man may at last come to call out for sorrow; or, if this be too badly said, yet at least if to men thus demoralized calamities happen at last, and wholesome labours be imposed, and they be made to support some stern agony of endurance, he will witness the visitation with a solemn satisfaction, and far more than he rejoiced before to see their pleasure will he exult to see the gates of that delusive paradise closed again, and the fiery cherubim return to guard from man the fruit he cannot see without temptation nor taste without ruin.—*Ecce Homo.*

VI. Its Effects.

1 It secures respect and influence.

[7669] The most eloquent speaker, the most ingenious writer, and the most accomplished statesman, cannot effect so much as the mere presence of the man who tempers his wisdom and his vigour with humanity.—*Lavater.*

2 It purifies anger, and makes it a moral power for good.

[7670] Humanity destroys a great deal of hatred, but it creates as much more. Selfish

hatred is indeed charmed away, but a not less fiery passion takes its place. Dull serpentine malice dies, but a new unselfish anger begins to live. The bitter feelings which so easily spring up against those who thwart us, those who compete with us, those who surpass us, are destroyed, but it creates a new bitterness, which displays itself on occasions where before the mind had reposed in a benevolent calm. It creates an intolerant anger against all who do wrong to human beings, an impatience of selfish enjoyment, a vindictive enmity to tyrants and oppressors, a bitterness against sophistry, superstition, self-complacent heartless speculation, an irreconcilable hostility to every form of imposture, such as the uninspired, inhumane soul could never entertain.—*Ecce Homo.*

VII. Its Model.

1 The humanity of Christ.

[7671] This passion has appeared in its purest and most perfect form in Jesus Christ. While He teaches and inspires it, He is also the perfect model of this passion for humanity. He came to seek and to save the lost manhood, and to give it, here and hereafter, the highest development of which it is capable. To nothing purely human was He a stranger or an enemy. He esteemed likeness to God the true humanity; and His great aim was to restore this likeness. This image of God is the priceless gem; and all human affairs are esteemed in proportion as they promote it. Jesus restores harmony in human affairs, putting them into the right place and into the right proportions to one another, thus shaping chaos into symmetry. He takes the crown from under the feet and puts it on the head. In pursuing His humanizing efforts of restoring the lost humanity, He adapts His teachings to all the needs of man. Every age, every class, every condition, finds in the gospel the truth adapted to its peculiar spiritual needs. And the high spiritual truth, like a sun, sheds its light on all beneath it. Christ's mission was Divine; but it was as truly and as emphatically humanitarian.—*J. H. W. Stuckenberg, D.D.*

VIII. Difference between Humanity and Benevolence.

[7672] Humanity differs from benevolence in its being a feeling which makes the case of the injured or distressed immediately our own, while benevolence may rather be esteemed a desire to give or impart some good or benefit we find ourselves possessed of to the needy and destitute; the former seeks to prevent evil, the latter to promote good.—*Noble Deeds of Women.*

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KINDNESS

(Including Lovingkindness and Kindheartedness).

I. Nature of Kindness and Meaning of the Term.

[7673] We speak of a "kind" person, and we speak of man-"kind," and perhaps, if we think about the matter at all, fancy that we are using quite different words, or the same words in senses quite unconnected. But they are connected, and by closest bonds; a "kind" person is a "kinned" person, one of kin; one who acknowledges his kinship with other men, and acts upon it; confesses that he owes to them, as of one blood with himself, the debt of love. And so man*kind* is man*kinned*. Thus Hamlet does much more than merely play on words when he calls his father's brother, who had married his mother, "A little more than kin, and less than kind." Beautiful before, how much more beautiful do "kind" and "kindness" appear, when we apprehend the root out of which they grow, and the truth that they embody; that they are the acknowledgment in loving deeds of our kinship with our brethren; of the relationship which exists between all the members of the human family, and of the obligations growing out of this.—*Trench.*

[7674] Kindness is the disposition which leads us to promote the happiness of others.

II. Its Relation to Graciousness and Tenderness.

[7675] Gracious, when compared with kind, differs principally as to the station of the persons to whom it is applied. Gracious is altogether confined to superiors; kind is indiscriminately employed for superiors and equals: a king gives a *gracious* reception to the nobles who are presented to him; one friend gives a *kind* reception to another by whom he is visited. Gracious is a term in peculiar use at court, and among princes. Kindness is a domestic virtue; it is found mostly among those who have not so much ceremonial to dispense with.

"He heard my vows, and graciously decreed
My grounds to be restored, my former flocks
to feed."—*Dryden.*

"Love that would all men just and temp'rate
make,
Kind to themselves and others for his sake."
—*Waller.*

[7676] Kindness and tenderness are partial modes of affection, confined to those who know or are related to each other: we are *kind* to friends and acquaintances, *tender* towards those who are near and dear: kindness is a mode of affection most fitted for social beings; it is what every one can show, and every one is pleased

to receive: tenderness is a state of feeling that is occasionally acceptable: the young and the weak demand tenderness from those who stand in the closest connexion with them, but this feeling may be carried to an excess, so as to injure the object on which it is fixed.

III. Its Indispensableness to the True Christian Church at large.

[7677] If there be one virtue which most commends Christians, it is that of kindness; it is to love the people of God, to love the Church, to love poor sinners, to love all. But how many have we in our churches of crab-tree Christians, who have mixed such a vast amount of vinegar, and such a tremendous quantity of gall in their constitutions, that they can scarcely speak one good word to you! They imagine it impossible to defend religion except by passionate ebullitions; they cannot speak for their dishonoured Master without being angry with their opponent; and if anything is awry, whether it be in the house, the church, or anywhere else, they conceive it to be their duty to set their faces like flint, and to defy everybody. They are like isolated icebergs, no one cares to go near them. They float about on the sea of forgetfulness, until at last they are melted and gone; and though, good souls, we shall be happy enough to meet them in eternity, we are precious glad to get rid of them from this time state. They were always so unamiable in disposition, that we would rather live an eternity with them in heaven than five minutes on earth. Be ye not thus. Imitate Christ in your loving spirits; speak kindly, act kindly, and think kindly, that men may say of you, "He has been with Jesus."

[7678] The grass of the field is better than the cedars of Lebanon. It feeds more, and it rests the eye better, that thymy daisy-eyed carpet, making earth fair, and sweet, and home-like.

Kindness is the turf of the spiritual world, whereon the sheep of Christ feed quietly beneath the Shepherd's eye.—*Faber.*

IV. Its Manifestations.

1 In thought.

[7679] Kind thoughts are the great motive powers which prompt to every tender word or deed. The timely tact, which can so efficiently, and yet so imperceptibly, set at ease; the gentle consideration for another's sorrow which checks, perhaps, the voice of a too impulsive pity, and substitutes a silent but recognized sympathy; the sensitive shrinking from aught that might give another pain; the delicate bestowal of a favour which conveys no restraining sense of obligation to the recipient—these, and every such display of generous and cultured feeling, are the offspring of those kind thoughts, which find a home in each heart that recognizes the law of love.—*A. M. A. W.*

2 In word.

[7680] Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. Kind words also produce their own image on men's souls; and a beautiful image it is. They smooth, and quiet, and comfort the hearer.—*Pascal.*

[7681] Kind words are the bright flowers of earthly existence; use them, and especially around the fireside circle. They are jewels beyond price, and powerful to heal the wounded heart and make the weighed-down spirit glad.

[7682] Let us use our speech as we should wish we had done when one of us is silent in death. Let us give all the communications, make all the explanations, speak all the loving words ere it is too late.

[7683] A genuine word of kindness is often the best lever to raise a depressed spirit to its natural level.

[7684] The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.

[7685] Always say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room, like a beautiful firefly, whose happy circumvolutions he cannot but watch, forgetting his many troubles.—*Arthur Helps.*

[7686] Kind words cost no more than unkind ones. Kind words produce kind actions, not only on the part of those to whom they are addressed, but on the part of those by whom they are employed; and this not incidentally only, but habitually, in virtue of the principle of association.—*Jeremy Bentham.*

3 In deed.

[7687] An arm of aid to the weak,
A friendly hand to the friendless,
Kind words so short to speak,
But whose echo is endless.
The world is wide, these things are small,
They may be nothing, but they may be all.—*Lord Houghton.*

[7688] Secret kindnesses done to mankind are as beautiful as secret injuries are detestable. To be invisibly good is as godlike as to be secretly evil is diabolical.

[7689] Little acts of kindness are stowed away in the heart, like bags of lavender in a drawer, to sweeten every object around them.—*Anonymous Lectures to Young Men.*

[7690] Life is made up not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—*Sir Humphrey Davy.*

[7691] In the intercourse of social life, it is by little acts of watchful kindness, recurring daily, and opportunities of doing kindnesses, if sought for, are for ever starting up, that affection is won and preserved.—*Guesses at Truth.*

V. Its Power.

1 As seen in the greatness of its influence.

[7692] Kindness exerts the strongest influence on earth. The most prominent enactment in the great code designed by the Creator for the rule of the universe is the royal law of affection. No eloquence is so efficient as the mildness of a kind heart. The drops that fall gently upon the corn ripen and fill the ear; but violent storms beat down the growing crop, and desolate the field.—*E. L. Magoon.*

2 As seen in the strength of its gentleness.

[7693] Kindness will creep where it cannot go, will accomplish that by imperceptible methods —being its own lever, fulcrum, and power—which force could never achieve. Have you not seen in the woods, in a late autumn morning, a poor fungus or mushroom — a plant without any solidity, nay, that seems nothing but a soft mush or jelly—by its constant, total, and inconceivably gentle pushing, manage to break its way up through the frosty ground, and actually to lift a hard crust on its head? It is the symbol of the power of kindness.—*Emerson.*

3 As seen in the warmth of its reflection.

[7694] When the heart warms and expands towards others, going out to them with feelings of kindness and sympathy, the same emotions are elicited, quickened into life, and reflected back on ourselves.—*G. Coombe, Moral Lectures.*

[7695] Everything responds to warmth. In nature, when the sun shines forth in its strength, there is not a bulb, or seed, or tree that refuses to unveil its hidden beauties. The philanthropist has found the coldest heart respond to the charms of genial kindness.—*Stems and Twigs.*

[7696] Kindness draws the child to the mother's bosom; in the father, it first loves the benefactor, the guardian, and fosterer. Kindness attaches the foster-child to its foster-parents often with a fairer tie than that of blood; it binds the pupil to the teacher, and establishes between them a friendship and attachment that lasts unto the grave; it weaves the first threads of that fair bond that binds us to our country.—*De Wette, Practical Ethics.*

4 As seen in the irresistibleness of its action.

[7697] We have all been amused by the fable of the sun and the wind, and readily acknowledge the truth it inculcates, at least in that instance. But do we practise what it teaches? We may almost daily. The true way of conquering our neighbour is not by violence, but by kindness. Oh that people would set about striving to conquer one another in this way! Then would a conqueror be truly the most glorious and the most blessed, because the most beneficent of mankind.—*Guesses at Truth.*

[7698] There was never yet an instance in which kindness has been fairly exercised, but it has subdued the enmity opposed to it. Perhaps not at once, but in the long run, and inevitably, kindness conquers all.—*Chambers' Miscellany.*

[7699] Kindness has converted more sinners than either zeal, eloquence, or learning.—*F. W. Faber.*

5 As seen in the ineffaceableness of its impression.

[7700] Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with year by year; you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of the evening. —*Dr. Chalmers.*

VI. Its Culture and Practice.

1 As regards the special class of people towards whom forbearing and patient kindness should be exercised.

(1) *The dull and stupid.*

[7701] How hard it is to be kindly or even just to men who are intellectually obtuse and dull. The reality and seriousness of the trouble they give it is impossible to deny and difficult to exaggerate. There are men who are always misunderstanding what they have to do, or the way in which they have to do it. They are very slow in comprehending what we say to them, and when, as the result of tedious and repeated explanations, they have caught a glimpse of our meaning, they seem quite unable to retain it. They weary and exhaust the patience of the most gentle and enduring of their friends, by relapsing into mistakes which have been a hundred times corrected. They are often good-hearted and devout, but so deficient in clearness and quickness of vision, that they irritate more active-minded people almost beyond endurance. The only true wisdom is to accept the inevitable; and, if we wish to "fulfil the law of Christ," we shall bear it as cheerfully as we can. No keen shafts of angry contempt will make these unfortunate men a whit more rational.—*R. W. Dale, D.D.*

(2) *The fanciful and crotchetty.*

[7702] There are many good and even strongly intellectual men who have picked up odd crotchets, or have caught a positive craze about something that seems important to no mortal on earth except themselves. The most beautiful marble sometimes has a "fault" in it; and the most vigorous minds are sometimes the victims, on a solitary point, of grotesque and absurd delusions. We show a great want of

discernment if we do not recognize the general soundness of their judgment, and their right to consideration and respect, spite of their peculiarities; and we show an inordinate self-confidence if we are always endeavouring to put them right. A little humouring of their folly when we come across it, and habitual vigilance to keep as far out of its way as possible, will make our life with these people run smoothly. If you are obliged to drive a horse which always shies when passing a particular gate, you will try, if you can, not to pass it; or if you have no choice, you will try to "occupy his mind" with something else when it is in sight. If men always treated their friends as wisely and considerately as they treat their horses, the world would be saved very much needless ill-temper and irritation.—*Ibid.*

(3) *The irritable and weary.*

[7703] When protracted sickness brings weariness and discontent and repining, and the kindest heart seems sometimes embittered, and nothing can give pleasure or allay discontent, most of us, it is to be hoped, find it easy to be gentle and patient. No doubt there may be sin in this inability to endure the monotonous days and nights of the sick-room with quiet cheerfulness; but the suffering and weakness charm our severer thoughts away. Though strict moralists might, perhaps, impeach the validity of our excuses, we say—and it is right for us to say it—that our friend is not himself; that in his physical prostration he is not responsible for his restlessness and irritability; that when health and strength come back all will be well again. The same kindliness and forbearance are sometimes due to men who ought perhaps to be in the sick-room, or, better still, far away from home, among the mountains or on the sea; but who are obliged to remain in their counting-house or their "works," maintaining their desperate struggle against serious disasters.—*Ibid.*

(4) *The old and feeble.*

[7704] Nothing is sadder than to see a vigorous mind gradually sinking into feebleness, and a noble nature yielding to selfishness, suspicion, and little meannesses, under the pressure of accumulating years. Remember what the old man was in the ardour of his youth and the energy of his middle life; forget what he seems to be now. Treat him reverently, as you would the ruins of a cathedral. Here and there, though the walls are shattered and the arches broken, you may see the fragments of massive columns; and even the exquisite tracery, where it has been sheltered from wind and rain, has not altogether disappeared. You believe that though the temple is destroyed, Christ will "raise it again" in more than its former stateliness and splendour. "Walk by faith" and by memory, "not by sight." Believe that the abounding and fruitful life you saw last summer and autumn will reappear when the spring returns, and in the "winter" of his "discontent" let the old man be still honoured and loved.—*Ibid.*

(5) *The broken down and unfortunate.*

[7705] If sorrow and misfortune have strangely altered those who were charming and bright in other years, the imperfections which you cannot help recognizing should not repel your kindliness or provoke impatience. Delicacy and refinement of character are hard to keep in sordid circumstances. Poverty, if it continues long, will often embitter the sweetest temper and make the most generous cynical. The bereaved and the lonely are in danger of having all their thoughts concentrated in their own grief and desolation, and of making unreasonable and exorbitant claims on the time and sympathy of those they love. They become moody in their solitude. They are quick to catch the faintest signs of neglect. They morbidly exaggerate and often interpret most unjustly words spoken inconsiderately, but with no evil intent. We must not expect all who suffer to become saints; we must think of the weakness of human nature; we must not be surprised that imperfections of character are revealed by fiery trial, of which nothing was known or suspected before; and we must not forget how much that is good and lovable is still left.—*Ibid.*

VII. Its Rewards.

1 Satisfaction and happiness.

[7706] Good and friendly conduct may meet with an unworthy and ungrateful return; but the absence of gratitude on the part of the receiver cannot destroy the self-approbation which recompenses the giver, and we may scatter the seeds of courtesy and kindliness around us at so little expense. Some of them will inevitably fall on good ground, and grow up into benevolence in the minds of others; and all of them will bear fruit of happiness in the bosom whence they spring. Once blest are all the virtues always; twice blest sometimes.—*Deontology.*

[7707] The performance of a kind action can give us pleasure even in the midst of misfortune.—*J. Abbott.*

VIII. Its Perverted Aspect.

1 The "kindness" of selfish calculation.

[7708] The kindness of many is too much like an echo; it returns exactly the counterpart of what it receives, and neither more nor less.—*Matt.* v. 46, 47.

[7709] The kindness of some people is like that of the thornbush, which shelters the lamb only to tear a bunch of wool from her back.

[7710] He who neglects trifling kindnesses, yet boasts that whenever a great sacrifice is called for, he shall be ready to make it, will rarely be loved. The likelihood is he will never make it; and if he does it will be much rather

for his own sake than for his neighbours.—*Guesses at Truth.*

[7711] There is a sort of kindness which is only selfishness in disguise. It is that which confines itself to the interest of one's own family or own sect, to the exclusion of everybody else. What is "*our* cause," but the Pharisee's trumpet sounding out exclusivism, with all its hellish brood? Let us imitate "the dear God who loveth all," and not the diabolical unsympathy which says, "After me and mine, the deluge, for aught I care or would do to prevent it."

2 The "kindness" of injustice.

[7712] There is sometimes a conflict of duties. If it is a duty to be patient it is often necessary, if public work is to be done, and if the men themselves are to be saved from absurdity and mischief, to give them sharp words and lay upon them a heavy hand. Gentleness and forbearance must sometimes give place to firmness, and to the authority which rightfully belongs to a clear brain and a resolute will. If it is a duty to be merciful to the sins of men, and to forgive them "as God for Christ's sake has forgiven us," it is also a duty to be just, and to call good and evil by their right names.—*R. W. Dale, D.D.*

[7713] Severity towards wrong is not incompatible with kindness — on the contrary, it necessitates it. As kind nature requires winters, and even the genial days of summer its tempests, the highest love must ever speak in thunder when the selfish and the wrong appear.

IX. Kindness as regards the Brute Creation.

[7714] President Lincoln, walking one day with his secretary, stopped at a little shrub, and looked into it; then stooped, and put his hand down through the twigs and leaves, as if to take something out. His secretary said to him, "What do you find there, Mr. Lincoln?" "Why," said he, "here is a little bird fallen from its nest, and I am trying to put it back again."

[7715] A kind-hearted lady saw a driver, angry with his horses for some fancied offence, about to lash them severely. She interrupted him by inquiring the way to a certain street, to a certain man's house, both of which she knew very well. But the driver, too gallant not to answer the lady's questions, had opportunity for his temper to cool, and restored the whip to its socket without striking a blow.

[7716] In one of my temperance pilgrimages through Illinois I met a gentleman who was the companion of a dreary ride which Mr. Lincoln made in a light waggon, going the rounds of a circuit court where he had clients to look after. The weather was rainy, the road "heavy" with mud. Lincoln enlivened the way with anecdotes and recital, for few indeed were the incidents that relieved the tedium of the trip. At last, in wallowing through a slough, they came upon a poor hog, which was literally fast in the mud. The lawyers commented on the poor creature's pitiful condition and drove on. About half a mile was laboriously gone over, when Lincoln suddenly exclaimed, "I don't know how you feel about it, but I've got to go back and pull that pig out of the slough."

His comrade laughed, thinking it merely a joke; but what was his surprise when Lincoln dismounted, left him to his reflections, and, striding slowly back, like a man on stilts, picking his way as his long walking implements permitted, he grappled with the drowning swine, dragged him out of the ditch, left him on its edge to recover his strength, slowly measured off the distance back to his waggon, and the two men drove on as if nothing had happened.

The grand and brotherly nature which could not consent to see the lowest of animals suffer without coming to its rescue, at great personal discomfort, was nurtured by years of self-abnegation for the great struggle, when he should be strong enough to "put a shoulder to the wheel," that should lift the chariot of state out of the mire and set a subject race upon its feet. —*Frances E. Willard.*

[7717] Wordsworth's doctrine is comprehensive—

> "Never to blend our pleasure or our pride
> With sorrow of the meanest thing that feels."

Cowper would not enter on his list of friends the man, "though graced with polished manners and fine sense, yet wanting sensibility," who needlessly sets foot upon a worm. An inadvertent step, he reminds us, may crush the snail that crawls at evening in the public path, but he that has humanity, forewarned, will tread aside, and let the reptile live. The crawler in a private path Cowper's casuistry otherwise disposes of. The gentle influence of the Angel in the House upon her loyal laureate, in boyhood, involves this among other beneficent issues:

> "For me, hence weak towards the weak,
> No more the unnested blackbird's shriek
> Startled the light-leaved wood; on high
> Wander'd the gadding butterfly,
> Unscared by my flung cap; the bee,
> Rifling the hollyhock in glee,
> Was no more trapp'd with his own flower,
> And for his honey slain."

Such a boy might La Fontaine accept as a bright particular exception to prove the rule of his verse, *Mais un fripon d'enfant (cet âge est sans pitié).* Jean the fabulist was the very man of men to say ditto (in metre) to Bentham's averment, that it is as much a moral duty to regard the pleasures and pains of other animals as those of human beings.—*Francis Jacox.*

[7718] In his essay on the exercise of benevolence, Sir Arthur Helps urges kindness to the whole animate creation as no unworthy part of

it, while to such as we are masters of, for however short a time, we have positive duties to perform. This may seem too obvious to be insisted upon ; but there are persons, as he says, who act as though they thought they could buy the right of ill-treating any of God's creation. It often occurs to Milverton, in going along the streets, how few men can be trusted with the whip even for animals. Elia's "inexplicable" cousin James took the whole animal world to be under his especial protection : a broken-winded or spur-galled horse was sure to find an advocate in him, and an over-loaded ass became his client for ever. Elia calls him admiringly "the apostle to the brute kind"—the never-failing friend of those who have none to care for them. The contemplation of a lobster boiled, or eels skinned alive, would wring him so, that "all for pity he could die." It would take the savour from his palate, and the rest from his pillow, for days and nights. Sir Walter Scott liked to quote his wife's indignant query whenever she saw a horse ill-used, What had the poor creature been guilty of in his state of pre-existence? Sir Walter himself would fain hope such present sufferers had been carters or hackney coachmen, and were only experiencing a retort of the ill-usage they had formerly inflicted.—*Ibid.*

[7719] We may be sure that Sir Arthur Helps is but making Milverton his very own spokesman when he moves him to the assertion, that never shall he be happy or comfortable in this world while the lower animals are treated as they are; and the friendliest of friends in council is humanely persuaded that his is not an exceptional case, but that there are tens of thousands of human beings who feel exactly as he does, and who, like him, if you were to amend all other evils, and yet resolve to leave this untouched, would not be satisfied. It is, he maintains, an immense responsibility that Providence has thrown upon us, in subjecting these sensitive creatures to our complete sway ; and he avowedly trembles at the thought of how poor an answer we shall have to give when asked the question how we have made use of the power entrusted to us over the brute creation. Earl Stanhope declared in his History of England his firm reliance on the progressive march of humanity, which in a barbarous age was confined to men of our religion, and within our own times extended only to men of our own colour, but which, as time rolls on, he expressed his assurance "will not be limited even to our kind;" his assurance that we shall come to feel how much the brute creation also is entitled to our sympathy and kindness, and that any needless or wanton suffering inflicted upon them will on every occasion arouse and be restrained by the public indignation and disgust. Cowper put heart and soul and strength into his lines on the penalties of dependence, in the case of creatures which, some in the fields of a human master, some at his crib, and some beneath his roof, too often prove at how dear a rate he sells protection.—*Ibid.*

X. Definition and Nature of Loving-Kindness.

1 The complement of kindness in its union with love.

[7720] Lovingkindness is the result of the combination of love and kindness, and their action and reaction upon each other. A new virtue consisting of the best elements of both is thus produced ; love giving to kindness warmth, colour, and intensity ; kindness lending to love a vehicle and a form.

[7721] Kindness in its completest sense is that which is meant and taken as kindness. But just as that sense is not destroyed by an act kindly meant not being received as such, so an act received as a kindness does not lose its value from the fact that it is done with a different intention, or no intention at all. In the latter case, all that is essential is that it should be felt as a kindness by him to whom it is done. How many a man has been lifted up out of the slough of despond, and raised from misery to comfort, and from obscurity into fame, by a chance word or a chance deed from one all unconscious of the effort or the effect! The early persecutors of the Church were actuated by the most malignant hatred ; but the issue of their bloody edicts was a real kindness to Christianity. It drew the Christians closer together. The blood of the martyrs became the seed of the Church.

2 There is a love which is without kindness.

[7722] Love in its essence is a pure spirit. It exists apart from its manifestations, and must necessarily precede them. It is a disposition and energy of the soul ever prompting to and usually executing what is beneficent, but nevertheless existent in its own solitary glory. The love of a mother for her child, of a friend for his friend, of a patriot for his country, glows as warmly in the bosom when unseen and unfelt by its object, as when its manifestations are witnessed by the world. So the love of a philanthropist may bend over its object without the utterance of a word or the gift of a coin. For love may have an insuperable obstacle in the way of its exhibition. The means and opportunity may be wanting, or the object may be distant. And just as a good man in the midst of poverty, without the means of relieving it, may have a benevolent instinct, but cannot be called benevolent, so without the opportunity a man's love may shape itself in the kindliest of thoughts and feelings, and yet not be kindness.

[7723] There is a quality, lovingkindness, which combines both. It is love in action. It is kindness actuated, supported, encouraged, directed by large and intelligent warm-heartedness. Love is the light, kindness is the medium through which its rays are equably diffused. Love is the charioteer ; kindness is the vehicle

which carries her swiftly on her errands of mercy

XI. Its Operation and Effects.

[7724] When a man is going wrong, mere kindness, having the aid only in view, to save from damage or destruction, is not necessarily choice in its use of means. And they may be of the roughest, and least likely to achieve their end. Public rebuke, stormy exhortation, sharp censure are often the instruments of real kindness, and yet how ineffective and even destructive they often are. Again, the most generous help may be given in the most objectionable way. A kindly interest may be shown in a young man's welfare by the most brusque offer of assistance, and that assistance may be so rendered that its object would rather dispense with it. All this may be very kind, but it is impossible to say that it is loving. But love, on the other hand, is always choice in its selection of means, and it looks not only at the end, but at the best means of reaching it. Combining kindness of intention with love in carrying that intention, yet lovingkindness becomes the most effective as well as the most beautiful of all the Christian virtues.—*J. W. B.*

XII. Definition and Nature of Kindheartedness.

1 It is the quality of a heart readily disposed to benevolence.

[7725] Kindheartedness is the attribute of a man whose heart is full of kindness. A heart full of kindness is a heart emptied of all malevolence and selfishness. A man may be kind towards some, and yet harbour malice towards others, and kind and selfish alternately. But such a man can scarcely be called kindhearted. His heart may be partly kind, or have at times kindly instincts, but the alien elements of malevolence and selfishness so deteriorate the quality of the heart that this excellence cannot without exception be attributed to it.

2 It is the quality of a heart sensitive to the least impression.

[7726] A hard heart is an unresponsive heart. A man with such an organ moves through scenes of misery unaffected. But the heart that is filled with kindness is thereby made tender, and is readily touched by the faintest sound of pain.

3 It is the quality of a heart inspired by generous impulses.

[7727] Kindheartedness is spontaneous. It needs no inducement, no appeal, no compulsion. All it wants is an object. Directly that appears, it overflows all embankments of personal consideration, and breaks down all the barriers of opposition and restraint. It is full to overflowing, and is indeed uneasy till it disburdens itself of some of its exhaustless stores.

XIII. Its Characteristics.

1 Cheerfulness.

[7728] There is a lachrymose kindness which is almost an affliction. A kindness impelled by a sense of duty merely, and manifested so as to draw tears instead of joy, is a grief both to the recipient and the giver. There is no heart in the gift. A kindhearted word or glance, or shake of the hand is more helpful than a thousand of such gifts, because it is cheerful and cheering.

2 Thoroughness.

[7729] Kindheartedness is kindness with a right good will. Whether its manifestations be word or look or deed, they are thorough, and leave nothing to be desired. The kindhearted man is not sparing of his time; he does not calculate how many words will be sufficient to soothe a sorrow; his face beams with contagious joy as his large hand scatters unmeasured blessings along his path.—*J. W. B.*

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DISINTERESTEDNESS.

I. Its Nature and Manifestations.

1 Essentially unselfish.

[7730] That is a spurious goodness which is good for the sake of reward. The child that speaks the truth for the sake of the praise of truth is not truthful. The man who is honest because honesty is the best policy has no integrity in his heart. He who endeavours to be humble, and holy, and perfect in order to win heaven, has only a counterfeit religion. God for His own sake, goodness because it is good, truth because it is lovely—that is the Christian's aim.

[7731] The self-indulgent in everything cannot understand disinterestedness in others. Self-indulgence has never studied the higher ethics, and cannot therefore appreciate self-denial. In some of the continental wars, when England fought and won, it was wondered that not a single article for the benefit of our country was stipulated in the treaties. People could not understand that England fought not for herself only, but for the welfare of Europe. Still some acts have been so conspicuous that they have been read and known of all men; and millions will yet read in history with a glow of admiration how England gave twenty millions sterling for the abolition of slavery.—*Dulce Domum.*

II. Its Effects.

1 The elevation of moral character.

[7732] A man who rises above himself looks from an eminence on nature and providence, on

society and life. Thought expands as by a natural elasticity when the pressure of selfishness is removed. The moral and religious principles of the soul, generously cultivated, fertilize the intellect. Duty faithfully performed opens the mind to truth, both being of one family, alike immutable, universal, and everlasting.—*Channing.*

[7733] Disinterestedness is the very soul of virtue.—*Fenn.*

III. Its Worth and Value.

[7734] Disinterestedness is one of those rare attractive qualities of the mind which insures to the persons who are possessed of it the admiration and regard of all who know them.—*Millar.*

[7735] Disinterestedness in our pursuits, and steady perseverance in our national duty, are the only means to avoid misfortune.—*Washington.*

[7736] It is motive alone that gives real value to the actions of men, and disinterestedness puts the cap to it.—*Bruyère.*

[7737] Those who act in a disinterested way seldom miss their reward.—*G. Forster.*

IV. Its Rewards.

1 The favour of God and approval of conscience.

[7738] When we oblige those that can never pay us again in kind, as a stranger upon his last farewell, or a necessitous person upon his deathbed, we make Providence our debtor, and rejoice in the consciousness even of a fruitless benefit.

V. Its Exemplification and Inculcation by Christ.

[7739] Perfect disinterestedness is to be learned from Christ Himself, and from no other. It had dawned on the world before in illustrious men, in prophets, sages, and legislators. But its full orb rose in Bethlehem.—*Channing.*

[7740] Nature tells us that we cannot do without each other if we would advance or prosper. She bids us *use* each other; Christ bids us *love* each other, even as He hath loved us, with no selfish, self-centred aim.—*Dora Greenwell.*

[7741] It was especially the purpose of Jesus Christ to redeem men from the slavery of selfishness, to raise them to a divine, disinterested love. By this He intended that His followers should be known, that His religion should be broadly divided from all former institutions. He meant that this should be worn as a frontlet on the brow, should beam as a light from the countenance, should shed a grace over the manners, should give tones of sympathy to the voice, and especially should give energy to the will—energy to do and suffer for others' good.—*Channing.*

VI. Its Liability to Misrepresentation by the World.

[7742] It is unhappily true that, in present circumstances, when a private individual declares that he is actuated by high and pure motives, not many people believe him; but when he frankly says he is just looking out for his own interests, everybody believes him at once. So, meanwhile, is it with nations: even with nations calling themselves Christian. In the case of any civilized nation, except Britain and the United States of America, the only assurance you can have that it will not meddle with a neighbour will be, that that neighbour is so able to defend himself that it would not suit to meddle with him.—*Boyd.*

[7743] A man can give no greater proof of commonness of character than the incapacity to conceive disinterestedness. The tendency to attribute a thing to the worst of two possible motives is the very "note," the *characteristic*, of a man of the world.

[7744] Men of the world hold that it is impossible to do a disinterested action, except from an interested motive, for the sake of admiration, if for no grosser, more tangible gain. Doubtless they are also convinced that when the sun is showing light from the sky he is only standing there to be stared at.—*Guesses at Truth.*

[7745] Those who lament that it is impossible to do a purely disinterested action may enjoy their lamentation in the society of those sages who would repiningly proclaim that the human eye is not quite achromatic, and that the moon for all earthly purposes would have been better placed upon the economical system suggested by Laplace.—*Arthur Helps.*

VII. Its Defective Forms.

[7746] There is a pretentious disinterestedness, which some would have pass for self-denial, but which is only a counterfeit, and creates a prejudice against the real feeling. It is where a man sacrifices some position, or some emolument, from spite or self-will, or because he cannot have his own way entirely. This, which is after all a vulgar indulgence of self, is proclaimed by him as an act of abnegation and lofty principle. Men easily see through this transparent misrepresentation, and it makes them suspicious of honest self-sacrifice.—*Dulce Domum.*

VIII. Instances of its Exercise.

[7747] William the Silent, Prince of Holland, gave his all to the liberation of the Netherlands from Spanish tyranny. For many years he

bore the whole weight of a struggle which Motley designates "as unequal as men have ever undertaken." "To exclude the Inquisition," he continues, "to maintain the ancient liberties of his country, was the task which he appointed to himself when a youth of three and twenty. He accomplished the task, through danger, amid toils, and with sacrifices such as few men have ever been able to lay upon their country's altar; for the disinterestedness of the man was as prominent as his fortitude. A prince of high rank and with royal revenues, he stripped himself of station, wealth, almost at times of the common necessaries of life, and became, in his country's cause, nearly a beggar as well as an outlaw." At times it seemed as if the cause to which he had thus devoted himself was lost, and even this disinterested man did not escape the envy and suspicion of those whom he was trying to serve. But he lived to see his work accomplished, and when he fell at last by the hand of an assassin, he was "entombed," to quote again from his biographer, "amid the tears of a whole nation." "The people were grateful and affectionate, for they trusted the character of their 'Father William,' and not all the clouds which calumny could collect ever dimmed to their eyes the radiance of that lofty mind to which they were accustomed, in their darkest calamities, to look for light. As long as he lived, he was the guiding star of a whole brave nation, and when he died, the little children cried in the streets."

[7748] There is something that comes wonderfully straight to the heart about pure, disinterested benevolence. If there be any suspicion of the fussiness of a meddling busybody, that spoils all. But unselfish, self-forgetting devotion to the good of others must touch any but the worst of the race: has touched even them. There are few but have felt this, reading the story of one who, by his own free choice, in days before philanthropy had grown fashionable, would spend his time in the gloom of prisons and the infection of lazarettos, seeking out woes to alleviate and wrongs to redress; and it seemed hardly a flight of poetic fancy, that the path of Howard was watched by blessed saints and angels, through all the repulsive ways in which his burning sense of duty led him; till at length, martyr of a deed of mercy, he found his nameless grave where no friend should ever see it.—*Boyd.*

[7749] Once when a troopship was on fire, and two hundred and eighty men were doomed to perish, an unmarried officer relinquished the place that had fallen to him by lot in one of the boats in favour of another officer who had a wife and family. Here, at all events, was an instance of pure disinterestedness. In a few moments after the boats left, he and the others who remained were blown into eternity.

[7750] Coleridge somewhere relates a story to this effect: "Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who neither knew war nor conquest; and gold being offered him, he refused it, saying that his sole object was to learn the manners and customs of the inhabitants. 'Stay with us,' said the chief, 'as long as it pleaseth thee.' During the interview with the African chief, two of his subjects brought a case before him for judgment. The dispute was this: the one had bought of the other a piece of ground, which after the purchase was found to contain a treasure, for which he felt bound to pay. The other refused to receive anything, stating that when he sold the ground he sold it with all the advantages apparent or concealed which it might be found to afford. Said the chief, looking at the one, 'You have a son;' and to the other, 'You have a daughter—let them be married, and the treasure be given to them as a dowry.' Alexander was astonished. 'And what,' said the chief, 'would have been the decision in your country?' 'We should have dismissed the parties,' said Alexander, 'and seized the treasure for the king's use.' 'And does the sun shine in your country?' said the chief; 'does the rain fall there? are there any cattle there which feed upon the herbs and grass?' 'Certainly,' said Alexander. 'Ah!' said the chief, 'it is for *these* innocent cattle that the Great Being permits the sun to shine, the rain to fall, and the grass to grow in your country.'" —*F. F. Trench.*

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PHILANTHROPY.

I. Definition and Nature.

[7751] Philanthropy in the conventional use of the word signifies practical care for the well-being of the race which knows no limits, but extends whether as benevolence or beneficence to them as such. The word φιλανθρωπια, however, is used only of God; it is not used expressly even of the God-Man, though the only passage in which it occurs attributes the sentiment to "God our Saviour" (Titus iii. 4).—*W. B. Pope, D.D.* (*See*, however, Acts xxvii. 3; xxviii. 2.)

[7752] Philanthropy means "love of man." A philanthropist is regarded as a very remarkable individual; and yet he is but a man who loves his kind. How vast must have been the depth of man's fall when love of man is considered so very extraordinary a virtue! Yet so is the fact of the case.—*Rev. Robert Maguire.*

II. Its Requirements.

1 A definite personal object.

[7753] What is meant by universal philanthropy? Love requires that its object should be something real, positive, definite. I can love this individual or that individual; I can love

him in all the might of his strength and of his weakness, in all the blooming fulness of his heart, and all the radiant glory of his intellect; I can love every particular blossom of feeling, every single ray of thought; but the mere abstract, bodiless, heartless, soulless notion, the logical entity Man, "sans teeth, sans eyes, sans taste, sans everything," affords no home for any affections to abide in, no substance for them to cling to.—*J. C. Hare.*

2 A sufficiently strong and pure motive.

[7754] Why did Howard make the circumnavigation of the globe, visiting the poor in prisons? Did he do it because he saw that so he might achieve for himself praise or glory? No; he did it because that ever-springing sentiment of love in his soul, which was but an emanation from God, made it necessary to himself that he should do it. It was a feeling in him of undying pity and sorrow that led him to elevate the sufferings of the poor and needy. And every man on earth who is never weary of well-doing—of instructing the ignorant; of pardoning those that come short of duty; of letting his sympathy and help brace up those who are in the battle of life—every such man is in himself the spark, the analogue of that nature which is central in the Lord Jesus Christ.—*Beecher.*

III. Its Purpose and Uses.

1 To promote peace.

[7755] The abolition of war is no longer to be set down as a dream of enthusiastic philanthropy. War rests on opinion; and opinion is more and more withdrawing its support. War rests on contempt of human nature; on the long, mournful habit of regarding the mass of human beings as machines, or as animals having no higher use than to be shot at and murdered for the glory of a chief, for the seating of this or that family on a throne, for the petty interests or selfish rivalries which have inflamed states to conflict. Let the worth of a human being be felt; let the mass of a people be elevated; let it be understood that a man was made to enjoy inalienable rights, to improve lofty powers, to secure a vast happiness; and a main pillar of war will fall.

War finds another support in the prejudices and partialities of a narrow patriotism. Let the great Christian principle of human brotherhood be comprehended, let the Christian spirit of universal love gain ground, and just so fast the custom of war, so long the pride of men, will become their abhorrence and execration. It is encouraging to see how outward events are concurring with the influences of Christianity in promoting peace; how an exclusive nationality is yielding to growing intercourse; how different nations, by mutual visits, by the interchange of thoughts and products, by studying one another's language and literature, by union of efforts in the cause of religion and humanity, are growing up to the consciousness of belonging to one great family. Every railroad connecting distant regions may be regarded as accomplishing a ministry of peace.—*Channing.*

2 To utilize those forces which heathenism can only employ in war, and which are allowed to run waste in time of peace.

[7756] The first century, like the eighteenth, was a period of transition. It was a period when for the first time the civilized nations of the world lived together in almost unbroken peace. War had ceased to be the main business of life, the support of virtue and almost the only means by which eminent virtue could show itself. In these circumstances the world was prepared for, was calling for, a theory of virtue which should be adapted to its new condition. It wanted a new pursuit in place of war, a pursuit in which, as before in war, the moral feelings might find satisfaction, and in which heroism might be displayed. Christ, it may be maintained, was the social legislator who appeared in answer to this call. He induced a large number of people by His eloquence and enthusiasm to devote themselves to philanthropy. He opened their eyes to the suffering and horrors of which the world was full, and pointed out to them a noble and satisfying occupation for their energies and a path to the truest glory in the enterprise of alleviating this misery.—*Ecce Homo.*

3 To promote the general well-being of mankind.

[7757] Christ commanded His first followers to heal the sick and give alms, but He commands the Christians of this age, if we may use the expression, to investigate the causes of all physical evil, to master the science of health, to consider the question of education with a view to health, the question of labour with a view to health, the question of trade with a view to health; and while all these investigations are made, with free expense of energy and time and means, to work out the rearrangement of human life in accordance with the results they give.—*Ibid.*

[7758] Genuine philanthropy is practical. It does not live on mere sentiment or speech. It goes out in useful deeds. The true philanthropist is ready to distribute and willing to communicate. He gives not as a duty but as a privilege.—*David Thomas, D.D.*

[7759] The thought of the private philanthropist may mould a whole community.—*Ecce Homo.*

[7760] Man resembles the gods in nothing so much as in doing good to his fellow-creatures.—*Cicero.*

IV. Its Perpetual Obligation and Ever Enlarging Opportunities.

[7761] Philanthropy is the first and easiest lesson in positive morality. It is a duty in

which all Christian sects agree and which with more or less zeal they perform. The means used may differ; the means used in this age differ widely from those used in the first ages; but the obligation which the first Christians acknowledged is substantially the same as that acknowledged now. When they visited the sick and made provision for widows and orphans and gave alms to the poor, they were doing to the best of their light and knowledge what philanthropists of the present day do when they study the science of physical well-being, search into the causes of disease and suffering, and endeavour systematically to raise the standard of happiness to the highest possible point.—*Ecce Homo.*

V. Its Christian Aspect.

8 Philanthropy owes its birth to Christianity.

[7762] Though there was humanity among the ancients, there was no philanthropy. In other words, humanity was known to them as an occasional impulse, but not as a standing rule of life. A case of distress made painfully manifest and prominent would often excite compassion; the feeling might lead to a single act of beneficence; but it had not strength enough to give birth to reflection or to develope itself into a speculative compassion for other persons equally distressed whose distresses were not equally manifest. Exceptional sufferings had therefore a chance of relief, but the ordinary sufferings which affected whole classes of men excited no pity, and were treated as part of the natural order of things, providential dispensations which it might even be impious to endeavour to counteract. There was, *e.g.*, humanity enough to cause sometimes a general feeling of displeasure when a slave was treated with outrageous cruelty; but no man, still less any body of men, thought it worth while to give time and trouble either to alleviating the miseries of the slave or to mitigating the harshness of the institution itself. If it became clear to any, as to a few philosophers it did, that the institution was unjust, and if unjust then of necessity a monstrous injustice, they quietly noted the fact, but never stirred hand or foot to remedy it, and the majority of mankind were not sufficiently interested in each other's happiness to discover the existence of any such social injustice at all. —*Ecce Homo.*

2 Philanthropy saw its perfect exemplification in Jesus Christ.

[7763] Jesus was the first philanthropist. He loved man, not masses of men; loved each and all, and not a particular country and class. The human being was dear to him for His own sake, not for the spot of earth on which he lived, not for the language he spoke, not for his rank in life, but for his humanity, for his spiritual nature, for the image of God in which he was made. Nothing outward in human condition engrossed the notice or narrowed the sympathies of Jesus. He looked to the human soul. That Divine spark He desired to cherish, no matter where it dwelt, no matter how it was dimmed. He loved all men without exclusion or exception. His ministry was not confined to a church, a chosen congregation. His church was nature, the unconfined air and earth; and His truths, like the blessed influences of nature's sunshine and rain, fell on each and all. He lived in the highway, the street, the places of concourse, and welcomed the eager crowds which gathered round Him from every sphere and rank of life. Nor was it to crowds that His sympathy was confined. He did not need a multitude to excite Him. The humblest individual drew His regards. He took the little child into His arms and blessed it; He heard the beggar crying to Him by the wayside where he sat for alms; and in the anguish of death He administered consolation to a malefactor expiring at His side. In this shone forth the Divine wisdom as well as love of Jesus, that He understood the worth of a human being. His love to every human being surpassed that of a parent to an only child.—*Channing.*

3 Philanthropy is originated and sustained by faith in Christ.

[7764] There is a type of character resulting from faith in Christ in which philanthropy is the prevailing feature. Christ, in an especial manner, sanctifies and regenerates the benevolent tendencies of our nature. These seem to be the objects of His special care. From the moment we give ourselves up to be His disciples, the great love wherewith He has loved us supplies both the pattern and the motive by which we are to be influenced in our behaviour towards our fellow-men.—*Percy Strutt.*

4 Philanthropy is guided and controlled by Christianity.

[7765] Christianity is not identical with philanthropy, nor does it always dictate the course of action which may directly issue in happiness and prosperity for others. It regards temporal prosperity as no indispensable or unmixed blessing; its *summum bonum* is that healthy condition of the soul in which, influenced by the instinct of humanity, it becomes incapable of sin. This healthy condition is called in the dialect of Christianity "life" or "salvation," and Christ was in the habit of declaring it to be a blessing in comparison of which temporal happiness is utterly insignificant. There is nothing, He says, which a man can give in exchange for his soul; if he gain the whole world and lose that, what is he the better? All manner of physical suffering, therefore, is to be cheerfully endured rather than that the life of the soul should be sacrificed or enfeebled. If danger assail the soul through the right hand or the right eye, and it can be averted in no other way, we are to cut off the hand or pluck out the eye. He gives us at the same time to understand that not only have we sometimes to choose between temporal happiness and spiritual health,

but that suffering and sorrow have often a direct tendency to produce spiritual health. They may serve the purpose of a wholesome discipline. Accordingly He pronounces a blessing on those that mourn, and speaks ominously and forebodingly of the temptations attending riches and a state of temporal prosperity.—*Ecce Homo.*

5 Philanthropy is the best illustration and proof of Christianity.

[7766] We must sometimes prove our religion by our philanthropy. Sometimes a man can understand a loaf who cannot master argument; a kind action done to his physical necessities when he cannot comprehend or apply the utility of a spiritual suggestion. The world cannot understand our creed, but it can understand our collection. This is God's method of proving His own kingdom and claims. Every good gift to the body, and given to society is an angel that should lead us in a spiritual direction. Look at the lamp God has lighted; look at the meadows He has spread, and the gardens He has planted round our habitation; consider the lovely air, the hospitable summer, the abundant autumn, the restful sleep of the winter; and if He has done so much for the body He says, "But that ye may know what I would do for your mind, for your soul, for your higher faculties, I give you these witnesses, that you can lay your hand upon and examine for yourselves." It is an argument I cannot confute, it is an appeal I would gladly obey.—*Dr. Parker.*

[7767] The cross of Christ determines the law of philanthropy as a sacrifice, not to man, but to God for man.—*Percy Strutt.*

[7768] To be a Christian is to be a philanthropist, and that, in truth, the essence of Christianity is a spirit of martyrdom in the cause of mankind.—*Channing.*

[7769] To be a lover of men is, in fact, to live.—*St. Anthony.*

VI. Its Counterfeits.

[7770] The philanthrope may avow rather sentiments of which he would have the advantage, than of which he would give the advantage. And philanthropy is often not the love of man but the love of being thought to love him; and how different the love of anything from the love of being thought to love it! Such philanthropy is a modern accomplishment; and the heartless may give us fluent talk about loving sentiments, as the unmusical may rattle off showy tunes.—*T. T. Lynch.*

[7771] Philanthropy may often indicate need rather than charity. As a man is a Radical till his fortunes are rooted, cries "Change" till he prospers, and then becomes Conservative and says, "Let well alone;" so he may be well disposed till he is well off; philanthropic till he is comfortable; and then, parting company with want, he parts with sympathy for the needy.—*Ibid.*

VII. The Spirit and Exercise of Philanthropy pourtrayed in the Life and Character of William Penn.

[7772] William Penn's, indeed, was not a perfect character; he was not "the faultless monster which the world ne'er saw;" for he affected too much the society of the great and powerful, and he was guilty, as we have seen, of singular imprudence in his pecuniary affairs. The days are past when it was thought admirable for poets or philanthropists to be improvident. Genius out at elbows may be a splendid and picturesque spectacle, but right-minded men prefer to see it—

"Well buttoned to the chin,
Broadcloth without, and a warm heart within."

We are not justified in too readily suspecting those whom we employ of dishonesty or fraud, nor are we justified in giving them opportunities of becoming fraudulent or dishonest by refraining from a wise supervision of our own affairs. It is one of the duties we owe to our neighbours—not to lead them into temptation, but to deliver them from even the imagination of evil.

But in the lustre of Penn's dazzling virtues these errors may well be forgotten. When the victor returns from the triumphant battle, who so mean as to gaze too curiously upon the flaws or dints in his shield! Consider how much there is to admire, how much there is imitable in this great man's character. See how patient he was under persecution, how resolute in his adherence to his faith, how gentle in his dealings with his fellow-men, how sublime in his desire to elevate and befriend humanity! He was always on the side of the weak and the oppressed; always a mediator and peace-maker; always with ready hand for the victim of want or sorrow. His heart was as large as it was heroic; his mind as generous as it was comprehensive. He was no cynic, busy in spying out the weaknesses of his neighbours, but a liberal, tolerant spirit, who could discern the blossom by the wayside, and thank God for it. Go thou and do likewise! Go thou and resemble him in his goodness and his greatness—in patient endurance for conscience' sake—in charity and loving-kindness—in unfaltering devotion to the truth—in unassuming performance of the work which Heaven may impose upon thee!

"Like plants or vines which never saw the sun,
But dream of him and guess where he may be,
And do their best to climb and get to him."
—*W. H. Davenport Adams.*

99

SELF-DENIAL.

I. Its Nature.

1 **Forbearing to indulge our own desires, either for self-discipline or the sake of others.**

[7773] Self-denial is the result of a calm, deliberate, invincible attachment to the highest good, flowing forth in the voluntary renunciation of everything that is inconsistent with the glory of God or the good of our fellow-men.—*Gardiner Spring.*

[7774] Love's altar-step to seek,
And there yield up
All that might help to fill
Another's cup—
With smile to give e'en that
Our lips have pressed,
If such rich offering makes
Another blessed—
Without one backward glance
To lay it by,
Without one quivering tear,
One grief-drawn sigh:
To make our whole life feed
This flame Divine,
Breathing on selfish love,
Not "mine" but "Thine."
—*A. M. A. W.*

II. Its Necessity.

1 To youth.

[7775] To give up interest for duty is the alphabet of morals, and it should be learned when a child; or, like the other alphabet, the chances are it will not be learned at all.—*James Hinton.*

[7776] At an early age children may be taught to forego little things, especially for the sake of others; for that shows a purpose. Afterwards they may be taught to bear disappointments and crosses as benefiting their own character, and preparing them for the heavier trials and sacrifices of mature age. It will help to self-conquest, if one distinct act of self-denial is practised every day; and then it should be entirely voluntary and cheerful, for thus it is like fruit with the bloom on it; but when self-denial is grudging and complaining, it is indeed sour and acrid fruit.—*Dulce Domum.*

2 To liberty.

[7777] Everything that tends to emancipate us from external restraint without adding to our own power of self-government is mischievous.—*Goethe.*

3 To domestic happiness.

[7778] Self-denial is essential to domestic happiness; and as each member of the family yields to the other, and consults the other's comforts, it comes to pass that the freedom and comfort of all are secured. If, on the other hand, each member is selfish and self-willed, determined to have his own way and to gratify his own liking, there must be collisions and quarrels and unhappiness. Hence it appears that by mutual concession comfort and liberty are secured, while by unyielding obstinacy both are lost.—*Dulce Domum.*

4 To virtue generally, and the attainment of all excellence, moral and spiritual.

[7779] All great virtues bear the impress of self-denial, and were God's present constitution of our nature and life so reversed as to demand no renunciation of desire, the chief interest and glory of our present being would pass away. There would be nothing in history to thrill us with admiration. We should have no consciousness of the power and greatness of the soul. We should love feebly and coldly, for we should find nothing in one another to love earnestly. Let us not then complain of Providence because it has made self-denial necessary; or complain of religion because it summons us to this work. Religion and nature here hold one language. Our own souls here witness to the teaching of Christ, that it is the "narrow way" of self-denial "which leadeth unto life."—*Channing.*

[7780] Monachism caricatured self-denial, and prejudiced the common sense of mankind against it. Nevertheless, as oftentimes the only means of saving life is amputation, so by strictest analogy the only way of preserving spiritual life is self-denial. If a man can lop off an old evil habit he is saved; if he lets it grow it spreads over his whole character and ruins him.—*Dulce Domum.*

[7781] There never did, and there never will, exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial.—*Sir Walter Scott.*

[7782] Self-denial does not belong to religion as characteristic of it; it belongs to human life. The lower nature must always be denied when you are trying to rise to a higher sphere. It is no more necessary to be self-denying to be a Christian than it is to be an artist, or to be an honest man, or to be a man at all in distinction from a brute.

[7783] The worst education which teaches self-denial is better than the best which teaches everything else, and not that.—*John Sterling.*

[7784] All the moral disciplines that the world has seen have used the instrument of self-denial; but Christ's use of it is peculiar and unique. He teaches that we are to deny ourselves (1) for our own good, to develope and complete ourselves; and (2) for the good of others.

[7785] The first lesson in Christ's school is self-denial.—*Matthew Henry.*

[7786] A man of self-denial has the true ring,

which distinguishes the genuine from the counterfeit. Christianity requires this quality in all her followers: sometimes to a limited, sometimes to an unlimited extent. Sometimes it requires the sacrifice of an eye or a hand; sometimes it requires the sacrifice of life itself. Sometimes it demands a part, sometimes it demands the whole. Now a preference, a taste, or a favourite opinion is a part of one's self, and may be symbolized by something very dear to us, such as the eye; but there are times when the preference must be foregone, and when the favourite opinion must be kept in abeyance.—*Dulce Domum.*

III. Its Requisites.

1 Spontaneity.

[7787] For self-denial to have any value as a habit, it must be spontaneous, and be called for by some worthy purpose.—*Anna Buckland.*

2 Willingness.

[7788] Take thy self-denials gaily and cheerfully, and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty.—*J. F. Clarke.*

3 Unselfishness.

[7789] If a man denies himself merely for himself, his self-denial is after all only a refined form of selfishness. Christian self-denial involves self-sacrifice for the good of others. As St. John says, "We ought to lay down our lives for the brethren."—*Momerie.*

4 Renunciation.

[7790] We must give up 1. sin, of course; 2. all that tends to injure ourselves or others; 3. whatever pampers the passions or kindles unholy desires; 4. having our own way; 5. ease and money: these must be made tributary to Christ. —*Cuyler (condensed).*

[7791] Our superfluities should give way to our brother's conveniences; and our conveniences to our brother's necessities; yea, even our necessities should give way to their extremity for the supplying of them.—*Venning.*

5 Temperance.

(1) *As regards indulgence in the appetites.*

[7792] My body is the temple of the Holy Ghost. Excess will incapacitate me from glorifying Him; it will produce listlessness, discontent with self, and therefore with others. Hence the Christian graces cannot shine in me. It will give earthly and grovelling views, and cause me to forget my state of pilgrimage. It will be a precedent for fresh indulgence, generally as well as particularly, in the same temptation. It will prevent reading and meditation, weaken my sense of God's presence, and my own acceptance, by losing the evidence of integrity. It will close my lips in speaking of the self-denial of Christ to others. If observed, it will give a handle for reproach, and a right to enemies to accuse me of inconsistency, and strengthen them in persisting against an unworldly life. It is a paltry trial for a child of God to fail in. It is a base return for the washing of the blood of Christ. It is a temptation expressly mentioned as unfitting for the ἀποκαραδοκία of the second coming of Christ, Luke xxi. 34.—*F. W. Robertson.*

[7793] As the energy of the character consists in its power to translate sentiment into action, ascetic actions in this respect will very specially acquire practical importance, while they do not exclude but include the contemplative-mystical, pious consideration and prayer. And as self-denial, which is inseparable from self-control, is the indispensable condition for an energetic acting in the spirit of Christ, we name self-denial as the second chief ascetic means that is to be applied to cultivate true chastity and true poverty, in contrast to the lust of the flesh and the lust of the eyes. Self-denial and self-control are not the same. The latter is only an element of the former, and is only the right self-control when it is the handmaid of self-denial. Self-control is the dominion of the will over our nature, over inclination and temperament, and therewith likewise over all that is meant to be the will's organ, its ministering instrument, bodily as well as spiritual. But self-control in itself may still be in the service of egoism--and how many egotists are *virtuosi* in self-control!—whereas the essence of self-denial consists in killing egoism in its root (which is so often urged by Fénélon, and that in the most beautiful way), not merely this or that inclination, but making a sacrifice of the whole natural man. Self-control in itself ever holds fast to self, which is specially observable in stoicism, where the ego is the proper centre of all thought and effort; in self-denial, again, this is just what is sacrificed, while our will entirely submits to the Divine will, and the man himself dies with Christ to live with him. Self-denial, in its deepest root, is obedience, is the practical strengthening (exertion) of humility, and the actual death of pride, which is by no means implied in self-control, which can fitly co-exist with pride and disobedience. It is only self-denial that leads not only to outward, bodily, but also to inward chastity, understanding by chastity, in the widest sense, the subordination of the sensuous and the natural.—*Dr. H. Martensen.*

(2) *As regards indulgence in sleep.*

[7794] Early rising is to commence the day with an act of self-denial, which, as it were, gives the mind a tone for the whole day. It redeems time for early prayer, thereby dedicating the first warm aspirations to God, before the dull and deadening and earthward influences of the world have had time to impair the freshness of early feeling. It gives calmness to the day. Late rising is the prelude to a day in which everything seems to go wrong.—*F. W. Robertson.*

IV. Its Influence.

[7795] Generous self-denying effort may escape observation and be utterly forgotten—it may seem to have been altogether useless; but it has become part of the moral world, it has given it new enrichment and beauty, the whole universe partakes of its influence.—*Leo Grindon.*

V. Its Inspiring Motive.

[7796] Christianity says, Deny yourself, cut off the right hand, if it be your duty: if God call you to do it; and if your soul's salvation and sanctification are to be advantaged by your doing that. But Buddism, Romanism, Puritanism, and modern Asceticism, say, Deny yourself, find sorrow for yourself, although there is no end or aim whatsoever to be gained by these; for self-denial and self-inflicted suffering are good things in themselves. Ah, we meet them here with a flat denial. We say that it is the teaching of Jesus, that all the glory of work and self-sacrifice is reflected back on them from a noble end. It is noble, it is heroic, it is martyrdom, to go to the stake for the cause of the blessed Redeemer: it is folly, it is wrong-headedness, it is self-murder, to give your body to be burnt, merely because to be burnt is something terribly painful and abhorrent. The self-denial required by Jesus does not lie in seeking needless suffering for ourselves, but in bearing humbly and submissively what should come in the discharge of Christian duty. "Let a man," says Jesus, "deny himself, and take up his cross"—the cross God is pleased to send him, and no other.—*A. K. H. Boyd.*

[7797] It is not meant that a man should suffer because there is any good in suffering in and of itself. Suffering is merely incidental. The good lies in the struggle in you between a higher and a lower feeling, and self-denial is the triumph of the higher feeling over the lower. Therefore every man that suffers when he denies himself shows that the upper feeling is yet faint.—*Beecher.*

[7798] "Sell all that thou hast and give to the poor, and follow me;" but sell not all that thou hast except thou come and follow Me; that is, except thou have a vocation wherein thou mayest do as much good with little means as with great; for otherwise in feeding the streams thou driest the fountain.—*Bacon.*

VI. Its Reward.

1 Eternal gain.

[7799] The more a man denies himself the more he shall obtain from God.

[7800] Wouldst thou inherit life with Christ on high?
Then count the cost, and know
That here on earth below
Thou needs must suffer with thy Lord, and die.
We reach that gain, to which all else is loss,
But through the cross!
Not e'en the sharpest sorrows we can feel,
Nor keenest pangs, we dare
With that great bliss compare,
When God His glory shall in us reveal,
That shall endure when our brief woes are o'er,
For evermore!—*Simon Dach.*

VII. Instances and Examples of Self-Denial.

[7801] The beautiful story told of Sir Philip Sidney, how he resigned the bottle of water to a wounded soldier lying beside him, is a reproduction—it may not have been an imitation—of an incident in the life of Alexander the Great. Some Macedonians, seeing Alexander greatly distressed with thirst, filled a helmet with water out of their scanty supply, and presented it to him. He took the helmet in his hands, but, looking round, and seeing all the horsemen bending their heads, and fixing their eyes upon the water, he returned it without drinking. The cavalry, who were witnesses of this act of temperance and magnanimity, cried out, "Let us march! We are neither weary nor thirsty." There is another noble instance of his self-denial. The wife and daughters of Darius and many other Persian ladies were his captives, and they were beautiful women. He never approached them, but caused them to be sacredly respected and honoured. Similar high praise, under similar circumstances, is due to the warrior Belisarius.—*Dulce Domum.*

[7802] St. Paul is a striking instance of self-denial for the good of others. When dealing with the question of meats offered to idols, he went so far in his consideration for the feelings of his brethren, as to avow, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make by brother to offend." There is fair scope for denial, when one finds some favourite taste, however innocent, drawing one away from the main business of life. It may be chess, or amusement, or society. In the case of Archbishop Usher it was poetry. He found that it was interfering with his studies, and he accordingly gave it up, and denied his taste.

It requires a considerable amount of self-denial to make an apology, for it is very humbling to pride and vanity to acknowledge that we have been in the wrong. The Czar Alexander had said to Prince Volkonsky, "You always see the enemy double." Afterwards, in the presence of the King of Prussia and a numerous suite, he said, "I did you wrong yesterday, and I publicly ask your pardon." One of the noblest apologies was made by Mr. Gladstone to the late Bishop Hampden. The distinguished statesman had, as a young man, voted at Oxford against the theologian, but without sufficient information to justify an adverse vote. Years afterwards, feeling the injustice he had done, he wrote to the bishop expressing his "cordial regret."—*Ibid.*

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SELF-DEVOTION.

I. Definition and Nature.

1 Personal consecration to a cause.

[7803] Self-renunciation means devotion to our duty, going on with it in spite of difficulties, disgust, *ennui*, want of success. Self-renunciation is self-sacrifice under whatever form it presents itself.

II. Its Manifestations.

[7804] Self-devotion may take the form of the martyrdom of the three hundred at Thermopylæ, or of Curtius at the forum, or it may minister with Bishop Belsunce in plague-stricken Marseilles; or with the sister of mercy, whose life is spent among the squalid homes of the poorest of the poor. It may dwell among the heathen, like Brainerd in America, or Livingstone in Africa, or Paul in Rome, or, highest instance of all, it may give itself for men like Christ on Calvary—the Divine type which all pure, unselfish devotion to humanity more or less perfectly repeats.—*J. Baldwin Brown.*

[7805] How has the world awoken! We who live
To gather up the gifts that these years give,
These lives of ours, born to a lordlier star
In a world's garden, where all flowers are,
How little reck we of the patient toil,
The life-long labour in a thankless soil,
To sow a seed that other men might reap!
The loveless lives, the long hours robbed from sleep,
The rest that never came on earth, and then
The silent death, unrecompensed of men.
Those great, sad souls, like solemn stars that rise
Beyond the after-glory of wild skies,
Unchanged for ever, though new suns may set,
And the mad world grow weary and forget.
—*Rennell Rodd* ("*Raleigh*," *Newdigate Prize Poem*).

[7806] How noble and touching is the mutual devotion of a well-disciplined ship's company in time of danger! Not every man for himself is the rule in such a case, but each for all. Every one has a station, every man a duty. It may be that in sticking to these lies his best chance of ultimate safety. But such reasoning has no conscious place when the ship is going down, and black death threatens every post alike. Common service, common dangers, very common duties; and unfaithfulness to this through selfish fears is felt to be disloyalty unworthy of a man.—*J. A. Picton.*

III. Its Requirements.

1 The love of God.

[7807] Self-love can only be really subdued by the strength of a higher affection casting out the lower from its place of rule.

[7808] We may be sure that it is the love of God only that can make us come out of self. If His powerful hand did not sustain us, we should not know how to take the first step in that direction.—*Fénélon.*

2 The control of reason.

[7809] Devotion when it does not lie under the check of reason is apt to degenerate into enthusiasm.—*Addison.*

3 Unconditional surrender.

[7810] When the people of Collatia were negotiating an unconditional surrender to the Romans, Egerius on the part of the Romans inquired of the ambassadors, "Are the people of Collatia in their own power?" "Yes." "Do you deliver up yourselves, your city, your fields, your water, your boundaries, your temples, your utensils, all your property, divine and human, into my power and the power of the Roman people?" "We surrender all." "And so," said he, "I accept you."—*Livy.*

IV. Its Power and Value.

1 It elevates and ennobles moral character.

[7811] There is one grand thing even about the devilry of war—the transcendent self-abnegation with which, however poor and unworthy may be the cause, a man casts himself away, "what time the foeman's line is broke." The poorest, vulgarest, most animal natures rise for a moment into something like nobility, as the sense of the strong emotion lifts them to that height of heroism. Life is then most glorious when it is given away for a great cause. That sacrifice is the one noble and chivalrous element which gives interest to war. That spirit of lofty consecration and utter self-forgetfulness must be ours if we would be Christian soldiers. —*Maclaren.*

[7812] The highest ideal of greatness and goodness is entire self-devotion to the good of others as a motive power, with wise regard to every consideration which can in any way be made to subserve this end.—*I. G. Smith, M.A.*

V. Its Feminine Aspect.

[7813] Courage is a noble feminine grace—courage and self-devotion. We are so accustomed to associate courage with physical strength that we do not often think of it as preeminently a feminine grace when the feminine nature has been fully unfolded and trained; but it is. The reckless rapture of self-forgetfulness, that which dominates and inspires persons and nations, that which is sovereign over obstacle and difficulty and peril and resistance, it has belonged to woman's heart from the beginning. In the early Pagan time, in the the Christian development, in missions and in

martyrdoms, it has been shown; in the mediæval age as well as in our own time; in Harriet Newel and Florence Nightingale; in Ann Haseltine as truly and as vividly as in any Hebrew Hadassah or in any French Joan of Arc. You remember the Prussian women after the battle of Jena, when Prussia seemed trampled into the bloody mire under the cannon of Napoleon and the feet of the horses and men in his victorious armies, Prussian women, never losing their courage, flung their ornaments of gold and jewellery into the treasury of the State, taking back the simple cross of Berlin iron, which is now the precious heirloom in so many Prussian families, bearing the inscription, "I have gold for iron." That is the glory of womanhood; that passion and self-forgetfulness, that supreme self-devotion, with which she flings herself into the championship of a cause that is dear and sacred and trampled under foot. It is her crown of renown, it is her staff of power.—*Dr. Storrs.*

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SELF-SACRIFICE.

I. Definition and Nature.

[7814] Self-sacrifice is but politeness in reference to great interests.—*James Hinton.*

[7815] These words (Rom. xii. 1) sum up the whole doctrine. Religion or godliness is the habitual, conscious, grateful, never interrupted offering up of the spirit, soul, and body to the service of the living God in the entire activity of life: the self surrendering and sacrificing self. —*W. B. Pope, D.D.*

II. Its Basis.

1 Faith in God.

[7816] If our faith in God is not the veriest sham, it demands, and will produce, the abandonment sometimes, the subordination always, of external helps and material good.—*Maclaren.*

[7817] It is the altar, and the altar alone, that sanctifieth the gift. Apart from Christ and His perfect sacrifice, an acceptable gift is an impossibility for man. For at best our gifts have in them the sinfulness of our nature, and even the prayers of the saints must be offered "with the incense" of Christ's intercession. Place your offering—be it prayer, or almsdeed, or work, or submission—in His hands for presentation; pray to Him as your only Priest to transact for you with God, and He will do so—*Dean Goulburn.*

2 Love and obedience.

[7818] The crown of the martyr is consecrated by the same holy oil which anoints the head of the bride, the mother, or the child—the consecration of love and obedience. There is none other. All that is not duty is sin; all that is not obedience is disobedience; all that is not of love is of self; and self crowned with thorns in a cloister is as selfish as self crowned with ivy at a revel—*Schönberg Cotta.*

III. Its Characteristics.

1 It is the law of the universe.

[7819] The great law of sacrifice runs through the whole of creation; it is the law upon which the world itself reposes; it is the law without which no human society could hold together; it is the law, I had almost said, without which no animal life or animal functions could go on for more than a very limited period of time. We shrink from sacrifice, and we are drawn towards it.—*Rev. H. R. Haweis.*

2 It is the law of perfect Christian service.

[7820] The law of perfect service is simply and purely the law of self-sacrifice, which, in union with the Redeemer, and in imitation of Him, makes the whole of life a ministration to mankind.—*W. B. Pope, D.D.*

IV. Its Requirements.

1 Reason.

[7821] Self-sacrifice is no suicidal frenzy, no self-annihilation. If a man saves that he may give to those who need; or economizes health and strength that he may work longer for others; or studies self-culture that he may better play his part in life's drama, not to catch the plaudits of the audience, but to carry out the glorious conceptions of the great Designer, he will do more good in the end than by reckless almsgiving, or by defiance of hygienic laws. Here is the gulf that is fixed between faith and fanaticism. Both have the same motive principle. Both give up self for others; but faith is reasonable and takes account of the means indispensable to the end; fanaticism is blind and despises others.—*I. G. Smith, M.A.*

2 Love for others.

[7822] Self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, for the sake of self-discipline, it is the most miserable of all delusions. You are not more religious in doing this than before. This is mere self-culture, and self-culture being occupied for ever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it has in it no moral qualities, but to bear it rather than surrender truth, or in order to save another, is positive enjoyment, as well as ennobling to the soul. This element of love is that which makes this doctrine an intelligible and blessed truth. Sacrifice alone, bare

and unrelieved, is ghastly; but illuminated by love is warmth and life.—*F. W. Robertson.*

3 Strength of will.

[7823] Sacrifice requires a moral effort of the highest kind. It is an exhibition of strength. It requires a force of will strong enough to set aside and crush man's strongest natural instincts —the instinct to preserve life, and to amass all that will make life enjoyable and secure. This force, like all strength, is beautiful. It solicits, nay commands, our admiration—an admiration which is exactly proportioned to its intensity.—*Canon Liddon.*

4 Stern endeavour.

[7824] It is at once so difficult and so consolatory; so entirely opposed to our dear self-indulgence, and so inseparably connected with our highest sympathies; so nearly connected with the central Figure of our religion, so intimately interwoven into the highest theory and practice of Christian ethics, that we must return to it again and again. We must question it; we must not let it go until it has given us a blessing; we must wrestle with it in our hearts and in our spirits, aye, and, like Jacob, with our bodies. I say we must wrestle with the doctrine of sacrifice until the day breaks and the shadows flee away. This veiled though angelic doctrine may be nameless and dark on one side, but it is bright upon the other.—*Rev. H. R. Haweis.*

[7825] Sometimes in the very lowliest forms of duty, less than which would rank a man as a villain, there is nevertheless the sublimest ascent of self-sacrifice. To do less would class you as an object of eternal scorn, to do so much presumes the grandeur of heroism.—*De Quincey.*

5 Readiness.

[7826] "Ready for Either" is the significant legend that underspans the seal of the Baptist Missionary Union, which presents an ox standing with a plough on one side, and an altar on the other. Ready for labour or for sacrifice should all Christians ever be.

6 Secrecy.

[7827] The men who make sacrifices are not those who talk about them. Love of display, so common and so bad, is that which mars our sacrifices. Those are true sacrifices which have been done alone and are hidden from the world. —*F. W. Robertson.*

V. Its Power.

1 To reveal character.

[7828] Nothing reveals character more than self-sacrifice. So the highest knowledge we have of God is through the gift of His Son.—*William Harris.*

[7829] One never knows a man till he has refused him something, and studied the effect of the refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character. The cross compels a choice for or against Christ.—*O. P. Gifford.*

2 To ennoble the man.

[7830] He who has learnt the lesson of self-sacrifice is so changed that he may emphatically be called a new creature, and yet he is not less a man than formerly; rather more.—*Momerie.*

[7831] Contempt of all outward things which come in competition with duty fulfils the ideal of human greatness. This conviction, that readiness to sacrifice life's highest material good and life itself, is essential to the elevation of human nature, is no illusion of ardent youth, nor outburst of blind enthusiasm. It does not yield to growing wisdom. It is confirmed by all experience. It is sanctioned by conscience—that universal and eternal lawgiver, whose chief dictate is that every thing must be yielded up for the right.—*Channing.*

3 To confer the highest happiness.

[7832] We believe not only that the ordinary altruistic instincts of mankind can be traced to a purely utilitarian origin, but also that, on the same theory, the highest form of personal gratification may be found in the severest form of self-sacrifice. We do not pity a martyr: we envy him. But before the martyr's joy must come the martyr's faith. Without that enthusiastic belief in the necessity, and nobleness, and value of the sacrifice, what could there be but physical pain and the despair of a useless death? —*William Black.*

[7833] In vain do they talk of happiness who never subdued an impulse in obedience to a principle. He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colours.—*Horace Mann.*

VI. Its Advantages.

1 To the individual.

[7834] It is often found that those feelings which are best, noblest, and most self-denying are exactly those which lead to a disastrous issue. It is as if, by the command of a higher and a wiser power, man's fate was intentionally brought into variance with his inner feelings, in order that the latter might acquire a higher value, shine with greater purity, and thus become more precious by the very privations and sufferings to him who cherishes such feelings. However benevolent may be the intentions of Providence, they do not always advance the happiness of the individual. Providence has always higher ends in view, and works in a pre-eminent degree on the inner feelings and dispositions.—*Von Humboldt.*

[7835] In Plato's ideal state the individual is sacrificed to the community; in the kingdom of

Christ no man is sacrificed to the kingdom: he is required to sacrifice himself only in such ways as conduce to his own welfare and perfection while conducing to the welfare of the kingdom.

[7836] It is sacrifice which balances pleasure in connection with your work, and with all the duties you owe to your fellow-man. The great doctrine of sacrifice it is that arrests a man when he is rushing on in his career of gratification, and says to him firmly, "Thus far shalt thou go," but, by a higher law than that of pleasure, "no farther."—*Rev. H. R. Haweis.*

2 To the world.

[7837] Sacrifice is not mere unproductive moral beauty—energy run to waste without fruit or issue. All the good that is done among men is proportioned only and exactly to the amount of sacrifice which is employed to produce it. To witness sacrifice is of itself to breathe a bracing atmosphere. All labour is sacrifice. Such a life as that of Faraday was one of sacrificial labour. Such, too, were the lives that were surrendered at Thermopylæ. They were not wasted. All that is most noble and most lasting, and that truly enriches and elevates the life of man, is only achieved by sacrifice—the sacrifice of inclinations, the sacrifice of time, of goods, of health, and, if need be, of life.—*Canon Liddon.*

VII. Its Rarity.

[7838] To the mass of men the lower forms of self-interest are what instinct is to the animals around us. They follow taste, impulse, passion, nature—call it what you will, call it self. They do not make head against self. They obey it. That magnetic power of resisting, controlling, keeping well in hand all the forces that belong to the life of nature by submitting them to the empire of a superior force, is rare among men. It is as rare as it is beautiful. As we admire gems and flowers for their rarity as well as their beauty, so we are drawn to examples of self-sacrifice, not merely because of their proper lustre, but because they are in contradiction to the ordinary tenor of human life.—*Ibid.*

VIII. Its Divine Model.

[7839] What with other good men was the extreme case, with Christ was the rule. In many countries and at many different times the lives of heroes had been offered up on the altar of filial or parental or patriotic love. A great impulse had overmastered them; personal interests, the love of life and of the pleasures of life, had yielded to a higher motive; the names of those who had made the great oblation had been held in honour by succeeding ages, the place where it was made pointed out, the circumstances of it proudly recounted. Such a sacrifice, the crowning act of human goodness when it rises above itself, was made by Christ, not in some moment of elevation, not in some extreme emergency, but habitually; this is meant when it is said, He went about doing good; nor was the sacrifice made for relative or friend or country, but for all everywhere who bear the name of man.—*Ecce Homo.*

IX. Examples of its Exercise.

[7840] In front of a lofty house in course of erection at Paris was the usual scaffold, loaded with men and materials. The scaffold, being too weak, suddenly broke down, and the men upon it were precipitated to the ground—all except two, a young man and a middle-aged one, who hung on to a narrow ledge, which trembled under their weight, and was evidently on the point of giving way. "Pierre," cried the elder of the two, "let go; I am the father of a family." "*C'est juste!*" said Pierre; and, instantly letting go his hold, he fell and was killed on the spot. The father of the family was saved. —*Smiles.*

[7841] We have a peculiar instance of utter devotion, and absolute self-sacrifice for another, in an incident of that battle of Killiecrankie in which great Dundee fell. In this fight, the chronicler tells us, Lochiel was attended by his foster-brother, who kept by him like his shadow, and covered him as a shield. Suddenly he is missed from his side, and dying, owns that his breast had wittingly received the arrow meant for the bosom of his chieftain and his friend.—*J. R. Vernon.*

[7842] In the battle of Sempach (between the Austrians and the Swiss), before the use of fire-arms, a brave soldier, Arnold Winkelreid, nobly sacrificed his life for his country. Swiss army small, Austrian large. Austrian front presented such an unbroken ridge of spears that Swiss could not get at their enemies. So Arnold told his comrades to follow him and he would open a way for them to victory. He then rushed forward, and grasping as many spears as he could reach with his outstretched arms, they were thrust into his body; and as he sank down to the earth, the Swiss soldiers pressed through the opening thus made and won a brilliant victory.

> "'Make way for liberty!' he cried,
> 'Make way for liberty!' and died."
> —*Newton.*

[7843] In a certain district in Russia there is to be seen, in a solitary place, a pillar with this inscription: "Greater love hath no man than this, that a man lay down his life for his friend." That pillar tells a touching tale, which many of you must have heard. It was a wild region, infested with wolves, and as a little party travelled along, it soon became plain that these were on their track. The pistols were fired; one horse after another was left to the ravenous wolves, till, as they came nearer and nearer, and nothing else remained to be tried, the faithful servant, in spite of the expostulations of his master, threw himself into the midst of them,

and by his own death saved his master. That pillar marks the spot where his bones were found; that inscription records the noble instance of attachment.

[7844] The principle on which the practice of vivisection justifiably rests is briefly this—that even as man, the ruler of creation, has a right to take the life of the lower animals for his own sustenance, so he may rightly make use of their suffering to discover means of relieving his pain and that of other living creatures. Many scientific medical men have gone beyond this, and have offered in themselves examples of pain frankly undergone for the purpose of establishing truths in treatment or of assuring the recovery of the sick in their charge. It is of this aspect of the question that we wish to speak. Take the latest example. A student of medicine in France has offered himself as a subject for inoculation by M. Pasteur with the modified virus of hydrophobia, with a view to testing the protective efficacy of such inoculation. It should be remembered that M. Pasteur, before resorting to this experiment on the human subject, has satisfied himself of its freedom from serious risk, and of the immunity it confers on dogs. The memory of another example is yet recent in which a medical inspector of the Local Government Board, with equal disregard of personal consequences, vaccinated himself with lymph notoriously diseased in order to prove or disprove the truth of the theory that the poison of syphilis can be thus transferred. The founder of the surgical application of chloroform was himself the first person exposed to its influence. He was, moreover, one by no means so assured in health as to dread no danger in the trial. Examples of similar self-devotion might be multiplied. Probably the surgeons now alive who have cleared a patient's windpipe in tracheotomy by sucking out the diphtheritic membrane could not be counted on the fingers. Let us shortly consider the quality of mind on which depends the merit of such courage as we have recorded. There is always something noble in self-sacrifice; there is more of truth than of falsehood in those natures which can submit to it. It is only just to admit that there are degrees in such nobility of action. Not seldom it has been marred by the want of due necessity for it, by reckless indiscretion in its application, or by drawing its inspiration from a high but blind enthusiasm allied to pride, not deeply rooted in principle, and of short continuance. In quite another spirit does he proceed who endangers his well-being or his life to bring about a salutary end, having exhausted all other means and found them fruitless, who gives his health or life, while he still rejoices in them, because he is persuaded in conscience, and not puffed up by pride, into the belief that the practical gain thereby for him and others shall be greater than his loss. This form of self-sacrifice alone is truly wise and heroic self-denial.—*Lancet*, 1884.

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SYMPATHY.

I. Definition and Nature.

1 Positively considered.

(1) *Mutual feelings whether of pleasure or pain.*

[7845] Those principles of our nature which lead us to take an interest in what concerns others are all included under the term benevolence or good-will; and of late years sympathy, although its meaning was originally limited according to its derivation, has been employed to denote our fellow-feeling in general.—*W. Fleming.*

[7846] The sympathy which calms and soothes when an agony of sorrow shakes the soul, the sympathy which sends a livelier thrill of pleasure to the heart of the joyful, is a sympathy which does not belie its name, but which is what the word means, a "feeling with" us, a being affected by the same things which affect us, whether for good or ill.

[7847] Sympathy! We are always using the word; but do we know what it means? It means "suffering with"—nothing less.—*A. Raleigh, D.D.*

[7848] A current purling 'neath the mighty waves of love—the tender bond of union 'twixt soul and soul—a silent *understanding* when heart meets heart.—*A. M. A. W.*

[7849] It is the assurance, however conveyed, whether by look or word, by kindly action or caressing touch, that we are not unthought of, uncared for, alone, but that there are some who understand us, some who are ready to share our work, some who see the difficulties which discourage us, some who will help us to bear the burden of woe, some who will be glad when we rejoice.

[7850] It is by sympathy that we enter into the concerns of others—that we are moved as they are moved, and are never suffered to be indifferent spectators of almost anything which men can do or suffer. For sympathy must be considered as a sort of substitution, by which we are put into the place of another man, and affected in many respects as he is affected: so that this passion may either partake of the nature of those which regard self-preservation, and turning upon pain may be a source of the sublime; or it may turn upon ideas of pleasure. —*Edmund Burke.*

[7851] Sympathy is the golden key which unlocks the hearts of others. It not only teaches politeness and courtesy, but gives insight and unfolds wisdom, and may almost be regarded as the crowning grace of humanity.—*Smiles.*

[7852] If we reason, we would be understood;

if we imagine, we would that the airy children of our brain were born anew within another's; if we feel, we would that another's nerves should vibrate to our own, that the beams of their eyes should kindle at once and mix and melt into our own; that lips of motionless ice should not reply to lips quivering and burning with the heart's best blood. This is love. This is the bond and the sanction which connects man with man.—*Shelley.*

[7853] Sympathy originates in the affection which we naturally have towards others. It is rooted and grounded in love, and is a branch of love, and a grace of a high order. In it our hearts beat responsive to the hearts of others. We enter into their feelings; we identify ourselves with them—*McCosh.*

[7854] What greater thing is there for two human souls than to feel that they are joined for life—to strengthen each other in all labonr, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, nnspeakable memories at the moment of the last parting?—*George Eliot.*

2 Negatively considered.

(1) *Not mere pity.*

[7855] We would seldom refuse an offer of sympathy, while we might never be willing to accept pity. Pity stands at a distance, and looks upon one's distress, but sympathy comes to the sufferer with cheering words and helping hands. The man who fell among thieves on the way to Jericho was doubtless pitied by the priest and Levite who passed by on the other side, but the good Samaritan who came to him and relieved his distress sympathized with him.—*Pomeroy.*

[7856] Sympathy implies infinitely more than pity, which, beautiful as it is when unalloyed, may exist side by side with a certain species of contempt. To take a ludicrous example from fiction (occasionally, however, strikingly illnstrated in real life), witness the gentle "Miss Squeers," who so loftily "pitied" the lamentable deficiency in knowledge of Nicholas Nickleby—and "despised" him withal.—*A. M. A. W.*

(2) *Not mere conventional courtesies.*

[7857] Not the speaking with doleful face of some set sentences of condolence for a grief which does not touch the speaker in the least, and which in a short while he completely forgets; or set words of congratulation by those who mean nothing by their words, and who perhaps almost begrudge their neighbour the good fortune which they praise!

II. Its Primary Sources.

4 Revival of past and present creation of feeling.

[7858] The theory of "suggestion" is that we recall our first feelings of pleasure or pain, when we observe the external symbols of either in others. But, as W. Fleming well remarks, "in sympathy there is more than a revival of feelings of pleasure or of pain formerly experienced in reference to others, there is the generation of feelings now for the first time experienced in reference to others. Both classes of feelings are *our* feelings, inasmuch as *we* feel them. But the feelings of the one class have *ourselves* for their object, while the feelings of the other class have *others* for their object. Suggestion may explain the revival of our past feelings in reference to onrselves, but the generation of the new feelings, in reference to others, cannot be explained but by our having a susceptibility of sympathy, a capacity of being affected by the good and evil which affect others." Still without Christian grace it is extremely doubtful whether sympathy is not traceable more to self-love than to benevolence. Selfish and sinister motives are mixed up too much even in the actions of the very best specimens of humanity. On the one hand, the uneasiness in feeling compassion, so long as we cannot relieve it, "the picture of future calamity to onrselves," and on the other hand, the satisfaction of witnessing the happiness of others, especially when we are conscious that we have aided it, or are to share it, explains much of the sympathy commonly seen in the world.—*C. N.*

III. Its Peculiar Province.

1 To check the evils of self-concentration.

[7859] The delicacies of food and clothing are enjoyed with little concern for those to whom the necessaries of life are scarcely obtainable; and it has thus passed into a proverb that "one half of the world knows not what becomes of the other." One of our first moral writers has been pleased to speak in a manner somewhat disrespectful of those moralists and poets like Thomson, who have noticed and lamented this disposition in the human mind to enjoy its own blessings rather than disquiet itself with the calamities of others. I allude to Adam Smith; but was he well employed on this occasion? It is the province of sympathy to render us alive to the evils of those around us. This he would admit. So it is equally the province of reason and good sense to save the mind from too deep an interest in afflictions which we can neither prevent nor remedy. This we concede on our part. No doubt, therefore, it is the perfection of the human character to be at once equal to its own happiness, and yet sensible to those miseries of our fellow-creatures which its exertions can alleviate. But surely it remains to be remarked that it is not in any deficiency of attention to onrselves that human nature offends. This is not the weakness of mankind, or the aspect nnder which they need to be regarded by a moralist with any pain. If there be sometimes found those who are formed of a finer clay, so as really to have the comforts of their own existence diminished and interrupted by sympathizing too strong and too

quickly with the calamities of those around them, such may surely be considered as exceptions to be set apart from their fellow-mortals, as those more amiable beings who are not likely by their example to injure the general cause of reasonable enjoyment in the world ; and whom the more natural prevalence of careless selfishness renders it not easy often to find, and surely not very possible long to endure.—*Professor Smyth.*

[7860] Sympathy is necessary to society. To look on a variety of faces, humours, and opinions is sufficient: to mix with others, agreement as well as variety is indispensable.—*W. Hazlitt.*

[7861] Ere our pulse beats thrice, the neighbouring air vibrates with the cry of every passion, the tones of every sorrow of humanity ; and sun and moon look down on the incidents of unnumbered moving dramas ; and he who dwells in this air with susceptible ear, and looks on this stage with open eyes, may well lose all heed for his own life, while it is multiplied and melted by sympathy in a thousand others.—*James Martineau.*

[7862] We cannot be quite independent and lead, each one, a perfectly self-centred life ; we must feel the influence of those about us, and we must in turn influence them, no doubt often unconsciously.

IV. Its Characteristics.

1 Sensibility.

[7863] Sympathy, as Edmund Burke has well said, may be considered as a sort of substitution by which we are put into the place of another man, and affected in many respects as he is affected. And Coleridge declares that by sympathy all powerful souls have kindred with each other. But no words of either orators or philosophers can convey a better idea of this mystic power, and of its workings, than we may obtain by looking at its emblem, the *mimosa sensitiva* —the sensitive plant. As a friend feels for a friend, so each of its leaves seem to feel for each other. Who that has seen it has not remarked the strange sensibility of its leaves? The slightest touch suffices to make its folioles close upon their supports, the petiolar twigs upon the common petiole, and the common petiole upon the stem. If we wound the extreme end of one foliole, the others immediately approach in succession—like friends who come to share in suffering or danger. The movement is not mere local irritability, but communicates from circle to circle in the various elements of the leaf, and propagates itself from one leaf to another. This is like sympathy in an association of loving friends. It is worthy of notice that the healthiest plants of this family are always the most sensitive. So, also, is it with human sympathy — the best natures always have the most of it. Sentimentality may be found in any low type of mankind, but pure sympathy resides only in the noble soul.—*The Homilist.*

[7864] We can sympathize with others without changing places, in fancy, with them ; but our sympathy in such cases is not of so real or powerful a character.

2 Active interest.

[7865] There may be suitable phraseology and liberal gifts, and personal effort, without very much sympathy. While, on the other hand, it is right to observe that these are its most natural expressions.—*A. Raleigh, D.D.*

[7866] Yet should some neighbour feel a pain
Just in the parts where I complain,
How many a message would he send !
What hearty prayers that I should mend !
Inquire what regimen I kept,
What gave me ease, and how I slept.—*Swift.*

[7867] There is poetry and there is beauty in real sympathy ; but there is more—there is action. The noblest and most powerful form of sympathy is not merely the responsive tear, the echoed sigh, the answering look ; it is the embodiment of the sentiment in actual help.—*Octavius Winslow.*

[7868] It goes forth to meet the wants and woes of the sorrowful and the oppressed. Wherever there is cruelty, or ignorance, or misery, she stretches forth her hand to console and alleviate and help. Out of sympathy have come some of the greatest events of modern times—abolition of slavery, spread of education secular and sacred, temperance reform, &c.—*Smiles.*

3 Unobtrusiveness, delicacy, and tact.

[7869] At times the still, silent sympathy we show to mourners may operate more beneficially than words. This appears also to be contained in the saying of the apostle, "Weep with those that weep" (Rom. xii. 15). Even in this, that the mourner is not alone with his mourning, but that others sincerely share it, feel it also, sit beside him and weep with him, there lies a mitigation, a lightening of the burden, which he is no more bearing alone. The friends of Job comforted him far better in the first seven days, while they sat silent beside him, than afterwards, when they produced their ill-considered grounds of comfort, which changed into accusations.—*Bp. Martensen.*

[7870] Home they brought her warrior dead ;
She nor swoon'd, nor uttered cry ;
All her maidens, watching, said—
"She must weep or she will die."

Then they praised him, soft and low,
Call'd him worthy to be loved,
Truest friend and noblest foe ;
Yet she neither spoke nor moved.

Stole a maiden from her place,
Lightly to the warrior stept,
Took a face-cloth from the face;
Yet she neither moved nor wept.

Rose a nurse of ninety years,
Set his child upon her knee—
Like summer tempest came her tears—
"Sweet my child, I live for thee."
—*Tennyson.*

[7871] Its love is tender in the extreme; but even this love at times is veiled from its object, that not too prominently may be asserted the strength of gentleness, as when we shield a delicate plant from the fostering but too ardent rays of a mid-day sun. It can probe with softest touch the wound of a stricken heart, but—turns at the same time the sufferer's eyes away, and exposes not to sight that festering sore its charm would heal.—*A. M. A. W.*

[7872] *Marlowe.*—May I come?
Cecilia.—Ah, no! I'll go alone.
Marlowe.—'Tis dark and dismal—
Nor do I deem it safe!
Cecilia.—What can harm me?
If not above, at least I am beyond
All common dangers. No; you shall not come.
I have some questions I would ask myself;
And in the sullen, melancholy flow
O' the unromantic Thames, that has been witness
Of many tragical realities,
Bare of adornment as its cold stone stairs,
I may find sympathy, if not response.
Marlowe.—You find both here. I know thy real life;
We do not see the truth—or, oh, how little!
Pure light sometimes through painted windows streams;
And, when all's dark around thee, thou art fair!
Thou bear'st within an ever-burning lamp
To me more sacred than a vestal's shrine;
For she may be of heartless chastity,
False in all else, and proud of her poor ice,
As though 'twere fire suppressed; but thou art good
For goodness' sake; true-hearted, lovable,
For truth and honour's sake; and such a woman
That man who wins, the gods themselves may envy.
Cecilia (going).—Considering all things, this is bitter sweet.—*R. H. Horne.*

[7873] Bishop Myriel had the art of sitting down, and holding his tongue for hours, by the side of the man who had lost the wife he loved, or of a mother bereaved of her child.—*Victor Hugo.*

[7874] Holy in its essence, and fervent in its mission, sympathy is also infinitely wise in its mode of action.—*A. M. A. W.*

V. Its Power and Value.

1 It lightens and sanctifies sorrow.

[7875] There is a freemasonry in sorrow which makes all brothers, and which the common children of that sad parent are seldom slow to recognize.

[7876] We talk of angels from heaven sent down to minister to us; and I suppose we do not talk altogether unwisely; but there are times when the fellow-man who puts his hand in ours is more to us than the angel could be.

[7877] Even when in presence of the deepest agony, too frail for the angel's office it would fain fulfil, yet sympathy knoweth no despair. It lends that brother who "refuseth to be comforted" wings to mount far beyond the feeble love of earth, towards the tenderer and purer influences of heaven—leaving him not until it sees that weary head pillowed on the gentle bosom of Compassion's Self.—*A.M.A.W.*

2 It cultures the mind and heart.

[7878] The few men who think in common with us are much more necessary to us than the whole of the rest of mankind; they give strength and tone to our principles.

[7879] It prepares the mind for receiving the impressions of virtue: and without it there can be no true politeness. Nothing is more odious than that insensibility which wraps a man up in himself and his own concerns, and prevents his being moved with either the joys or the sorrows of another.—*Beattie.*

[7880] There never was so much sympathy as there is to-day: witness the increased tolerance for diversity of opinion, the increased courtesy of controversialists, the growing tendency to dwell on the good side of men and systems. The time is speeding on

"When each shall find his own in all men's good,
And all shall work in noble brotherhood."
—*Momerie.*

3 It promotes universal happiness.

[7881] Every man rejoices twice when he has a partner of his joy. A friend shares my sorrow, and makes it but a moiety; but he swells my joy, and makes it double. For so two channels divide the river, and lessen it into rivulets, and make it fordable, and apt to be drunk up by the first revels of the Syrian star; but two torches do not divide, but increase the flame. And though my tears are the sooner dried up when they run on my friend's cheeks in the furrows of compassion, yet, when my flame hath kindled his lamp, we unite the glories, and make them radiant, like the golden candlesticks that burn before the throne of God, because they shine by numbers, by light, and joy.

[7882] Happy is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold; but the heart gives that which neither silver nor gold can buy. To be full o'

goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners ; as the sun wheels, bringing all the seasons with him from the south. —*Beecher.*

[7883] "For human hearts are harps divinely strung,
And framed diversely ; waiting for the power
Of kindred soul, and on each chord is hung
A wondrous dower
Of song and glory ! which, if touch'd aright,
Would fill the world with light !
—*T. Fowell.*

[7884] Sympathy produces harmony ; it smoothes off the rough edges of conflicting characters ; it brings the cheeriness of the hopeful to chase away the fears of the desponding ; it draws reinforcement for the weakness or the want of some from the wealth or strength of others.

VI. Its Special Tendency.

1 To reciprocate joy rather than sorrow.

[7885] Sympathy with the enjoyment of good is congratulation. Sympathy with the suffering of evil is compassion or condolence. We have a greater power to sympathize with joy than sorrow. We have the capacity to approach much more nearly to the vivacity of what is naturally felt for the agreeable emotion than that which we conceive for the painful one. Yet, through feelings of jealousy and ambition, as a matter of fact, we are generally more real in condolence than in congratulation.—*C. N.*

[7886] For compassion a human heart suffices ; but for full and adequate sympathy with joy an angel's only. And ever remember that the more exquisite and delicate a flower of joy, the tenderer must be the hand that plucks it.—*Coleridge's Table Talk.*

VII. Its Culture.

1 As human sympathy, from its very fulness, may become weakness, it requires wise guidance and control.

[7887] The sympathy of a mother for her child will too often prevent her from inflicting necessary punishment. The sympathy of the benevolent for the poor and suffering may, without caution, tend to the encouragement of vice. Sympathy is essentially a woman's virtue, but the quickness of feeling which overpowers judgment is also a woman's infirmity. There is, in fact, no virtue which more powerfully demands law and limitation before it can safely be yielded to. But the dignity of our blessed Lord's sympathy is as remarkable as its depth. He sympathized with the shame of the sinner whom He pardoned, but He never excused the offence. "Thy sins are forgiven thee ; go and sin no more," are words which have touched the human heart, and worked repentance and amendment of life in thousands, since the day they were first spoken ; but no one could ever claim them as an encouragement to sin. The dignity of our Lord's sympathy was, in fact, shown by His obedience to the law, which bade Him exhibit God's perfection. He never allowed one virtue to interfere with another. Mercy and peace might meet together, righteousness and peace might kiss each other, but the one never entrenched upon the province of the other ; if it had, there would have been no perfection. And if we, like Christ, would truly and rightly sympathize ; if we would in our degree bear the griefs and carry the sorrows of our fellow-creatures, without any weakness of judgment or absence of due proportion, we must view those sorrows as Christ viewed them, and soothe them in His Spirit. To relieve all anguish, to remove all pain, that is not to be our object. If it were, we might well in sorrow close our doors to the suffering, and, shutting out their misery from our view, give ourselves up to our own enjoyment. For sympathy is pain. It is not true sympathy unless it is pain. When we feel with and for another we must in a measure suffer, and, looking at the sad amount of wretchedness in this fallen world, we may perhaps at first sight be pardoned if we deem it better to be without sympathy—neither to require it for ourselves nor to offer it to others. The loss on the one side may, we may well think, be counterbalanced by the gain on the other.—*Elizabeth Sewell* (*Amy Herbert*).

[7888] I must so cultivate this passion in my own home that it may be true of me—figuratively, of course—as it was of some sympathetic soul, whose friend thus spake or wrote to him—

"And thou away, the very birds are dumb."

2 For its free exercise social reserve and barriers of distinction must be surmounted.

[7889] We keep too much aloof from those beneath us : hence their somewhat natural prejudices are left unmitigated, and we become objects only of their suspicion and dislike. Even towards our domestic servants we are apt to think our whole duty fulfilled when the contract between us is performed—when we have paid them their wages, and especially if, further, we have curbed our temper and used no violent expressions towards them, but ever treated them with the civility consistent with our habits and feelings. How painful is the thought that there are men and women growing up around us, ministering to our comforts and necessities, continually inmates of our dwellings, with whose affections and nature we are as much unacquainted as if they were inhabitants of some other sphere ! This reserve, peculiar to the English character, greatly tends to prevent that reciprocation of kind words, gracious admonitions, friendly inquiries, and gentle affections, which, more than any book education, culture

the heart, while they refine and elevate the character of those to whom they are addressed. If I were to be asked, What is the great want of English society to mingle class with class? I should reply in one word—sympathy!—*Talfourd.*

[7890] That is true cultivation which gives us sympathy with every form of human life, and enables us to work most successfully for its advancement. Refinement that carries us away from our fellow-men is not God's refinement.

VIII. Its Necessity.

1 As seen in the natural yearning for it in the human heart.

[7891] We often do more good by our sympathy than by our labours. A man may lose position, influence, wealth, and even health, and yet live on in comfort, if with resignation; but there is one thing without which life becomes a burden—that is human sympathy.—*Archdeacon Farrar.*

[7892] Often the mind that upholds others needs itself to be upheld; the wise adviser himself needs advice.

[7893] Whether in the brightness or gloom of life—roused by hope-inspiring joy, or crushed with unutterable sorrow—all feel the need of human sympathy, as did the noblest man that ever lived (Matt. xxvi. 38, 40); as man must feel while life lasts. Made by a God whose very name is Love, strange indeed would it be if this were not so—strange indeed if His creatures could pass on tranquilly through life, unloving and unloved, and yet never realize that aught was lacking.—*A. M. A. W.*

[7894] We yearn for sympathy, and soon become weary and spiritless without it. We need the presence of some being with whom we can exchange ideas, and who will receive the confidence of our most secret life; whose quick responsive, appreciating spirit will be sure to know us, although "the world knoweth us not," and whose glance of intelligence will rightly interpret us; even in those seasons of gloom and perplexity when we misinterpret ourselves. Many a Christian has often to say, "I am a stranger on the earth—a stranger not only to the distant multitude, but to those whom my daily life seem to touch.—*Charles Stanford, Central Truths.*

[7895] The honest heart that seems so true and bold is fainting from some secret sorrow, dying from some little wound which sympathy could stanch. Withhold not such fellow-feeling, for in giving it you at least carry out the behests of that newest human faith, "the religion of humanity," and in giving it you may be advancing a step farther even into the confines of the religion of God.

[7896] To Vivian Grey's thinking, although we may have steam kitchens, human nature is much the same at the moment he is pacing along Pall-Mall East as it was some thousand years ago, when equally wise men were walking on the banks of the Ilissus. Across the moonlit waters we hear the calm voice of Cynthia telling the scared mariners—

"Ye all are human—yon broad moon gives light
To millions who the self-same likeness wear;
Even while I speak, beneath this very night,
Their thoughts flow on like ours, in sadness or delight."

And anon she tells them—

". . . . From your hearts
I feel an echo; through my inmost frame,
Like sweetest sound, seeking its mate, it darts.

And later again—

"Disguise it not—we have one human heart—
All mortal thoughts confess a common home."
—*Francis Jacox.*

[7897] The self-martyred ascetic; the cold, sneering misanthrope; the complacent cynic, who sifts every man's conscience but his own; the victim of indomitable pride; those who labour under some real or fancied wrong, and are at variance with the world of humanity at large—all these may assert (and, perhaps, glory in airing their miserable independence): "I walk alone, find all sufficiency in self, and need not that any heart should answer mine." But fathom the secret depths of even the *coldest* heart that ever beat in some supreme test of life; or, in the contemplated entrance into the valley of the shadow of death, and surely will be found that which, though it never sought the surface in its pride, has ever unconsciously existed, *i.e.*, the universal and inevitable longing for, the strange feeling after, that vague something, embodied in human sympathy and love.—*A. M. A. W.*

IX. Its Conditions and Demands.

[7898] He who would sympathize must be content to be tried and tempted. There is a hard and boisterous rudeness in our hearts by nature which requires to be softened down. We pass by suffering gaily, carelessly, not in cruelty, but unfeelingly, just because we do not know what suffering is. There is a haughty feeling of uprightness which has never been on the verge of fall that requires humbling. Remember it is being tempted in all points, yet without sin, that makes sympathy real, manly, perfect, instead of a mere sentimental tenderness.—*F. W. Robertson.*

[7899] There is deep significance in those lines of Wordsworth's, "And you must love him ere to you he will seem worthy of your love." So profoundly *humane* a poet as Wordsworth, in the fullest sense of the phrase, could not but be rich in varied illustrations of sympathetic insight. Here is one pointing in quite another

direction—his portraiture of one who could *afford* to suffer

"With those whom he saw suffer. Hence it came
That in our best experience he was rich,
And in the wisdom of our daily life."
—*F. Jacox.*

[7900] Perhaps there is no power in the world which is not wholly of the world that is so magical in its effects as sympathy; and it is something which should call for our especial study as regards our faith that that is based not only upon a suggestion of this feeling, but upon its absolute and unconditional demand. To be good Christians we must love our fellow-man, we must feel with him, enter into his trials—rejoice with them who rejoice, and weep with them who weep. And He who showed the most abundant fellow-feeling, who wept with the sisters that mourned a brother, and felt even for the sinner and the outcast, puts it to us plainly that a want of true sympathy is an absolute negation of any power of true worship, or of any approach to God. "If a man loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Look down into the deep profound which these words reveal, and mark thence how true godliness, the humble approach of man to Heaven, depends upon our love for those on earth.—*H. Friswell.*

X. Its Limitations and Full Development.

[7901] Let us imagine a person devoid of sympathy, a person to whom the welfare of his fellow-creatures is a matter of complete indifference. On him a wrong action will make no more impression than a right one, so long as he is himself affected by neither. He will feel neither the indignation of justice nor the mixed indignation and compassion of mercy. The limitations of sympathy may be of two kinds. The person we imagine may sympathize only with certain people, as for example his relations, or he may sympathize with only moderate ardour. Such a person will feel dissatisfaction when wrong is committed (this is the instinct of justice) in the latter case always, in the former case when the person wronged is of those to whom his sympathy extends. But he will not feel pity for the criminal mixed with his indignation (which is mercy) in the latter case, because his moderate sympathy will be neutralized by his indignation; in the former case, because he will not perceive the criminality. Suppose a person whose sympathy is unlimited, that is, one who sympathizes intensely and with all persons alike: he will feel at the same time indignation at a crime, and pity for the degradation and immoral condition of the criminal; in other words, he will have mercy as well as justice. Where fellow-feeling is dormant, vice is regarded with simple indifference; where it is partially developed, with the anger of justice; but where it is developed completely, with mercy, *i.e.*, pity and disapprobation mixed.—*Ecce Homo.*

XI. Its Negative Aspect.

[7902] A lack of sympathy for your fellowmen is treason against God and against religion. —*Beecher.*

[7903] Without sympathy a true understanding is impossible of rights and wrongs, of merit and demerit. The absence of sympathy, the presence of antipathy, prejudice the appreciation of persons and things. "The only way," it has been said by Ozanam, "of knowing human nature is to love it, and it can only be won at this price."—*I. G. Smith, M.A.*

[7904] How many high and ardent hopes are ruthlessly crushed! how many noble aspirations which (wisely and generously nurtured) might have borne much precious fruit, are chilled to death through lack of sympathy! None but those who have experienced such a feeling can realize how acutely painful is the recoil of a heart within itself, mocked in its direst need!—*A. M. A. W.*

[7905] That defect, mental, moral, or both, which we call a want of sympathy, is reason enough for many a conspicuous failure which has befallen men possessed of every gift, of every talent, but one. You see it in oratory. There may be learning, there may be industry, there may be imagination, there may be thought, there may be language—and yet the audience is unimpressed, the goal is never reached, the work is undone. Why? Because the tone was cold—there was no heart—human passion was not working, and therefore human passion was not wrought upon. You see it in action. There was a life prodigal of promise; an education exceptionally advantageous; a character absolutely blameless; a career crowded with opportunity; from time to time, a point gained, an onward step taken—yet, on the whole, in the retrospect, that life was a failure. All is accounted for, if it was true of that person, that, however excellent, however brilliant, he was wanting in sympathy: coldness of temperament chilled the touch of friendship, or the fire which sparkled was impotent to kindle.—*Dean Vaughan.*

[7906] Little do men perceive what solitude is, and how far it extendeth. For a crowd is not company; and faces are but a gallery of pictures; and talk but a tinkling cymbal, where there is no love.—*Bacon.*

XII. Its Defective Forms.

1 The "sympathy" of passive sentimentalism.

[7907] When feeling stimulates only to self-indulgence, when the more exquisite affections of sympathy and pity evaporate in sentiment, instead of flowing out in active charity, and

affording assistance, protection, or consolation to every species of distress within its reach, it is evident that the feeling is of a spurious kind.—*Spectator.*

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COMPASSION.

I. Its Nature.

1 Negatively considered.

[7908] Compassion is not the mere instinct or sentiment which moves every one to feel pain for the misery he happens to see. The priest and the Levite, who passed the wounded traveller on the other side, felt the pain of seeing him, and fled from it and forgot it; but the Samaritan, who knelt beside him and stanched his bleeding wounds, not only felt the pain of his brother's condition, but felt also the ennobling sensation of help, of having succour to spare and sparing it.—*Abp. Thomson.*

2 Positively considered.

[7909] Compassion is that species of affection which is excited either by the actual distress of its object, or by some impending calamity which appears to be inevitable. It is a benevolent sorrow for the sufferings or approaching misery of another.—*C. Buck.*

[7910] It means "feeling with," "feeling for," sympathy, a right view of human want and human distress, a taking upon one's self all the pain, the feebleness, the poverty, and the anguish of those who suffer most.—*Dr. Parker.*

II. Its Christian Aspect.

1 Compassion is the law of Christ and the keynote to His life.

[7911] The "new commandment" was almost the same thing. But it is His law not because He laid it down in words, but because it was His life. He who left us an example that we should follow His steps, showed that no condition of life was too low for His esteem, no sinner too guilty for His assistance, no enemy too fierce or cruel for His good will. Christ Himself, and the life He lived, and not merely His words, is the law of His people.—*Abp. Thomson.*

[7912] The key-word of this Divine life is compassion. If you do not seize that word in its true meaning, the life of Jesus Christ will be to you little more than either a romantic surprise or a dead letter. It is not a life of genius, it is not a display of literary power, it is pre-eminently, exclusively, a life of love, a history of compassion, an exemplification of the tenderest aspect of the infinite mercy of God. Begin at that point and read the history in that light, and you wi see the right proportion of things and their true colour, and you will have their sweetest and richest music. Again and again I would repeat, the master-word of this Divine life is the sweet all-welcome word compassion.—*Dr. Parker.*

2 Compassion is a distinctively Christian virtue.

[7913] The principle of compassion, which converts into a pleasure that which is of incalculable advantage to society—the alleviation of pain and misery—was a discovery of Christianity, a discovery like that of a new scientific principle.—*J. B. Mozley (condensed).*

[7914] The Spirit of Christ fortifies compassion, and combats the evil inclinations that are opposed to it. In all religions and systems of morality one meets with precepts relative to benevolence; but in this respect Christianity possesses a special virtue, whose source is easy to recognize. The gospel—it is the pity of God, the mercy that absorbs justice.—*Naville.*

III. Its Requirements.

1 Self-pity.

[7915] The exclamation of the apostle, "O wretched man that I am!" is a tone which—modified indeed according to individual differences—must resound through the life of every Christian. In the life also of those who hitherto are only engaged in the search of Christianity we hear it, although not with full distinctness. In all deeper natures, who earnestly seek the solution of the riddle of their personal life, we meet with this compassion with themselves which can only find its right expression in the above words of the apostle, when these are also uttered in the apostle's sense. "I feel a deep sorrow and compassion with myself," says Mynster, in the introduction to his "Contemplations," when he is still in the vestibule of Christianity, and is depicting the moods and movements of mind leading to it, "as often as I think of all that I suffered, even when the world deemed me happy. Many a time my eye fills with tears when I consider my child in its cradle: Shalt thou also suffer what I have suffered? Shall a sword likewise pierce through thy soul also?" And Petrarch says: "When I expatiate in my quiet thoughts, I am possessed by so keen a compassion with myself that I must often weep aloud." Human individualities are indeed very different from each other, and the same thing cannot possibly occur in all. But one may well maintain that he who has felt nothing akin to this within himself, who has remained an entire stranger to such a state, is not adapted for Christianity. But when any one has become sincerely a Christian, his complaint has also learnt to understand itself in those words of the apostle, and apprehended them also in the apostle's spirit. And if we then say with him, "O wretched man that I am!" we must likewise be able to say with him, "I thank God, through Jesus Christ my Lord"—thank

Him for this, that He has also shown me mercy, has heartily interested Himself in me, and has internally given the pledge and seal thereon: He will do so also in future.—*Dr. H. Martensen.*

[7916] Sacred compassion with ourselves must not degenerate into vain sentimentality, into a soft life of feeling. Rather it should awaken us to be ever inwardly renewed in thankfulness and in faith in the mercy of God, to be renewed in longing after perfection, and in earnest work on the problem of life, which our God has set us; that we, encouraged, work on in hope and in patience with ourselves, which, however, is by no means the same thing as if one might lay his hands in his bosom and yield to an abominable *laissez-aller*. But as "Rome was not built in a day," it needs time and patience that beings, so imperfect and sinful as we, may be built up anew, yea, transformed, to become holy in spirit, soul, and body, which in this earthly existence ever remains but a fragmentary work. God the Lord must herein show unutterable patience with us; and we should have patience with ourselves. And then, compassion with ourselves should also lead us to feel compassion and pity for others, and thereby become fitted also to co-operate, that human need far and near may be supplied. Here an alternate action occurs. Only when we feel a thorough compassion for ourselves, have recognized in ourselves in what the misery properly consists, the dark secret of life (or, as people say, "where the shoe pinches us"), only then can we feel a thorough compassion with others. But, on the other hand, it must be said, only when we have a thorough compassion for the need of others, with the misery of humanity, when we in entire self-forgetfulness can give ourselves to the need of strangers, can take up into our heart all the misery, all the woe of humanity, can our compassion with ourselves also in the same manner be purified from false egotism and small narrow-mindedness, and gain a truly higher and spiritual character. While we feel ourselves as individuals, we are likewise to feel ourselves members of the body of the entire community; we are also to be capable of suffering for others, for the whole, and keep alive in us the feeling that the individual has to seek and find his comfort even in that which has been given for comfort to all the world.—*Dr. H. Martensen.*

2 Personal experience of suffering.

[7917] The heart is like those trees which yield no balm for the wounds of others until the iron has wounded themselves.—*Chateaubriand.*

[7918] If a man be compassionate towards the affliction of others, it shows that his heart is like the noble tree that is wounded itself when it gives the balm.—*Bacon.*

3 Feeling in action.

[7919] It is positively injurious to be ever picturing to ourselves the woes of our fellow-men unless we endeavour to relieve them. Every time our compassion is stirred and no action is taken or hearts are hardened and our religion impaired.

4 Discrimination.

[7920] Unhappiness being the natural object of compassion, the unhappiness which people bring on themselves, though it be wilfully, excites in us some pity for them. But still it is matter of experience . . . where persons come to poverty and distress by a long course of extravagance and after frequent admonitions, we do not regard them as alike objects of compassion with those who are brought into the same condition by unavoidable accidents.—*Bp. Butler.*

5 Fruitfulness.

[7921] They predict the harvests in Egypt by the height which the river marks on the gauge of the inundation. So many feet represents so much fertility. Tell me the depth of a Christian man's compassion, and I will tell you the measure of his fruitfulness.—*Maclaren.*

IV. Its Power.

[7922] There is something marvellous in the spirit of compassion. I do not mean that it seems to feel a positive pleasure in breathing the atmosphere of distress, nor that it seems to find time for every kind of well-doing, nor that the heart and memory are so enlarged that a range of interest, ten times wider and more varied than personal interest finds room, but that compassion, though it is not talent nor energy, stands in the stead of these and does their work. The social good that is done in the world is not the work of its greatest minds. These set themselves one great task, and gather up all their powers for its accomplishment. They are jealous even of the minutes of their time. They resist all distractions. The compassionate man gives up his time to others, and yet seems to find time for all things. Like the bread miraculously multiplied, he gives and yet he gathers up for himself more than he gave. How great, again, is its power to find its way to the miserable heart. Convince the wretched man that you know his misery and would ease his burden, and you have already made it lighter. Show the vicious man that you can see in him something worth caring for, and you thereby take off the despair that is at the bottom of so much vice. Let your enemy see that you have not room in your heart for any bitterness against him, and his arm will fall powerless.—*Abp. Thomson*

V. Its Inculcation.

[7923] Compassion is an emotion of which we ought never to be ashamed. Graceful, particularly in youth, is the tear of sympathy and the heart that melts at the tale of woe; we should not permit ease and indulgence to con-

tract our affections, and wrap us up in a selfish enjoyment. But we should accustom ourselves to think of the distresses of human life, of the solitary cottage, the dying parent, and the weeping orphan. Nor ought we ever to sport with pain and distress in any of our amusements, or treat even the meanest insect with wanton cruelty.—*Dr. Blair.*

[7924] "Kill not the serpent that chances to fall within your walls." This is an excellent and exalted precept, coming from the lips of a heathen philosopher. It is only excelled by the Divine injunctions of our Lord and Saviour, in which He commands His disciples to forgive and love their enemies. It inculcates the impropriety of making our houses the arena of strife and enmity; enforces the duty of showing mercy to our enemies, when they throw themselves within our power, when they become suppliants, or when accident makes them guests at our table. To man is given the noble prerogative of reason; to man alone is given the desire of friendship, the fellow-feeling of humanity, the sweet emotions of tender mercy; which exalt him far above the brute creation, who, acting upon mere instinct, are ready always to destroy the intruder, or tear in pieces the enemy that falls within their walls, even though belonging to the same species. Compassion is a virtue unknown to them.—*The Book of Symbols.*

VI. ITS COMPENSATIONS.

[7925] Probably no one ever thought of compassion as being anything less than a joy, a holy bliss of feeling. And yet it is *com*passion. It suffers *with* its objects, takes their burdens, struggles with their sorrows—all which is pain, a loss of happiness. Still it is no loss, because there is another element in the conscious greatness of the loss, and the man is even raised in order by the inward exaltation he feels. So in respect to pity, long-suffering, patience with evil, and meekness under wrong. They have all a side of loss, and yet they are the noblest augmentations of blessedness. There is a law of moral compensation in them all, by which their suffering is married to inevitable joy.

VII. ITS RELATION TO LIBERALITY AND MERCY.

[7926] Liberality is praiseworthy, but it has not necessarily to do with misery; compassion is occupied entirely in the relief of misery. Mercy unites the two by a more promiscuous distribution of favours, and is consequently superior to either taken separately; and compassion leads to a uniform and disinterested exercise of mercy.—*Bp. Butler.*

VIII. ITS RELATION TO PITY.

[7927] Pity is in all probability contracted from piety. Compassion, in Latin *compassio*, from *con* and *patior*, signifies to suffer in conjunction with another. The pain which one feels at the distresses of another is the idea that is common to the signification of both these terms, but they differ in the object that causes the distress: the former is excited principally by the weakness or degraded condition of the subject; the latter by his uncontrollable and inevitable misfortunes. We pity a man of a weak understanding who exposes his weakness: we compassionate the man who is reduced to a state of beggary and want. Pity is kindly extended by those in higher condition to such as are humble in their outward circumstance; the poor are at all times deserving of pity, even when their poverty is the positive fruit of vice: compassion is a sentiment which extends to persons in all conditions; the good Samaritan had compassion on the traveller who fell among thieves. Pity, though a tender sentiment, is so closely allied to contempt, that an ingenuous mind is always loth to be the subject of it, since it can never be awakened but by some circumstance of inferiority; it hurts the honest pride of a man to reflect that he can excite no interest but by provoking a comparison to his own disadvantage: on the other hand, such is the general infirmity of our natures, and such our exposure to the casualties of human life, that compassion is a pure and delightful sentiment, that is reciprocally bestowed and acknowledged by all with equal satisfaction.

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PITY.

I. DEFINITION AND NATURE.

1 **Pity is love in a minor key, allied to sympathy and compassion.**

[7928] As love is the most delightful passion, pity is nothing else but love softened by a degree of sorrow. In short, it is a kind of pleasing anguish as well as generous sympathy, that knits mankind together, and blends them in the same common lot.—*Addison.*

[7929] Pity is sworn servant unto Love,
And this be sure, wherever it begin
To make the way, it lets the master in.
—*Daniel.*

[7930] Pity is but one form of the very wide and various feeling of sympathy with others. Sympathy is the emotional imagination; through it the feeling of others, whatever their condition or circumstances, becomes part of our emotional consciousness, and excites action as if it were our own primary feeling—action, of course, to their benefit, not to ours.—*John Grote.*

[7931] When it is continuous it is compassion towards those who suffer, and it may be to those that sin. Opposed is hardness of heart,

which is insensible to the wail of misery, and steels itself against the claims of poverty and suffering.—*McCosh.*

[7932] Soft Pity never leaves the gentle breast
Where Love has been received a welcome guest;
As wandering saints poor huts have blessed made,
He hallows every heart he once has sway'd,
And when his presence we no longer share,
Still leaves Compassion as a relic there.
—*Sheridan.*

[7933] The white-robed Pity is meant to guide the strong powers of practical help to their work. She is to them as eyes to go before them and point their tasks. They are to her as hands to excite her gentle will.—*Maclaren.*

II. Its Relation to Mercy.

[7934] The feelings one indulges, and the conduct one adopts, towards others who suffer for their demerits, is the common idea which renders these terms synonymous; but pity lays hold of those circumstances which do not affect the moral character, or which diminish the culpability of the individual; mercy lays hold of those external circumstances which may diminish punishment. Pity is often a sentiment unaccompanied with action; mercy is often a mode of action unaccompanied with sentiment; we have or take pity upon a person, but we show mercy to a person. Pity is bestowed by men in their domestic and private capacity; mercy is shown in the exercise of power: a master has pity upon his offending servant by passing over his offences, and affording him the opportunity of amendment; the magistrate shows mercy to a criminal by abridging his punishment. Pity lies in the breast of an individual, and may be bestowed at his discretion; mercy is restricted by the rules of civil society; it must not interfere with the administration of justice. Young offenders call for great pity, as their offences are often the fruit of inexperience and bad example, rather than of depravity: mercy is an imperative duty in those who have the power of inflicting punishment, particularly in cases where life and death are concerned.

Pity and mercy are likewise applied to the brute creation with a similar distinction: pity shows itself in relieving real misery, and in lightening burdens; mercy is displayed in the measure of pain which one inflicts. One takes pity on a poor ass to whom one gives fodder to relieve hunger; one shows it mercy by abstaining from laying heavy stripes upon its back.

These terms are moreover applicable to the Deity, in regard to His creatures, particularly man. God takes pity on us as entire dependants upon Him; He extends His mercy towards us as offenders against Him: He shows His pity by relieving our wants; He shows His mercy by forgiving our sins.

III. Its Rarity in Heathendom.

[7935] Ulysses, after the death of his enemy Ajax, is described as relenting towards him so far as to intercede with Agamemnon that his body may be decently buried, and not be exposed to the beasts and birds. This may seem to be no great stretch of generosity. But the request is received by Agamemnon with the utmost bewilderment and annoyance. "What can you mean?" he says, "do you feel pity for a dead enemy?" On the other hand, the friends of Ajax are not less astonished, and break out into rapturous applause, "but," says Teucer, "I hesitate to allow you to touch the grave, lest it should be disagreeable to the dead man."—*Ecce Homo.*

IV. Its Practice and Regulations.

[7936] We must not wait till the misery of some fellow-creature forces itself rudely upon our notice and affects our sensibility. On the contrary, we must bear habitually in our hearts the load of the world's distress. Pity is to be no stranger greeted occasionally, but a familiar companion and bosom friend.—*Ecce Homo.*

[7937] Pity those whom nature abuses, but never those who abuse nature.—*Vanbrugh.*

V. Its Value.

1 Supreme in itself.

[7938] No radiant pearl which crested fortune wears,
No gem that, twinkling, hangs from beauty's ears,
Not the bright stars which night's blue arch adorn,
Nor rising suns that gild the vernal morn,
Shine with such lustre as the tear that streaks
From others' woe down virtue's manly cheeks.
—*Darwin.*

[7939] Pity is to many of the unhappy a source of comfort in hopeless distresses, as it contributes to recommend them to themselves, by proving that they have not lost the regard of others; and Heaven seems to indicate the duty even of barren compassion, by inclining us to weep for evils which we cannot remedy.—*Johnson.*

2 More blessed than genius.

[7940] Throughout his life Diderot was blessed with that divine gift of pity, which one that has it could hardly be willing to barter for the understanding of an Aristotle.—*Fortnightly Review.*

3 More helpful than wisdom.

[7941] More helpful than all wisdom is one draught of simple human pity that will not forsake us.—*George Eliot.*

VI. Its Aspect as regards Friendship.

[7942] Pity and friendship are passions incompatible with each other; and it is impossible that both can reside in any breast for the smallest space without impairing each other. The mind may for some time fluctuate between them, but it can never entertain both at once.—*Goldsmith.*

VII. Its Reward.

[7943] Heart calls up heart, as the first beacon spreads the contagion of fire over a mighty land. Not a tear is shed, or a sigh heaved, on behalf of the afflicted; not a kind look or a mite of charity is despatched to the destitute that is permitted, even in this world, to be vain. A spring rises in the desert, and in time vegetation comes, and an oasis is formed, with sheltering shades and spontaneous fruits, where formerly nothing was to be seen but parched sand; even so does the well-spring of a kind and bountiful heart freshen and brighten the selfish waste around it, and thus, at length, is the whole Sahara of human society to be made green.—*Robert Chambers.*

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LIBERALITY.

I. Definition and Nature.

1 **Liberality implies the disposition to think charitably, or give freely.**

[7944] Liberality is an exemption from the confined manner of acting, or thinking, which characterizes either the parsimonious or the bigot.—*Saturday Magazine.*

[7945] Let it not be supposed, however, that liberality is confined to the giving of money for the doing of good. "A liberal man deviseth liberal things, and by liberal things shall he stand." A fair and open demeanour; a candid consideration of the rights and feelings of others; a relaxation or a waiving of our own rights when the pursuing of them is likely to be injurious; an avoidance of all captiousness and contention; a scorning to take advantage, and a willingness that others should be benefited as well as ourselves—these are some of the ways in which true liberality will manifest itself.—*Dr. Ferguson, "Moral and Political Philosophy."*

II. Its Characteristics.

[7946] Though a principle of such exalted rank and high descent, yet it is humble, meek, and courteous. Its purposes are formed in private, its deeds with quietness performed, the left hand knowing not the gifts the right dispenseth.—*Jabez Burns, D.D.*

III. Its Requirements.

1 **Deep-rooted convictions.**

[7947] Only a man of deep convictions can be truly liberal. Only a man of strong proclivities can be genuinely charitable. I hold, therefore, the more deep our convictions are, the more likely are we to be honestly, earnestly, lovingly liberal.

2 **Large-hearted charity.**

[7948] My intelligence may compel me to see that my brother is wrong; my conscience may compel me to pronounce him in the wrong; but my heart should constrain me to hope that my brother can neither see nor feel himself wrong. . . . If we cannot all think alike, we can all love alike.

[7949] Judge not another; assume no lordly airs of supercilious consequence. Where thou canst not praise, be slow to blame; where much may cause to fear, still kindly hope; and where no hope with safety can be cherished, pass not thou sentence, but leave the sequel to the Judge of all, who doeth right to all His creatures. Besides the excellency of this spirit, it will be to thee a source of secret happiness, of which narrow, envious souls know nothing.—*Jabez Burns, D.D.*

3 **Economy and self-denial.**

[7950] When Wesley was at Oxford he received thirty pounds the first year of his Fellowship. That year he lived on twenty-eight pounds and gave away two. Next year he received sixty, but still lived on twenty-eight and gave the rest away. The third year he received ninety and gave away sixty-two. The fourth year he received one hundred, and still lived on twenty-eight, giving the rest to the poor.

[7951] During the retreat of Alfred the Great at Athelney, in Somersetshire, after the defeat of his forces by the Danes, the following circumstance happened, which, while it convinces us of the extremities to which that great man was reduced, will give us a striking proof of his pious, benevolent disposition. A beggar came to his little castle there, and requested alms; when his queen informed him "that they had only one small loaf remaining, which was insufficient for themselves and their friends, who were gone in quest of food, though with little hopes of success." The king replied, "Give the poor Christian one-half of the loaf. He that could feed five thousand men with five loaves and two fishes can certainly make that half loaf suffice for more than our necessity." Accordingly, the poor man was relieved, and this noble act of charity was soon recompensed by a providential store of fresh provisions, with which his people returned.—*Buck.*

4 Seasonable beneficence.

[7952] Your gift is princely, but it comes too late, and falls like sunbeams on blasted blossoms.—*Suckling.*

[7953] Liberality consists not so much in giving a great deal as in giving seasonably.—*Bruyère.*

[7954] A timely gift to a poor man will enable him to weather the storm and start afresh. A seasonable donation to a charitable society will be a means of boundless usefulness. Ample provision for those depending upon us will enable them to follow out and multiply our own schemes of usefulness. True liberality will plant roses in the desert, and turn the wilderness into the garden of the Lord. Barren wastes will smile with genial harvests, and solitary places will be made glad.

5 A useful end in view.

[7955] Liberality contemplates a harvest of usefulness. God has made us treasurers of His bounty. He has not given, only entrusted to us for special purposes what we have. A "man has made a sovereign honestly; it is his in point of fair service, by what is called right. If he wills it away, or spends it on himself, or keeps it, he violates no law. . . . Yet he says in effect, 'The money is mine, but I myself am not my own. I have no property in myself. I am God's agent. I have given society an equivalent for this sovereign; but the strength and skill by which I gained it are the gifts of God. I will hold what I have as Christ's. Holding it so, I instantly yield it at His call, saying, Thine is to right.'"—*Dr. Parker.*

IV. Its Limitations.

1 Liberality must be bounded alike by honesty and feasibility.

[7956] No man should be liberal with what is not his own, and truth must not be compromised or surrendered at the behests of a so-called charity. No Christian can allow the deity of His Lord to be considered an open question just to fraternize with one who denies it, because that doctrine is not his to give away. In thought, as elsewhere, liberality is limited by honesty.

[7957] There is what may be called a mythic liberality—a giving that is no gift; a breadth of view that is wholly imaginary. A man is at liberty to fancy himself the most munificent of givers, and to issue a world-wide invitation to want and woe. The measure of his relief, however, will in no wise be extended by his fancy. And so there are some who would make the narrow way broader, but although they may in sentiment level the barriers between the two, the way to life remains a narrow way, nevertheless, and must do so to the end.

V. Its Spurious Forms.

1 Latitudinarianism and indifference.

[7958] There is a liberality which regards truth and falsehood as matters of indifference. Genuine liberality is a good thing, and difficult as it is good: but much liberality, political and religious, arises really from the fact that the liberal man does not care a rush about the matter in debate. It is very easy to be tolerant in a case in which you have no feeling whatever either way. If you really care much about any principle, and if you regard it as of essential importance, you cannot help feeling a strong impulse to intolerance of those who decidedly and actively differ from you.—*Boyd.*

[7959] Liberality is a term of ambiguous import, and denotes therefore a quality of questionable price; for if by liberality be intended a generous freedom from irrational prejudices in forming of our opinions, or a courteous and benignant manner in maintaining them, it is a quality highly to be prized and diligently to be cultivated. But if by liberality be intended a licentiousness of sentiment, careless about the grounds of the opinions which it adopts, and indifferent to the essential distinction between right and wrong, truth and falsehood, it is a quality worthless in itself and noxious in its consequences.—*Bp. Mant.*

VI. Its Contrary Qualities.

1 Covetousness and prodigality.

[7960] Covetousness terms liberality a spendthrift, and prodigality calls her a churl; she is alike contrary to both.—*Spectator.*

2 Prejudice and narrowmindedness.

[7961] As parsimony and avarice are opposed to liberality chiefly as regards the material resources of life, so prejudice and narrowmindedness are the influences which more especially tend to counteract liberality of thought and tolerance of opinion. Prejudice is both illiberal and unjust—ever happy in making foregone conclusions, and always most certainly certain that every other preconceived idea must of necessity be quite wrong which does not coincide therewith, weighing all evidence in its own scales of unduly biassed weight. Narrowmindedness circumscribes the healthy moral action of the heart, and is, as its name implies, the great characteristic of very small minds, to which true liberality, in its highest aspect—*i.e.*, courteous charity of sentiment—is an utter stranger.—*A. M. A. W.*

VII. Its Rewards.

[7962] In defiance of all the torture, of all the might, of all the malice of the world, the liberal man will ever be rich; for God's providence is his estate, God's wisdom and power are his defence, God's love and favour are his reward; and God's world is his security.

[7963] The liberal spirit feeds in pastures of perpetual greenness, and basks in Heaven's own sunshine, and bathes in crystal streams of pleasure. No marvel that a soul thus favoured should be fair and vigorous; should be hale and strong; and thrive and prosper, as the willow by the water-brooks.—*Jabez Burns, D.D.*

[7964] The liberal man will be enriched by the blessing of God. He scatters only to increase. "The very act of scattering breaks up the mastery of selfishness, enlarges the circle of kindly interests, shows that there is something in the world beyond our own personal concerns. It were better therefore for man, better as a discipline, better for his heart, better for every quality that is worth having, that a man should throw some of his money into the river than that he should never give anything away. . . . Even if a man should get nothing back he always increases in heart volume, in joy, in love, in peace; his cup of comfort is sweetened, he walks on a greener earth, and looks up to God through a bluer sky. Beneficence is its own compensation. Charity empties the heart of one gift that it may make room for a larger.' 'Give and it shall be given you, good measure, shaken together, and running over.' 'The liberal soul shall be made fat,'" &c.—*Dr. Parker.*

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GENEROUSNESS, INCLUDING MUNIFICENCE.

I. Definition and Nature of Generousness.

1 Negatively considered.

[7965] True generosity does not consist in obeying every impulse of humanity, in following blind passion for our guide, and impairing our circumstances by present benefactions, so as to render us incapable of future ones.—*Goldsmith.*

2 Positively considered.

(1) *Nobleness of soul as exhibited in thought or deed.*

[7966] Generosity is that nobleness of nature which is ready to benefit others, even at a cost to one's self. Hence it applies to forgiving as well as giving. It comes of a disposition which despises meannesses of all kinds, as niggardliness, spitefulness, and the like.

[7967] All men affect to seem generous, and will say they scorn to be base; but generosity is in nothing more seen than in a candid estimation of other men's virtues and good qualities. To this generosity of nature, generosity of education, generosity of principles and judgment, do all conspiringly dispose.—*Barrow.*

II. Its Aspects.

1 As regards its moral resources.

[7968] It consists of the entire congregation of the virtues There is not one excellence but has been drawn upon by the generous spirit. To take the typical examples—

(1) *Treatment of enemies.* Of this kind of generosity David's conduct towards Saul on the two occasions when the king was utterly in his power is an illustrious instance. Here was an opportunity of ending the harassing strife to the unspeakable advantage of David, and of climbing to the dignities of royalty. How much loyalty, self-control, honour, loving-kindness, and mercy there was in this may be guessed by Saul's explanation, "If a man find his enemy, will he let him go well away?" (1 Sam. xxiv. 19).

(2) *Treatment of rivals.* A striking instance of this is afforded in Paul's conduct towards Apollos (1 Cor. xvi. 12). Apollos was in high favour with an influential party in that Church which was causing Paul considerable anxiety and trouble. He had gifts, too, which were denied to Paul, being "an eloquent man," while the apostle was "in speech contemptible." What trustfulness, courtesy, deference, magnanimity, consideration, and modesty there was, therefore, in Paul's desire that he should return to that very place where he was most likely to eclipse his own fame.

(3) *Treatment of subordinates.* An instance of this is afforded in Outram's conduct towards Havelock, giving up to him, although his inferior, the honour of leading the attack on Lucknow. Here we have prescience of genius that would ultimately make its way, and a just and cheerful endeavour to give that genius an opportunity for display at no small sacrifice to self.—*J. W. B.*

[7969] Every matter has two handles, one of which will bear taking hold of, the other not. If the brother sin against thee, lay not hold of the matter by this, that he sins against thee; for by this handle the matter will not bear taking hold of. But rather lay hold of it by this, that he is thy brother, thy born mate; and thou wilt take hold of it by what will bear handling.—*Epictetus.*

2 As regards its material resources.

[7970] The things which men enjoy are either necessary, profitable, sufficient, or superfluous. Those are necessary which serve for the maintenance of our lives; those are profitable which serve for our vocation, calling; those are sufficient which serve for our delectation; and those are superfluous which tend to wantonness and excess. Now, of our superfluity we should spare for our brother's sufficiency; of our sufficiency something we should spare for our neighbour's utility, to further him in his calling; out of those things which serve for our utility we ought to spare to help our poor brethren in their necessity and to preserve their life. But of that which is absolutely necessary for the main-

tenance of our lives and families we are not bound to give, except it be for the preservation of our prince and safety of the commonwealth; for in that case the public is to be preferred before the private (2 Sam. xix. 43).—*N. Rogers*, 1640.

III. Its Characteristics.

1 Superiority to considerations of mere duty.

[7971] Do as you would be done by is a glorious precept; but there are some hearts so impulsively generous that they go beyond it.

2 Perseverance in spite of discouragements.

[7972] Never be sorry for any generous thing that you ever did, even if it was betrayed. You cannot afford to keep on the safe side by being mean.

[7973] It is another's fault if he be ungrateful, but it is mine if I do not give.—*Seneca.*

3 Self-sacrifice.

[7974] Generosity does not consist in giving alone, but in making some sacrifice to enable one to give.—*Bruyère.*

IV. Its Requirements.

1 A reasonable self-love.

[7975] When we have to come to love our neighbour as ourselves it will be time enough to try to love him better than ourselves. And even then when we have parted with the cloak and coat we must (unless altruists) hesitate a little over the final under garment. All the world are our neighbours, but we must not forget to act neighbourly towards ourselves.—*F. H. D.*

2 Justice.

[7976] The man who endows hospitals for the public and leaves his relatives to the parish doctor is partially generous and wholly unjust. The same may also be said of the individual who lets loose an impenitent offender upon society. Pouring in oil and wine before the wound is pressed and cleansed—sometimes with pain—is futile. Generosity may stay execution, but it must not stay the passing of sentence. Even the seventy times seven forgiveness waits for the repentance of the sinning brother. A generous man is sometimes in danger of compounding a felony.—*Ibid.*

3 Generosity true.

[7977] Now, real generosity always acts in strict consonance with justice. An impulse it may be, but its dictates are never followed without the previous approval of the reason and the conscience. Therefore, to withhold is sometimes more generous than to bestow.—*Homilist.*

[7978] Some are unwisely liberal; and more delight to give presents than to pay debts.—*Sir Philip Sidney.*

[7979] How much easier it is to be generous than just! Men are sometimes bountiful who are not honest.—*Junius.*

[7980] The generous who is always just, and the just who is always generous, may, unannounced, approach the throne of Heaven.—*Lavater.*

4 Caution.

[7981] The Good Samaritan is a unique type of generosity. But the Good Samaritan did not trust his entire purse to the innkeeper. He pledged his credit, leaving a small sum for immediate use, and doubtless he required a strict account of disbursements before the bill was discharged.—*F. H. D.*

5 Proportionateness.

(1) *To the condition of the giver.*

[7982] Generosity may be likened to a vulgar fraction, of which the numerator is the gift and the denominator the condition of the giver. If the circumstances of the donor be straitened, the generosity of the gift is increased in the same proportion, whilst a large donation from a wealthy person may give an actual result of meanness. Take the widow's two mites in the gospel, and divide by her penury, and the result is infinity—generosity unspeakable.—*Ibid.*

(2) *To the condition of the recipient.*

[7983] To load a person with benefits is not always well, because he may be embarrassed by your bounty. A limitless boon is not always an unlimited blessing. Aurora granted immortality to the mortal Tithonus—"like wealthy men, who care not how they give"—and the burden was too great to bear. An unthinking generosity may be unkind. The generosity of the Lord of Burleigh towards his peasant-bride caused her to pine away and die "with the burden of an honour unto which she was not born." The capacity of the recipient must be studied by a wise benevolence.—*Ibid.*

6 Self-forgetfulness and self-denial.

[7984] The perfect charm of generosity is when it thinks of nothing except the misery it relieves, the ignorance it instructs, the vice it reclaims.—*R. W. Dale, D.D.*

[7985] When you give, take to yourself no credit for generosity, unless you deny yourself something in order that you may give.—*Henry Taylor.*

[7986] He who gives what he would as readily throw away gives without generosity; for the essence of generosity is in self-sacrifice.—*Ibid.*

7 Willingness.

[7987] Owen Feltham writes "Of Alms," that it is not necessary they should always come out of a sack. A man may be charitable, though

he hath not an expanding plenty. "A little purse contained that mite which, once put in, was the greatest gift in the treasury. Nay, sometimes a willing mind (when we are in want ourselves) is as acceptable as the richest offerings of wealth." *Bene velle* is here almost one with *bene facere*.

[7988] "How kind," somewhere exclaims Thomas Hood, "are the poor to the poor! What are the best of our gifts, the parings of our superfluities, or even the 'royal and noble benefaction' written up in letters of gold, to the generous donations of the humbler Samaritans, who having so little themselves are yet so willing to share it with those who have less?" And approvingly he quotes the saying, that the charity which Plenty spares to Poverty is human and earthly; but it becomes Divine and heavenly when Poverty gives to Want.—*F. Jacox.*

8 Firm principle and elevated feeling.

[7989] Generous natures will act the most honourably when treated with honour. It requires stern principle, or extraordinary elevation of feeling, to act honourably under dishonourable treatment. Nothing is a more pleasing symptom of magnanimity and self-command than moderation and freedom from resentment in those who are the objects of unmerited conduct, yet armed with the means of its punishment. It was a noble saying which Pericles uttered on his death-bed, when his friends had been reciting his memorable achievements and triumphs. You have recounted, says he, only the things in which Fortune may claim a share, and which others have performed as well as myself; but have omitted the chief glory of my character and administration, that I have never occasioned an Athenian citizen to put on mourning.—*Wm. Benton Clulow.*

V. Its Benefits.

1 It places the generous in harmony with nature and God.

[7990] A man who is hard, mean, or close is out of harmony with Nature, and with Nature's God. The earth, when chilled to the core, sends forth the golden cup of the crocus, and the sea throws up agate and carnelian stones on the sandy beach. God gives us not only a supply of corn, but a cup also in the sack's mouth. Solomon got more than wisdom for the asking; and the six waterpots of wine and the twelve baskets of fragments testify of the same God in the New Testament. Let our own hearts speak. Do we not prefer Boaz to Laban, and salute Barnabas as the generous man of God? "The larger heart, the kindlier hand" is truly in the chime of the millennial bells.—*F. H. D.*

2 It endues with blessedness both subject and object.

[7991] O Generosity! what a source of joy art thou to thyself and others! Thou art the sun of the soul: the clouds of distress flee from before thee; the storms of misery are dispersed; and as thy impartial beam spreads comforts and blessings on every side, thou appearest only to shine the brighter, in proportion to the felicity that is thus benignly extended. Continue, then—oh! continue thus divinely—to illume my bosom. Let this hand forget its employment, and this heart cease its motion, when it ceases to feel thine amiable energy.—*Anon.*, "*Beauties of Thought.*"

3 It proves the best policy in the end.

[7992] Generosity and liberality, like honesty, prove the best policy after all. Though Jenkinson, in the "Vicar of Wakefield," cheated his kind-hearted neighbour, Flamborough, in one way or another every year, "Flamborough," he says, "has been regularly growing in riches, while I have come to poverty and the gaol."—*Smiles.*

[7993] There is no investment for money half so good as that in the bank of affection, where perishable silver and gold is converted into imperishable remembrances of kind feelings.

4 It ultimately triumphs over sin and wrong.

[7994] Vengeance only provokes vengeance; but when, by a generous conduct, we constrain the offender to acknowledge his injustice, and to repent his precipitation, that is the triumph of the Christian and the sage: that is the exalted victory of virtue.

Obtain, therefore, this glorious triumph, if you have not enjoyed it already—if you have never yet seen the tears of emotion in the eyes of a human being, whom, instead of hating, you compel to respect and honour you. Obtain this triumph, and you will never desire again the victory of revenge and malice.—*Heinrich Zschokke.*

VI. Its Rarity.

[7995] One great reason why some men practise generosity so little in the world is their finding so little there. Generosity is catching; and if so many escape it, it is, in a small degree, for the same reason that countrymen escape the small-pox—because they meet with no one to give it to them.—*Lord Greville.*

[7996] There are occasions when speech is golden rather than silence, and when an encouraging word would be of more real value than the richest material gift. . . . Some persons are far too much afraid of the effect of a little generous and well-timed praise. They would keep all their flowers in an ice-house. Letting in a little sunshine upon them at times would not be amiss. How lavish was the wise and large-hearted Paul with his words of commendation, whenever they could be honestly spoken or written!—*Dr. A. Thomson.*

VII. Its Necessity and Reasonableness.

[7997] True generosity is a duty as indispensably necessary as those imposed upon us by the law. It is a rule imposed upon us by reason, which should be the sovereign law of a rational being.—*Goldsmith.*

VIII. Its Inculcation.

[7998] Be generous. Yes; but not generous only in the vulgar sense of the word, which is too apt to make it a polite synonym for lavish liberality; but be generous as the Latins understood it—*generosus*, like a gentleman, cultured, genial, equitable. That is, be considerate of the feelings of others; be just and fair in your interpretation of motives; learn to forbear and forgive; be patient under injury, mild, tender, and humane. Be a gentleman! Be all that the word "gentleman" means, as interpreted by our best writers. Do not forget the ornament of good manners, but prize, above all, the liberal mind, the generous taste, the feeling heart.—*W. H. Davenport Adams.*

IX. Its Opposites.

[7999] This finest, noblest quality which ever emanates from poor human nature, is the opposite of everything cowardly, selfish, and sneaking. —*Anon.*, "*A Glance at Human Nature.*"

X. Its Spurious or Unworthy Forms.

1 When compulsory.

[8000] Shylock's deed of gift, under the rack of compulsion, to his son-in-law Lorenzo, could hardly be termed generosity, but in somewhat similar circumstances men often pass for generous. Subscriptions to certain charities are sometimes regarded by a man as part of his liabilities. He has inherited them, and his credit partly depends upon them; and though he would gladly escape the impost, the donation is continued. Generosity under compulsion of death is the most frequent instance. What a strange sensation must possess some men upon reading over their own wills—"I give and bequeath"—men who have never given anything to anybody in the course of their lives! Many a miser must under these circumstances feel himself generous; yet this kind of generosity is hardly a virtue.

2 When fitful.

[8001] Some men's generosity acts by fits and starts. Like an ill-regulated gas-burner, at one moment its light is too low for use, at the next it shoots noisily upward far too high for practical purposes. In one mood the man will refuse a worthy suppliant, in another he will load an unexpectant beggar with more than his wallet can carry. True generosity flows evenly and follows a continuous law. The heart is out of order when the pulse leaps, and then misses its beats.

3 When misplaced.

[8002] The man who warmed a frozen snake in his bosom was ill requited for his service. Snakes should not be cherished. It is well to spare a fallen adversary, but it is well also to disarm him. The man who tripped up a burglar, and then raised him tenderly from the ground, got a shrewd thrust beneath the fifth rib for his pains.—*F. H. D.*

4 When thoughtless and improvident.

[8003] A person may be lavish in giving, for the main reason that he does not realize the inconvenience which his act is likely to entail upon him in the future, and this not because his pity is so moved as to make him indifferent to personal considerations, but simply because he happens to be of an improvident habit of mind.

5 When lofty and unbending.

[8004] To take the gilt off the gingerbread is to spoil with one hand the good which we do with the other, or to forestal gratitude for a benefit conferred by an ungracious manner in conferring it. Of all the many ways of giving, the worst is surely that which denies to the recipient the luxury of gratitude. He was an unkindly cynic who defined this sentiment as the lively anticipation of favours to come. The pleasantest part of a gift is the liberty to feel that he who bestowed it is our friend, animated by a warm regard for us, and deriving pleasure from the manifestation of that regard. The unfortunate persons who conceive that the acceptance of favours from other people detracts in some way from their dignity, are almost as much to be pitied as those who do not know how to receive thanks graciously. It may be said of a favour as the poet says of mercy, that it blesses him who gives and him who takes; and to despise one blessing is about as foolish as to despise the other. At any rate, the giver who halves the value of his gift beforehand by a certain want of candour in the performance of his good action, is doing an injury as well as rendering a service. All love a cheerful giver: whereas nothing is more common than to meet with men who are always bestowing favours from a sense of duty, or even from pure benevolence, and who are yet rather disliked than liked. There can be little true generosity in this form of giving, which withholds what the recipient may fairly claim as his due. The more a man really needs what is given to him, the more he is entitled to show his gratitude and to make it perfectly plain that he feels it. The wrong which is done to him by preventing this recognition is commensurate with the crime which he would commit if, having the opportunity of proving his gratitude, he should neglect to make use of it. There is, of course, no conscious grudging in the type of character here

referred to. The people who give grudgingly or of necessity belong to another species altogether. But it is an indubitable fact that the most lavish benevolence, to the extent of giving away the half of one's goods, may exist side by side with so much grudging as is involved in making a gift ungracious by its manner. The majority of us are constituted to-day pretty much as the children and the old gossips were constituted a century ago; we like our gingerbread with the gilt upon it.—*Globe.*

6 When churlish and constrained.

[8005] If the refusal to be properly thanked is so very objectionable, even when it springs from nothing worse than shyness, or false pride, or an excess of delicacy, it is nothing like so bad as the sheer offensiveness of coarse and cross-grained givers, who make it all but impossible for any one to receive a favour from them without losing his self-respect. These, also, are not necessarily grudgers, though grudging is perhaps in most cases the true explanation of their churlish behaviour. They do not give quite freely, or at the very best they do not know how to look as if they were giving freely. Some will exact and wait for the thanks, measuring them scrupulously, and not hesitating to speak if they do not consider the recognition sufficiently precise. These are the lovers of incense, who like to have it well understood that they are giving a present, or granting a favour; and, if they could but know it, the obligation and advantage are all on the other side, for they are simply attempting to purchase with their dross the unpurchasable repute of a generous patron. Other givers there are who give from weakness or from shame, without a spark of generous sentiment, and who take off the gilt by rough and surly speeches, implying a reproof to all who accept their favours. It seems to be the desire of these men to find a vent for their miserly annoyance, and to cover by growls and snaps the uneasy feeling that they are conferring a benefit on somebody else without adequate motive or reward. They are for the most part sons of Belial, with whom a poor, mild-mannered man can scarcely speak, and from whom he certainly could not receive a favour. Many things may be given as by a king to a king, or by a friend to a friend; but, short of starvation-point, nobody should allow himself to profit by the offerings of one whom he cannot respect and thank. Even in regard to starvation-point itself, it is a question for the individual rather than for the moralist. The liberality of the curmudgeon is like the tender mercies of the wicked, cruel enough to be refused at all costs. But if starvation seems still more cruel, no doubt of two evils it is within the competence of every man to choose the less.—*Ibid.*

[8006] There is no grace in a benefit that sticks to the fingers.—*Seneca*

7 When selfish and hypocritical.

[8007] "I am determined," said a self-vaunting American patriot, "that the Union shall be maintained at all costs. I have given several of my cousins to the war, and I am prepared to sacrifice all my wife's relations rather than see the Union dissolved." It is easy to be generous at other people's expense, but the generosity which costs us nothing is worth—what it costs. There is, however, a hypocritical generosity which is still more vile. "The field," said Ephron to Abraham, "give I to thee for a burial place; but since a nominal price is more agreeable to thy feelings, why——" And then he charged him a most exorbitant price for the purchase. Ephron's generosity might well pass into a proverb.—*F. H. D.*

XI. The Easy Purchase of its Reputation.

[8008] The reputation of generosity is to be purchased pretty cheap; it does not depend so much upon a man's general expense as it does upon his giving handsomely where it is proper to give at all. A man, for instance, who should give a servant four shillings would pass for covetous, while he who gave him a crown would be reckoned generous; so that the difference of those two opposite characters turns upon one shilling.—*Chesterfield.*

XII. Definition, Nature, and Determinate Quality of Munificence.

[8009] Munificence is liberal giving to a noble object. Its quality, therefore, is determined by the end which it has in view. In this case the end sanctifies the means. The lavish is not the munificent. A man may squander vast sums on self, on the promotion of an ignoble cause, and yet have not a tittle of this excellence; while his neighbour who expends but a hundredth part of that wealth may exhibit it in its highest form. The pro-slavery party spent lavishly to secure their adherents' seats in parliament; Wilberforce spent far less on his pure methods for attaining his great end, yet all the world is agreed on the subject of Wilberforce's munificence. One man purchases two hundred acres at the expense of thousands of pounds and forms a large estate, and gets no credit whatever for munificence; another lays out twenty at the expense of as many hundreds on a people's park, and is deservedly pronounced munificent. Its quality is also determined by the manner in which that end is approached. (1) *Large-heartedness* is essential to munificence. Without this the noblest contribution to the best object falls short of this virtue. A great sum may be spent on the poor, or on the advancement of God's cause under pressure or compunction, or may be doled out in a niggardly and ungenerous way; but no one would call it munificent. A much smaller gift, the result of a warm and generous impulse, would reach this

excellence. (2) *Gifts in proportion to personal ability are necessary to munificence.* The benefactions of the wealthy Pharisees were apparently munificent. Measured by the world's standard—the amount given—they were. But measured by Christ's standard—what was left—they fell in value immeasurably below the apparently insignificent contribution of the poor widow, who gave *all* that she had.—*J. W. B.*

[8010] Munificence does not of necessity imply the moral goodness which characterizes both benevolence and open-hearted liberality. It refers more especially to the costliness of the gift, and while it may, on the one hand, be manifested in the princely prodigality of a noble and generous nature, it may also, on the other, be nothing more than the ostentatious display of superfluous cash.—*A. M. A. W.*

XIII. Its Relation to Generosity and Liberality.

[8011] Princes are munificent, friends are generous, patrons liberal. Munificence is measured by the quality and quantity of the thing bestowed; generosity by the extent of the sacrifice made; liberality by the warmth of the spirit discovered. A monarch displays his munificence in the presents which he sends by his ambassadors to another monarch. A generous man will waive his claims, however powerful they may be, when the accommodation or relief of another is in question. A liberal spirit does not stop to inquire the reason for giving, but gives when the occasion offers. Munificence may spring either from ostentation or a becoming sense of dignity; generosity may spring either from a generous temper or an easy unconcern about property; liberality of conduct is dictated by nothing but a warm heart and an expanded mind. Munificence is confined simply to giving, but we may be generous in assisting, and liberal in rewarding. —*I. C. Smith, M.A.*

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BENEFICENCE.

I. Definition and Nature.

[8012] Beneficence is a very high term. It denotes largeness of bounty springing from the highest purity and goodness of nature, and in its highest form appertains to the Creator, and is not confined to any one kind of gifts.

"Whose work is without labour, whose designs
No flaw deforms, no difficulty thwarts,
And whose beneficence no charge exhausts."
—*Cowper.*

[8013] The most beneficent of all beings is He who hath an absolute fulness of perfection in Himself, who gave existence to the universe, and so cannot be supposed to want that which He communicated.—*Grove.*

[8014] Beneficence and bounty are the peculiar characteristics of the Deity: with Him the will and the act of doing good are commensurate only with the power: He was beneficent to us as our Creator, and continues His beneficence to us by His daily preservation and protection; to some, however, He has been more bountiful than to others, by providing them with an unequal share of the good things of this life. The beneficence of man is regulated by the bounty of Providence: to whom much is given, from him much will be required. Instructed by His word, and illumined by that spark of benevolence which was infused into their souls with the breath of life, good men are ready to believe that they are but stewards of all God's gifts, holden for the use of such as are less bountifully provided. They will desire, as far as their powers extend, to imitate this feature of the Deity by bettering with their beneficent counsel and assistance the condition of all who require it, and by gladdening the hearts of many with their bountiful provisions.

II. Its Relation to Kindred Virtues.

[8015] Beneficence respects everything done for the good of others: bounty, munificence, and generosity are species of beneficence: liberality is a qualification of all. The two first denote modes of action: the three latter either modes of action or modes of sentiment. The sincere well-wisher to his fellow-creatures is beneficent according to his means; he is bountiful in providing for the comfort and happiness of others; he is munificent in dispensing favours; he is generous in imparting his property; he is liberal in all he does. Beneficence and bounty are characteristics of the Deity as well as of His creatures: munificence, generosity, and liberality are mere human qualities.

III. Its Requirements.

1 On the part of giver and receiver.

[8016] Let him that gives a benefit be silent; let him speak of it that hath received it. There is that law of difference, said the philosopher, betwixt the doer of a good turn and the receiver of it, that one ought quickly to forget what he hath given; the other ought never to forget what he hath received.—*T. Adamsen*, 1650.

2 On the part of the giver.

(1) *Not necessarily wealth.*

[8017] The most fertile soil is not that which produces most; the men most favoured in regard to intelligence and fortune are not those who do the most good. Whether you look at the quantity or the quality of actions, we must place to the credit of the poor and the lowly the greatest part of the good which gets done on earth.—*Vinet.*

(2) *Generous sentiments and open heartedness and handedness.*

[8018] Give with a heart glowing with generous sentiments; give as the fountain gives out its waters from its own swelling depths; give as the air gives its vital breezes, unrestrained and free; give as the sun gives out its light, from the infinite abysses of its own nature.

(3) *Thought and system.*

[8019] Let those who would honour God, and benefit their fellow-men, carefully examine and compare the objects of charity; lay down the rules and measures which should regulate their bounties and gifts, and habitually reflect on their responsibility and obligation. Thus furnished and prepared, they will not give or withhold as the feeling of the moment dictates; their exercises of benevolence will be a well-connected and efficient system. Devising liberal things, by liberal things they shall stand.—*Rusticus.*

(4) *Discrimination.*

[8020] Christian beneficence is marked by a power of discrimination. Good-nature, as it is called, or warm feeling, may render a man lavish of his property, who can in no admissible or legitimate sense of the word be termed charitable. The difference between one who gives from the impulse of the moment, and one who gives from principle, is too great to be overlooked by any who have their senses exercised to discern both good and evil, and observe the lights and shades which impart a specific cast and colour to the character. A Christian feels the obligations of duty; feels the force of claims, estimated in their remote as well as immediate consequences. He opens his hand to communicate to the needy, with a deliberate view both of their circumstances and their character. Without the exercise of a discriminative judgment, mischief and injury may be done where good is intended. It is impossible to look into the world and not be convinced that this in many instances actually is the case. Bounty is bestowed in a manner which tends to relax the sinews of industry and increase the temptations of sensuality. It will, therefore, fairly follow as an inference that knowledge and reflection are necessary to conduct the movements of charity. We are commanded, "as we have opportunity, to do good to all; but especially them who are of the household of faith." Here discrimination is expressly enjoined; and however difficult in the exercise, it is highly important, and in many cases indispensable.—*Rusticus.*

[8021] True beneficence is like true love; its aim is the inward, spiritual value of man. Both of them may often seem austere for a time, making small account of possession and enjoyment, and striving only for inward and spiritual objects. The common sort of beneficence ill suits the master, who must sometimes impose on his pupils renunciation and trials.—*De Wette.*

(5) *Humility.*

[8022] Christian beneficence is to be always accompanied with humility. "Let not thy left hand know what thy right hand doeth" is the striking maxim of our Lord on this subject. Such is human nature, that we are solemnly cautioned to beware that even when our actions be right our motives be not wrong. A vain, self-righteous spirit makes a traffic of charity; it requires a receipt in full of applause for everything it bestows. Thus the ancient Pharisees gave their alms to be seen and praised of men, and took care to signalize their donations by the sound of a trumpet, that plenty of witnesses might be present as well as receivers. A boastful ostentation is, even in our own time, the bane of thousands and myriads. Their frauds and extortions only are done in secret; their generous deeds are all on record. A Christian will not withhold his aid from institutions because their claims and operations are made public, but he confines not his attentions to them; he visits the fatherless and widows in their affliction, and gives succour and relief where neither worldly profit nor human praise can be expected. Such a man has too deep a sense of his own unworthiness and incessant dependence on Divine bounty to glory in his virtues and exertions. "Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee." This is the language of a sovereign who felt himself but a steward of the treasures placed in his hand by the great Lord of all. The most munificent gifts, we assuredly know, are unacceptable to Heaven without humility. The vain seek and receive a present reward, but there is none laid up for them in reversion. —*Rusticus.*

(6) *Cheerfulness.*

[8023] Christian beneficence is distinguished by cheerfulness. Many people give of their substance only when they are urged with pressing solicitations and wearied by troublesome importunity. We behold reluctance in their looks, hear it in their language, and gather it from their slow, hesitating movements. There is in the ungracious, revolting manner of such persons an intelligible exposition of the sordid motives by which they are actuated. How far their spirit is from the generous temper which true religion produces and promotes is easily demonstrated by an appeal to the testimonies of Scripture! "Thou shalt not harden thine heart, nor shut thine hand to thy poor brother; thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him. Every man, according as he purposeth in his heart, so let him give—not grudgingly, or of necessity, for God loveth a cheerful giver." The beneficence which flows from love to God will be prompt, cheerful, discriminative, attended with self-denial, humility, and devotion. In this duty we must remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." There is an exquisite enjoyment and delight in acts of kindness.—*Rusticus.*

(7) *Promptness.*

[8024] Beneficence, like every other virtue, like conversion itself, must never say to-morrow. —*Vinet.*

(8) *Willingness.*

[8025] He that gives all, though but little, gives much because God looks not to the quantity of the gift, but to the quality of the giver; he that desires to give more than he can hath equalled his gift to his desire, and hath given more than he hath.—*Quarles*, 1592–1614.

IV. Its Personal Benefits.

1 It ensures spiritual blessedness.

[8026] Our Lord Jesus Christ said, "It is more blessed to give than to receive." At first sight it might have seemed to us the reverse. The man who receives augments his materials for life and action. The man who gives diminishes them. But in reality he who gives receives. He receives a moral power more than in other ways he can possibly bestow. That each gift of what is dear to self adds immeasurably to moral capital is a simple matter of experience; because a man's wealth consists not in the abundance of things external to himself, but in internal possession—in the force of freedom of his will. The more a man can give at will to and for others, the more his action and his character are made like to the perfectly free action and the loving generosity of God.—*Canon Liddon.*

[8027] There is far more satisfaction in doing than receiving good. To relieve the oppressed is the most glorious act a man is capable of; it is, in some measure, doing the business of God and Providence, and is attended with a heavenly pleasure, unknown but to those that are beneficent and liberal.—*Maxims for Meditation.*

2 It yields temporal pleasure.

(1) *Natural.*

[8028] There is in every act of benevolence something so conformable to our nature, or so worthy of it; the soul feels so much at ease in the atmosphere of charity, that in proportion as it breathes that air it repudiates all others.—*Vinet.*

[8029] Learn the luxury of doing good.—*Goldsmith.*

[8030] If there be a pleasure on earth which angels cannot enjoy, and which they might almost envy man the possession of, it is the power of relieving distress. If there be a pain which devils might pity man for enduring, it is the death-bed reflection that we have possessed the power of doing good, but that we have abused and perverted it to purposes of ill.—*Lacon.*

(2) *Growing.*

[8031] If there be a law abundantly confirmed by experience it is, that the more good we do, he more pleasure we find in doing it. One single spark, if it do not get put out, if it finds anything to fasten on, may kindle the whole of life.—*Vinet.*

(3) *Abiding.*

[8032] The pleasures of charity never wither; one lives in the soul of others, one unites one's self to all their impressions. The more self-sacrifice this happiness inspires the dearer it becomes: we love it for its own sake and for what it has cost us.—*Ibid.*

[8033] There is no just action, no kind word, no obliging demeanour, no charity, no hospitality, that springs from selfishness, which shall not have its penalty, both in this life and in the other, inasmuch as it corrupts the character: and there is no kindness, no forbearance, no generosity, no charity, that springs from disinterested benevolence, which has not its remuneration, not only here but hereafter—for it works backward, and makes you better essentially in this life; and in the life to come you will reap the sum of all these ten thousand endeavours.

3 It secures lasting reward.

[8034] He that lays out for God, God lays up for him. But, alas! God's credit runs low in the world; few care to trust Him. Give and spend, and be sure that God will send; for only in giving and spending do you fulfil the object of His sending.—*J. G. Holland.*

[8035] You want to double your wealth without gambling or stock-jobbing. Share it. Whether it be material or intellectual, its rapid increase will amaze you. What would the sun have been had he folded himself up in darkness? Surely he would have gone out. So would Socrates.—*J. C. Hare.*

[8036] I have somewhere met with the epitaph on a charitable man which has pleased me very much. I cannot recollect the words, but here is the sense of it: "What I spent I lost; what I possessed is left to others; what I gave away remains with me."—*Addison.*

[8037] He is no fool who parts with that which he cannot keep, when he is sure to be recompensed with what he cannot lose.

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FORGIVENESS.

I. Its Nature.

[8038] To forgive a thing is to "forth-give" by your own act and free-will, to give it forth from you that it may go clean out from you—out of sight and out of mind.—*Charles Standford, D.D.*

[8039] Forgiveness to be complete implies

1. The remission of the right to retaliate when safe and proper. 2. The dismissal of the resentful feelings which injury may have excited. 3. The revival of those feelings of good-will which it becomes us habitually to cherish.—*W. Fleming.*

[8040] Forgiveness presupposes a true sense of injury—a grieved, hurt, wounded feeling. Forgiveness is the clear, outright abandonment of this feeling once for all, and the perfect restoration of the state of heart, a little softened, it may be, but certainly not hardened, that existed before the experience of injury. It is not merely a giving up of resentment; it is, besides, the pure, sweet, heavenly, holy, Christ-like act of reinstating the wrong-doer in the same relation to one's self as if he had never done the wrong.

[8041] A forgiving spirit is a noble, generous Christian virtue. It takes its rise in that love of God and man which is the fruit of the Spirit and the fulfilling of the law; it is made up of love and forbearance, united with the tenderness of compassion towards those who have injured us, and fortified by some just sense of our own sinfulness and need of forgiveness from God. In the full sense of the thing itself it consists of the inward spirit of forgiveness and the outward act of reconciliation. It belongs to the heart, just as every other grace has its seat in the inner man. In this view of it, it is the opposite of revenge, which angrily seeks redress for injuries by inflicting injuries in return. It is the inward exercise of kindness and good-will towards our enemies and those who have wronged us. It is an abhorrence of their wrong, yet a kind regard for the wrongdoer. It cannot be genuine unless it be accompanied by these benevolent emotions, and at a great remove from all bitterness and wrath. God requires that we forgive from the heart. This inward *spirit* ought to be always in exercise, whatsoever may be the character of those who have injured us, and whatever their present and future conduct. We may feel benevolently towards them, without at all committing ourselves in favour of their conduct or character. They may repeat the injury they have done us every day of their lives, but this does not warrant us in the spirit of malignity or unkindness. We should love them still, and do them good as we have opportunity.—*Gardiner Spring, D.D.*

II. Its Synonyms.

[8042] We excuse (Lat. *excusare, ex* and *causa*, a cause) whenever we exempt from the imputation of blame, or, by an extension of meaning, regard as not absolutely calling for blame, and so admitting of being viewed leniently. When used reflectively it sometimes means no more than to decline, or to take such exemption to one's self. Instances of these uses are as follows: "I excuse his conduct, considering the extraordinary provocation under which he acted." "I have received his invitation, but intend to excuse myself" (or to send an excuse), the force of the phrase being to relieve one's self from the blame of neglect by an apology. We excuse a small fault, we pardon (Fr. *pardonner*) a great fault or a crime. We excuse commonly what relates to ourselves. We pardon offences against rule, law, morals. We excuse, ordinarily speaking, when the circumstances of the case are such that a kindly nature is justified in viewing them leniently. We pardon as a summary act of power, generosity, or mercy. Kings pardon criminals, and friends may excuse each other. Pardon is always from a superior. Excusing may come from a superior or an equal. We also excuse from obligations which are not moral, but only social, official, or conventional, as if the Queen should excuse the attendance on some particular occasion of an officer of state.

[8043] Forgive differs from both in relating only to offences against one's self. It is etymologically the same as pardon, meaning to give in such a way as to forego, *i.e.*, the memory and the punishment of the offence. Omissions and neglects or slight commissions may be excused. Graver offences and crimes pardoned, personal insults and injuries forgiven. Kindness prompts to forgiveness, mercy to pardon. We are never hindered from forgiving; but the nature of an offence may be, in the eye of the law, such that we may have no power or authority to pardon it.

III. Its Conditions and Requirements.

1 In the object.

(1) *Real repentance in order to a real pardon.*

[8044] In most practical cases that arise both repentance and forgiveness lie under the suspicion of being spurious. There is a manifest temptation on the part of the offender to feign repentance; it is his natural expedient for averting punishment. Repentance therefore is very extensively counterfeited, and there has arisen a prejudice against the name which is easily confounded with a prejudice against the thing. The thing repentance all would agree is good, but then it is rare; for the name repentance people generally have slight respect, because it seldom represents the thing. And the suspicion attaching to professions of repentance increases with the heinousness of the injury. It is a common belief that a person capable of committing atrocious wrong must be incapable of repenting of it, and such a person's professions are accordingly contemptuously disregarded. When therefore people deliberately consider it mean to forgive extreme injuries they are really setting a limit, not to the duty of forgiveness, but to the possibility of genuine repentance. The words, "I shall be a villain on the day that I shake that man's hand," do not mean that the wrong done has been too great to be forgiven with honour, but that it implies a criminality inconsistent with penitence. The

words, "There are some injuries that no one ought to forgive," mean really, There are some injuries of which it is impossible to repent. In the same way, the contempt with which we often regard those who forgive injuries does not really imply any dislike of the principle of forgiveness itself, but only a suspicion that in the particular case the forgiveness was not genuine. For forgiveness is a thing not less liable to be counterfeited than repentance.—*Ecce Homo.*

[8045] To forgive a wrong-doer that has not repented of his wrong-doing is not simply hard work; it is impossible work. You cannot restore a wrong-doer, while his feeling is still that of wrong-doing, to the same place in your regard as before the wrong was done. You may exercise every other kind of feeling toward one who injures you. You cannot forgive him in this full, this triumphant sense. You may have abandoned, or you may never have conceived, a resentful feeling. You may pray for him, you may love him, you may do him a thousand kindnesses; but forgive him, as I have described forgiveness, you cannot, unless he repents and confesses.

(2) *A willingness to be forgiven.*

[8046] Forgiveness is a result secured by the consent of both parties. I may have offended you. You come to me and say, "You have deeply grieved me, but I forgive." I can snap my fingers in your face and say, "Take your forgiveness away; I don't want to be forgiven by you." Observe, therefore, that you have not the power to forgive me. You can forgive the crime, but you cannot forgive the sin. And even your forgiveness of the crime I may resent, and turn into an occasion of inflicting still deeper injury on you.—*Dr. Parker.*

(3) *A forgiving spirit displayed toward others.*

[8047] It is only right that he who asks forgiveness for his offences should be prepared to grant it to others.—*Horace.*

2 In the subject.

(1) *General culture of the heart, and a due regard to justice.*

[8048] By experience; by a sense of human frailty; by a perception of "the soul of goodness in things evil;" by a cheerful trust in human nature; by a strong sense of God's love; by long and disciplined realization of the atoning love of Christ; only thus can we get a free, manly, large, princely spirit of forgiveness. —*F. W. Robertson.*

[8049] In the exercise of forgiveness regard should be had (1) to the amount of the injury, as great or small; (2) to the causes which led to it—mere carelessness and inadvertence, or deliberate ill-will; (3) to the conduct of the party offending—for the first time or repeatedly; (4) to the regret and penitence of the offender.—*W. Fleming.*

[8050] Granting that wrong has been intended and done against us, and that we have a right to be angry, it becomes us to see that our resentful feelings are in degree of measure proportioned to the injury received. It is the part of a wise and good man to be suitably affected by everything which befalls him. It is especially necessary that our resentful feelings should be well regulated, and that we neither tamely submit to injury, so as to encourage the repetition of it, nor repel one injustice by a greater. It becomes us, then, to form a calm and considerate estimate of the nature and amount of the injury which has been done to us, and of the degree of resentment which it demands and will justify. For, as nothing can be more ridiculous than to allow ourselves to be thrown into a violent passion by some trifling irritation, and thus to lead others to ask contemptuously, What meaneth the heat of this great anger? so, on the other band, it is proper to see that, even when we are really and seriously injured, we do not tamely submit to it; but manifest that degree of resentment which is suitable to punish, and likely to prevent the injury from being repeated. We have no right to be angry with our neighbour without a cause, and neither have we any right to be angry with him beyond the cause. Indeed, in so far as our resentment is excessive, it is causeless; and in order to guard against such excess, we must check our self-love, and thus diminish the magnifying medium through which injuries are represented.

(2) *Self-restraint.*

[8051] If a man has any talent in writing, it shows a good mind to forbear answering calumnies and reproaches in the same spirit of bitterness in which they are offered. But when a man has been at some pains in making suitable returns to an enemy, and has the instruments of revenge in his hands, to let drop his wrath, and stifle his resentment, seems to have something in it great and heroical. There is a particular merit in such a way of forgiving an enemy; and the more violent and unprovoked the offence has been, the greater still is the merit of him who thus forgives it.—*Addison.*

(3) *Courage.*

[8052] The brave only know how to forgive; it is the most refined and generous pitch of virtue human nature can arrive at. Cowards have done good and kind actions; cowards have even fought, nay, sometimes even conquered; but a coward never forgave: it is not in his nature; the power of doing it flows only from a strength and greatness of soul, conscious of its own force and security, and above the little temptations of resenting every fruitless attempt to interrupt its happiness.—*Sterne.*

(4) *Forbearance.*

[8053] Most people in these days, if you did but know all their condition, all about their families and their circumstances, have so many causes of disquiet, and anxiety, and irritation to fever the weary heart, and to shake the

shaken nerves, that a wise and good man will never make them offenders for a hasty word; or even for an uncharitable suspicion or an unkind deed, very likely hardly said or done till it was bitterly repented.—*A. K. H. Boyd.*

(5) *Magnanimity.*

[8054] I have read a remarkable story of Aristippus, though but a heathen, who went of his own accord to Æschines, his enemy, and said, "Shall we never be reconciled till we become a table talk to all the country?" And when Æschines answered he would most gladly be at peace with him, "Remember, then," said Aristippus, "that though I were the elder and better man, yet I sought first unto thee!" "Thou art, indeed," said Æschines, "a far better man than I, for I began the quarrel, and thou the reconcilement." My prayer shall be that this heathen may not rise in judgment against the flourishing professors of our times.—*Brooks*, 1608–1680.

(6) *Promptness and alacrity.*

[8055] If thy brother turn again, saying, "I repent," forgive him; do not take six months to see how he behaves; *you* must behave well. Do not say, "It will be a long time before the old love comes back." Where would you be this day if God forgave you with the distinct intimation that He was going to withhold His old love.—*Dr. Parker.*

(7) *Forgetfulness.*

[8056] What magnanimity there is in God's forgiveness! He retains no trace of anger. He forgets our sin, and casts it behind his back. . . And we, in the very matter of mutual forgiveness, are charged to "be followers of God."—*R. W. Dale, D.D.*

[8057] We are to die to the hardness of our heart, which will not forget injuries that have been done to us. And even if we cannot forget in every sense of the word, yet the remembrance of the injury suffered will lose its sting when we conjoin it with another remembrance, namely, of the ten thousand pounds which have been remitted to ourselves, with the remembrance of the cross of Christ, and of this, that implacability is so thoroughly offensive to our God, for this reason, that reconciling love belongs to his inmost being.—*Bp. Martensen.*

(8) *Prudence and tact.*

[8058] Our forgiving should by no means exclude correction, or our endeavour to convince our neighbour of the wrong that he has done us, as we also should be ready to be convinced. But the way and manner, the tone in which we correct the other, must flow from the placable frame of mind. And if, in general, all our dealings receive their worth, their right importance, only through the way they are carried out, this especially applies to our procedure when we show another his sin, in order thereupon to be reconciled to him. Here it is important to show that love that seeketh not her own, seeks not to humble the opponent, but only to win him.—*Ibid.*

(9) *Completeness and sincerity.*

[8059] Nothing is more evident to any one who cares to understand what is to be done than that the mere passing of the word forgive constitutes no new relation. It may be that the forgiving party only says it just to be quit of his adversary. He does it as a mere letting go or waiving of the man, not as a true taking hold of him rather for eternal brotherhood's sake. He is only thinking quite commonly, in this letting go, how to be let go himself, and have his obligation ended Sometimes it will be even thought, if not spoken aloud, "Yes, I forgive him, but I hope never to see him again." Or it will be said, "Yes, I forgive, but I can never forget." Or, again, "Yes, and I do not much care whether he repents of his wrong or not, if only I can be quit of all connection with him." I cannot specify, and need not, all the loose ways and turns of mock sentiment by which this grace of forgiveness is corrupted and made to be no grace at all, but only a plausible indifference under the guises of grace. It is how often but a kind of hypocrisy under which the forgiving man is hidden from his own discovery.

All this in a way of transition; the cases referred to are only cases where irresponsible, self-serving, worldly men, whether nominally Christian or not, cheapen the duty of forgiveness by light performance, or slip it by evasions and tricks of words. But there are troubles of mind in respect to this matter of forgiveness that are real, and are encountered by the best and holiest men. They mean to be forgiving, and live in the habit of it universally. Is it not the love of God that they have accepted as their ruling principle and joy—love, that is, to everybody, including even their enemies? Yes, but the love of God prepares not even Him to forgive by itself, as we shall by and by see. Not more certainly will it prepare any best and most loving of mankind to forgive. We take up certain modes of speaking which imply that love is a kind of total virtue, and will carry all other graces and virtues with it. And it will, in the sense of causation, or of being their causative spring. But it does not follow that it will dispense forgiveness without also preparing the necessary antecedent propitiations. A good man lives in the unquestionable sway of universal love to his kind. If, then, one of them does him a bitter injury, will he therefore launch an absolute forgiveness on him? If he were nothing but love—if he were no complete moral nature—he might. But he is a complete moral nature, having other involuntary sentiments that come into play alongside of love, and partly for its sake—the sense of being hurt by wrong, indignations against wrong done to others, disgusts to what is loathsome, contempt of lies, hatred of oppression, anger hot against cruel humanities—all these animosities or revulsions

of feeling fasten their grip on the malefactor sins and refuse to let go. And they do it as for society and the law-state of discipline; composing a court of arbitrament that we call moral opinion, which keeps all wrong-doing and wrong-doers under sanctions of public opprobrium and silent condemnation. Filling an office so important, they must not be extirpated under any pretext of forgiveness. They require to be somehow mastered, and somehow so remain. And the supreme art of forgiveness will consist in finding how to embrace the unworthy as if they were not unworthy, or how to have them still on hand when they will not suffer the forgiveness to pass. Which supreme art is the way of propitiation—always concerned in the reconciliation of moral natures separated by injuries. —*Rev. Dr. Bushnell.*

[8060] The forgiveness we want is infinite, changeless, everlasting.—*Rev. J. Harrington Evans.*

IV. Its Inspiring Motives.

1 The Divine forgiveness hoped for.

[8061] Of him that hopes to be forgiven, it is indispensably required that he forgive. It is, therefore, superfluous to urge any other motive. On this great duty eternity is suspended; and to him that refuses to practise it, the throne of mercy is inaccessible, and the Saviour of the world has been born in vain.—*Johnson.*

[8062] It is vain for you to expect, it is impudent for you to ask of God forgiveness on your own behalf, if you refuse to exercise this forgiving temper with respect to others.—*Bp. Hoadley.*

[8063] He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert.*

[8064] The man who forswears forgiveness to his fellows should be perfect, and have no spot upon his own fair character, or unto him some exercise of clemency hath been extended. And where's the perfect man who never did offend his brother man, and did not afterwards rejoice in the forgiveness that swept away the remembrance of his faults? Then surely such should ne'er allow the bitterness of unrelenting malevolence to prey upon his mind. If thou wouldest know in truth and verity the sweetest luxury that can arise from thine own actions, let clemency, compassion, and true pity richly supply thee with their streams of kind forgiveness. To forgive with heartiness, and banish every lingering cloud of dark resentment from the mind, is the highest effort and noblest exercise to which thou canst be called. In this thou imitatest Him whose goodness fills the earth, and whose tender mercies are richly spread through all His work. In this thou hast communion with the Prince of Peace, whose dying breath implored forgiveness for His cruel murderers. The forgiveness of others is one of the essential prerequisites to the attainment of Divine forgiveness. He who forgiveth not the trespasses of men against himself shall never be forgiven.—*Jabez Burns, D.D.*

2 The Divine forgiveness enjoyed.

[8065] The motive for the placable, forgiving disposition the Lord has laid down for us in the parable of the servant deep in debt, to whom his lord of grace remitted the enormous debt of ten thousand talents (Matt. xviii. 33). And the guilt of our neighbour towards us is ever related to our own guilt towards God, as a hundred pence are related to ten thousand talents.

V. Its Moral Worth and Value.

1 It evidences a noble character.

[8066] The highest of characters in my estimation is he who is as ready to pardon the moral errors of mankind as if he were every day guilty of some himself; and at the same time as cautious of committing a fault as if he never forgave.—*Pliny the Younger.*

[8067] Generous and magnanimous minds are readiest to forgive; and it is a weakness and impotency of mind to be unable to forgive them. —*Lord Bacon.*

[8068] Laws are only proper to inflict revenge; forgiveness is a power beyond them, and it is a nobler gem in the royal crown than that of condemnation.—*Christian Globe.*

[8069] A gentleman once went to Sir Eardley Wilmot in great anger at a real injury he had received from a person high in the political world, which he was considering how to resent. After relating the particulars to Sir Eardley, he asked him whether it would not be manly to resent it. "Yes," said Sir Eardley, "it would doubtless be manly to resent it; but it would be Godlike to forgive it."

[8070] Pardon is a glorious kind of revenge. I think myself sufficiently revenged of my enemy if I pardon him. Cicero did more commend Cæsar for pardoning Metullus than for the great victory obtained over his enemies.—*Francis Quarles.*

[8071] The archangel who has never felt anger, has reason to envy the man who subdues it.—*Richter.*

[8072] A man's forgiving faculty is in proportion to the greatness of his soul. Little men cannot pardon.

VI. Its Imperfect Forms.

1 When coupled with reservation and lingering resentment.

[8073] Let not the sun in Capricorn (when the days are shortest) go down upon thy wrath,

but write thy wrongs in ashes. Draw the curtain of night upon injuries, shut them up in a tower of oblivion, and let them be as though they had not been. To forgive our enemies, yet hope that God will punish them, is not to forgive enough. To forgive them ourselves, and not to pray God to forgive them, is a partial act of charity. Forgive thine enemies totally, and without any reserve that, however, God will avenge thee.—*Sir T. Browne.*

[8074] It is easy enough for us to forgive, in words at least, a man who has injured us. Easy enough to make up our minds that we will not revenge ourselves. Easy enough to determine, even, that we will return good for evil to him, and do him a kindness when we have a chance. Yes, we would not hurt him for the world; but what if God hurt him? What if he hurt himself? What if he lost his money? What if his children turned out ill? What if he made a fool of himself and came to shame? What if he were found out and exposed, as we fancy that he deserves? Should we be so very sorry? We should not punish him ourselves. No. But do we never catch ourselves thinking whether God may not punish him; thinking of that with a bare, secret satisfaction; almost hoping for it at last.—*C. Kingsley.*

[8075] This kindly way of judging your fellow-creatures—all this returning good for evil—must be a real thing, and not a pretence. It must not be a hypocritical varnishing over of a deep, angry, and bitter feeling within us. It must not be something done with the purpose of putting our neighbour still further and still more conspicuously in the wrong.—*A. K. H. Boyd.*

[8076] It is no forgiveness when you say, "I forgive, but I can never forget." It is the unforgiving spirit that says that. It may be true that you never can forget; but if you are really, heartily, wholly forgiving, you will not remember that you are never going to forget. Still less will you wish to say that you are never going to forget. Least of all will you feel like saying so in the spirit which such a form of words almost necessarily implies.

a When preceded by revenge or ostentatiously displayed.

[8077] There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blowpipe of their indignation and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.—*Beecher.*

[8078] Some people's mode of "forgiveness" is offensive in the extreme. It is of no use to say you *won't be forgiven.* The article is coming upon you with a vengence; and that not only characterized by magnanimously obtrusive force, but also most dazzlingly illuminated for your own private edification, and the admiring applause of all beholders.—*A. M. A. W.*

VII. Its Reward.

[8079] As a seal leaves a mark of itself in the wax whereby it is known, so it is with every one who has a readiness to forgive others; for by it the Christian may know that God hath sealed the forgiveness of his sins upon his heart. —*Cawdray.*

[8080] When thou forgivest, the man who has pierced thy heart stands to thee in the relation of the sea-worm that perforates the shell of the mussel, which straightway encloses the worm with a pearl.—*Richter.*

VIII. Its Rarity in Heathendom.

[8081] Of forgiveness we cannot certainly say that it was unknown to the ancients; under certain conditions, no doubt, it was very common among them. In domestic and family life, in which all the germs of Christian virtue are to be found, it was undoubtedly common. Undoubtedly friends fell out and were reconciled in antiquity as amongst ourselves. But where the only relation between the two parties was that of the injurer and injured, and the only claim of the offender to forgiveness was that he was a human being, there forgiveness seems not only not to have been practised, but not to have been enjoined nor approved. People not only did not forgive their enemies, but did not wish to do so, nor think better of themselves for having done so. That man considered himself fortunate who on his deathbed could say, in reviewing his past life, that no one had done more good to his friends or more mischief to his enemies. The Roman Triumph, with its naked ostentation of revenge, fairly represents the common feeling of the ancients. Nevertheless, forgiveness even of an enemy was not unknown to them. They could conceive it, and they could feel that there was a Divine beauty in it, but it seemed to them not merely, like the other Christian virtues, more than could be expected of human nature itself, almost superhuman.—*Ecce Homo.*

IX. Arguments in Favour of the Exercise of Forgiveness.

[8082] 1. They who have offended against us are proper objects of compassion. "No one," says Bishop Butler ("Sermon on Forgiveness of Injuries"), "ever did a designed injury to another, but at the same time he did a much greater to himself. If, therefore, we would consider things justly, such an one is, according to the natural course of our affections, an object of compassion as well as of displeasure."

2. The difficulty and excellence of the duty of forgiveness should prove to every generous mind an argument for the discharge of it. Solomon could say, "It is the glory of a man to

pass by a transgression." And although it may be hard to bear down the selfish and resentful feelings of our nature, the true dignity that is attained by doing so should stimulate every generous mind not to be overcome of evil, but to overcome evil with good.

3. The fact that we ourselves are liable to offend against others, and to stand in need of their forgiveness, should lead us to exercise it.

4. The fact that we all offend against God, and stand in need of His forgiveness, should lead us to forgive offences committed against ourselves.

Our natural sense of justice and equity leads us to expect that we ourselves shall be dealt with as we deal with others. "There is something in human nature," says Bishop Butler, "which falls in with that method of determination." Living under the government of a great and gracious Being, whose laws we often disobey, we feel that it becomes us to be ready to forgive offences against ourselves, and that if we refuse or neglect to do so, it may be the worse for us, both in this life and in that which is to come. This natural anticipation of our reason is exactly in accordance with the doctrine of our Saviour and His apostles, who have taught us, that with what measure we mete it will be meted to us again. And to keep us in continual remembrance of that great law of Divine equity, according to which we are to be dealt with here and hereafter, we have been taught to pray that God would forgive us our trespasses, even as we forgive them that trespass against us.

X. Illustrations and Examples of its Exercise.

[8083] One of the most beautiful gems in Oriental literature is contained in a passage from the Persian poet Saadi, quoted by Sir William Jones, the sentiment of which is embodied in the following lines—

"The sandal-tree perfumes, when riven,
The axe that laid it low;
Let man who hopes to be forgiven,
Forgive and bless his foe."

And equally beautiful, in illustration of forgiveness, is the following incident of actual occurrence. A deaf and dumb person being asked, "What is forgiveness?" took a pencil and wrote a reply thus, "It is the odour which flowers yield when trampled upon."

[8084] Cornelius Cinna, the grandson of Pompey, was detected in a conspiracy against the life of Augustus. On the day of trial, the emperor not only forgave the convicted criminal, but addressed him in these words: "I have twice given you your life—first as an enemy, then as a conspirator; and now I give you the consulship; let us, then, in future be friends, and only contend whether I shall be more generous or you most faithful."

[8085] So great was the opposition and hatred to Archbishop Cranmer for his reforming proceedings, that his life was more than once conspired against. On these occasions Cranmer convicted and pardoned his enemies; and so gentle and affectionate was his spirit, that it became quite a popular saying, "Do my lord of Canterbury a shrewd turn, and he will be your friend for ever." There was one notable instance of this in 1546, when a conspiracy (revealed to him by the king, who was always faithful to Cranmer) was got up against him by two of his most intimate associates—one Thorndean, his suffragan bishop of Dover, whom he had himself promoted; and the other his own legal adviser, who formed a part of his permanent household. Having received indubitable proof of their guilt, he led them aside into his garden, and showed them their own letters, put into his hand by the king himself. They feel upon their knees, and begged his forgiveness. He told them to rise, and go and beg forgiveness of God—they need no other. Truly this was a Christian spirit—a noble one—for it was a charity that he knew might cost him his life.

Sir Thomas More, Lord Chancellor of England, after having been tried at Westminster and condemned to death without any just or reasonable cause, concludes his speech to his judges thus: "More have I not to say, my lords, but that as St. Paul held the clothes of those who stoned Stephen to death, and as they are both now saints in heaven, and shall continue there friends for ever; so I verily trust, and shall, therefore, most heartily pray, that though your lordships have now here on earth been judges to my condemnation, we may nevertheless hereafter cheerfully meet in heaven in everlasting salvation."—*Myer's Lectures on Great Men.*

XI. Divine and Human Forgiveness Contrasted.

[8086] How great is the contrast between that forgiveness to which we lay claim from God towards us, and our temper towards others! God, we expect, will forgive us great offences—offences many times repeated; and will forgive them freely, liberally, and from the heart. But we are offended at our neighbour, perhaps, for the merest trifles, and for an injury only once offered; and we are but half reconciled when we seem to forgive. Even an uncertain humour, an ambiguous word, or a suspected look, will inflame our anger; and hardly any persuasion will induce us for a long time to relent.—*H. Thornton.*

[8087] To conquer hate,
And in its place to cherish love unfeigned,
Forgiveness and forgetfulness of wrongs,
No precepts but the perfect law of Christ,
No teacher but the blessed Son of God,
Could e'er instruct mankind.

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MERCIFULNESS.

I. Definition and Nature.

[8088] Mercy is that dignified compassion which induces us to suppress resentment, to pardon offences, or mitigate punishments as far as discretion may admit.—*S. Renori.*

[8089] Mercy is the most exalted branch of compassion. It particularly refers to that state of mind which induces us to exercise our compassion upon persons whose fate is in some respects at our disposal. It induces us to relinquish demands which, if enforced to the utmost, would render us the immediate agents of misery.—*G. Coombe.*

[8090] Mercy, in relation to retributive justice, is a clinging weight upon its uplifted arm, which sometimes prevents, always impedes, and of necessity lessens the blow, when it may not wholly arrest.—*A. M. A. W.*

[8091] Mercy hath but its name from misery, and is no other thing than to lay another's misery to heart.—*Binney.*

[8092] Christian philanthropy, in its unity with truth and righteousness, finds its climax, its crown, in mercy, the deep and hearty sympathy with human need, and likewise the will to help it.—*Bp. Martensen.*

[8093] Mercy is free love to the wretched, and regards even sin mainly under the point of view of human need and helplessness, regards it therefore in a milder light: it pities the misery of sin. This preponderant regard to helplessness, whether mental or bodily, finds expression in an old symbol of mercy, namely, a naked child, the most helpless of all creatures, which certainly, if no one pays heed to it, is also the most wretched of all creatures.

[8094] Mercy is in general a measure of the higher degrees of keenness in the moral sense. —*Ecce Homo.*

II. Its Relation to Pity and Compassion.

[8095] Mercy has relation to the infliction of retaliation or punishment, and denotes in general a disposition not to exact all the suffering from an offender which would be due on the score of his offence; or, in a wider sense, not to exact the whole amount of what is due on the score of any obligation when the rendering of it would inflict pain or privation. Mercy is often judicial in its character, without sentiment, and laying hold of external circumstances which may warrant a diminution of punishment. Pity, on the other hand, is more purely personal and emotional, not discriminating calmly, as mercy does, between circumstances which do and do not diminish the culpability of the individual, or are affected by his moral character. Moreover, mercy is felt or exercised toward those who are in our power; pity, to such as may not be so. The judge may have mercy upon the criminal or not. The crowd may pity him or not. We pity others as sufferers. We are merciful to them as offenders. Compassion and pity are much alike; but compassion is such fellow-feeling in trouble as comes from an equal; pity, such as comes from one who in some sense is a superior. We should feel, for instance, pity, not compassion, for a dumb animal overburdened, or in any way ill-treated. Pity often implies an approach to contempt, which compassion never does, having in it more of tenderness, and less of weakness. We compassionate those into whose state or feelings we may conceive ourselves as entering. We may pity those with whom we feel at the time nothing in common, as the reckless or the silly. Hence a high-spirited person will feel it a degradation to be an object of pity. The martyr or the dying hero are not objects of pity. The object of pity, according to Aristotle, is suffering not wholly unmerited, but the result of faults rather than crimes, as shown in characters of common stamp.—*C. J. Smith, M.A.*

III. Its Requirements.

[8096] Of the two feelings which go to compose mercy indignation requires to be satisfied first. The first impulse roused by the sight of vice should be the impulse of opposition and hostility. To convict it, to detect it, to contend with it, to put it down, is the first and indispensable thing. It is indeed a fair object of pity even while it remains undetected and prosperous, but such pity must be passive and must not dare to express itself in deeds. It is not mercy but treason against justice to relent towards vice so long as it is triumphant and insolent. So long, if we may venture upon the expression, mercy will be even sterner and more unpitying than justice, as the poet felt when he wrote—

"And oh! if some strange trance
The eyelids of thy sterner sister press,
Seize, Mercy, thou, more terrible, the brand,
And hurl her thunderbolts with fiercer hand."

But the moment that indignation begins to be in some measure satisfied, pity awakes; and when indignation is satiated then pity occupies the whole mind of the merciful man.—*Ecce Homo.*

IV. Its Incentives.

[8097] We do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy. . . . .
How should we be
If He which is the top of judgment should
But judge us as we are? Oh, think on that,
And mercy she will breathe within our lips,
Like men new made.—*Shakespeare.*

[8098] Who will not mercy unto others show,
How can he mercy ever hope to have?
—*Edmund Spenser.*

[8099] It is according to nature to be merciful; for no man that has not divested himself of humanity can be hardhearted to others without feeling a pain in himself.—*Maxims for Meditation.*

V. Its Objects and Manifestations.

[8100] All poor, all sick, all heavy-laden, all the wretched, all sinners, all the misery that is and was and shall yet be in the world, gather all into thy heart's hospital, and have mercy on them.—*David von Augsburg.*

[8101] Mercy is peculiarly applicable to unworthy or criminal behaviour towards ourselves, which would inevitably involve the offender in distress, were we to be tenacious of our rights. —*C. L. Balfour.*

[8102] In relation to the sick and deeply troubled, our mercy manifests itself by this, that we not only extend help and support to them as we are able, but also, as far as we are fit for it, and the others are susceptible of it, *comfort* them with the comfort with which we ourselves are comforted by God (2 Cor. i. 4). In comforting, the important thing is not only the contents of the comfort—however weighty this may be—but the manner and way in which the comfort is applied. The art of comforting is by no means an easy one. With earnestness it must combine love and forbearance; for a bruised reed requires to be touched with a tender hand. The comforter must not only work with the power of the word, but with the pacifying power of the personality.—*Bp. Martensen.*

[8103] Towards the distressed and poor, mercy appears as beneficence, which seeks to remove not merely the bodily need, but that of the soul, the moral evil. True care of the poor must have an educating character, and seek not only to help the poor to food, clothing, and shelter, but to lead them to work and pray. We therefore say with Vincent de Paul, with Elizabeth Fry, and all who have regarded and exercised the care of the poor from the standpoint of Christianity: the soul of the care of the poor is the care of the soul.—*Ibid.*

VI. Its Limits.

[8104] God loves our mercy to one another; but not upon conditions at variance with sanctity to Him.—*James Martineau.*

[8105] Our criminals do now-a-days most certainly execute themselves. Foolish people petition for their lives, and condone their offences; but when a man has placed himself in antagonism to good—when corrupt himself he must corrupt others—the very best thing he can do is to die. There are times when, in the true sense, it is expedient that a man should die for the people. A leper is mercifully, not mercilessly, cast out, or he would infect the whole people. It is not cruel, it is merciful to knock a mad dog on the head. Now there are men who are infinitely more dangerous than mad dogs; and the sooner the world, especially the world of silly philanthropists, learns what is cruelty and what is mercy, the better.

VII. Its Divine Exemplification.

[8106] What imagery in any production of the human mind can be comparable to the following passage in the Book of Revelation, where the Almighty is described as extending His mercy and compassion to the righteous who had suffered tribulation: "And God shall wipe away all tears from their eyes"?

It is observable that the sacred writers very frequently have recourse to a *meiosis*, or such a form of expression as implies more than is declared: hence the beautiful simplicity of this passage signifies the highest possible state of everlasting felicity.—*Schultes.*

[8107] Good Heaven, whose darling attribute
we find
Is boundless grace, and mercy to mankind,
Abhors the cruel.—*Dryden.*

[8108] Stern justice says, with burning indignation, "The soul that sinneth it shall *die*," and views that yelling crowd who crucified the Lord of Glory, who killed the Prince of Life. Mercy shields the vile offenders with this gentle plea, "They know not what they do; look not upon *their* guilt but deem it *Mine*." Justice bids the executioner "cut down" the useless tree which cumbereth the soil, and mercy lays her pitying hand upon the axe, and entreats "let it alone this year also."—*A. M. A. W.*

VIII. Its Deficiency.

[8109] Let any one who is conversant with the affairs of life reflect upon it, and he will find the man who wants mercy has a taste of no enjoyment of any kind. There is a natural disrelish of everything which is good in his very nature, and he is a born enemy to the world.—*Steele.*

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INDULGENCE.

I. Its Nature.

[8110] Indulgence is a form of generosity. It differs, however, from it in that generosity i always practical, whereas indulgence may in some of its forms be wholly emotional, and consist only of generous sentiments; and also in that generosity respects at least a substratum of real

want in its objects, whereas indulgence may be the gratification of a mere desire.

II. Its Operations.

1 As to the wishes and whims of its object.

[8111] A parent does not ask whether what his child asks for is absolutely necessary, and in granting a request has more care that the child should be gratified than positively benefited; and when he sees that child pleased with the gift of, say, a picture book, although no actual profit is the result, he feels more real pleasure than when the child has received the physical benefit of a good dinner which it was only his duty to provide.

[8112] My friend has a hobby, which in itself is perfectly innocent, and occupies his time and attention when disengaged from duty, and when both might be harmfully engaged. He has a mechanical turn and is ever engaged in ingenious contrivances, or he has a turn for painting, and has no small idea of his artistic genius. Now neither truth nor justice compels me to smile at his trifling amusements or to pronounce his pictures, what they really are, mere daubs. My kind feelings prompt me to show my friend that measure of indulgence which I can afford in taking an interest in his performances, which is worth much to him and costs me little.

2 As to the habits and infirmities of its object.

[8113] There is much in many a man which is very far from being injurious to us, which is, nevertheless, the innocent ground of a great deal of unpleasantness and irritation. Take, *e.g.*, the garrulousness of old age. It occupies time. It breaks in at all manner of unreasonable times and on all sorts of inconvenient occasions. There are only two ways of dealing with it—by giving expression to our annoyance and so stopping it for the time being, which no humane man would do except under extreme circumstances; and gently indulging it. The latter course may involve considerable self-restraint and patience, but it will be rewarded by the consciousness of having done a kindness to those most needing it, and by the reflection that we, if God will, shall need a similar kindness by and by.

[8114] When a child is in danger of being overtaxed at school, wisdom, as well as fatherly feeling, will suggest some seasonable indulgence in the way of recreation or of rest. When a man has been served long and well by a faithful adherent, both justice and benevolence demand relaxation when required by weakness and age.

III. Its Regulations.

1 It should be guided by a sincere and benevolent motive.

[8115] Much that goes by the name of indulgence is a form of mere self-indulgence. Hence the bad sense in which the word is popularly used. Without a pure aim and a good desire to benefit it, it becomes bad in act and bad in effect. How many men indulge their children and friends to the damage of both from a simple disinclination to say No. How many men tolerate error and vice, and nourish them by such toleration, from mere amiable weakness. Virtuous indulgence consists in yielding only where its object's good is by that means to be secured. —*J. W. B.*

[8116] This is a virtue which so naturally coincides with love, that of all others it is the least easy to wisely control and regulate when strong affections are called into play. The very fact that indulgence may thus so closely border upon weakness, evidences the necessity for its most careful culture, in order that the motive power of its action, instead of resulting in the mere delight of amiably aimless gratification as regards another's wishes, may be such as tallies with St. Paul's charge to the Romans (xv. 2): "Let every one of us please his neighbour *for his good.*"—*A. M. A. W.*

2 It should be guided by a sense of what is right and lawful.

[8117] A wise and good father will refuse the strongest application for what it would be very wrong to give and injurious to receive. The gratification of a friend's whim must be sternly withheld when that whim is harmful, and when its gratification would be unjust to one or both of the parties concerned. It may involve illegitimate expense or it may degenerate into a vice, in either of which cases indulgence would be worse than intolerance. In the case of habits, too, no inflexibility can be too rigid when those habits are injurious or bad, and infirmities must be carefully distinguished from a tendency to indolence or laziness.—*J. W. B.*

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TENDERNESS.

I. Definition and Nature.

[8118] Tenderness is the infancy of life.—*Rivarol.*

[8119] Native tenderness is innate politeness. —*A. S. Roe.*

[8120] Tenderness is the extreme susceptibility of the softer emotions and passions. It implies the refinement of pity, the sensitive delicacy of love, the culture of sympathy, and the most complete embodiment of a fervent, deep-seated, and impulsive gentleness.—*A. M. A. W.*

II. Its Revelations.

1 Of the Divine tenderness.

[8121] What a proof of the Divine tenderness is there is the human heart itself, which is the organ and receptacle of so many sympathies! When we consider how exquisite are those conditions by which it is even made capable of so much suffering—the capabilities of a child's heart, of a mother's heart—what must be the nature of Him who fashioned its depths and strung its chords?—*Dawson.*

2 Of a noble nature.

[8122] When Addison was told that a soldier wept at a moving scene in his "Cato," he remarked, "He will fight never the worse for that; it is a sign he is a brave man."

[8123] To a superficial observer it might seem that fidelity and tenderness are incompatible with each other; but when we go deeper down we discover that in the noblest natures the one is the root out of which the other springs, and when the two exist together, the combination is as beautiful as it is effective. With most of us it is either all tenderness or all sternness; but when the most awful denunciations of sin come from one who is known to be gentle and affectionate in his character, there is a power in them which no trick of elocution can simulate; and when the kindest expressions come from one whose uncompromising principle will not let him sacrifice truth to amiability, there is a genuineness about them which lifts them as high above the conventionalities of politeness as heaven is above earth.

III. Its Natural Depths.

[8124] There is in some natures a deep well of tenderness, whose depth and purity are seldom more than partially seen into, and then only by the love-anointed eyes of wife, husband, or lover. —*Bovee.*

IV. Its Inculcation.

[8125] I met the other day with what purported to be an old church legend; it is rather a pretty fancy.

In a deep hollow, in the heart of a forest, grew a bed of moss. It was thick and soft as a velvet carpet, and its structure was more wonderful and curious than that of the finest carpet ever woven by the hand of man. But the traveller never stooped to see the miracles of beauty hidden in it, but hurried on to the sunshine and bloom beyond. And the moss sighed: "Ah, for the beauty of the grove, and the rosy glow of flowers! The foot tramples me, but the eye regards me not!" One evening, just as the last golden rays of sunset lighted up the tree-tops, a pale and weary man came slowly through the forest. It was Jesus returning from the wilderness after His forty days of fasting and temptation. His feet were blistered with wandering over the burning sand, and were torn and bleeding from the briars of the wood. When He came upon the bed of moss, and felt its soft coolness on His wounded feet, He paused, and spake a blessing on this gift of His Father's hand. "Little plant," He said, "fret not because thou art unheeded by the careless eye. Bear thy lot with patience. Thou hast done good to Me, and the Father will remember thee." Scarcely had the words passed His lips, when out of the bosom of the moss budded a lovely rose. Its hue was like the glow in the western sky after the sun had set, and the veil of tender moss which half concealed, also increased its beauty. "Moss rose," said the Saviour, "spread thou into all lands, and become to men the sweetest emblem of humility!" The despised moss had softened the Redeemer's earthly pain —had kissed His sore and wounded feet. It was for this it had such sweet reward. Oh, poor and lowly one! keep thy heart soft and tender; be like the moss when trodden on. Then, be sure, the time of thy roses is at hand.—*Paxton Hood.*

[8126] When death, the great Reconciler, has come, it is never our tenderness that we repent of, but our severity.—*George Eliot.*

[8127] Tenderness must spring from a high principle or a feeling heart; the more defenceless and humble the creature, the greater is the merit of treating it kindly.—*Chatfield.*

[8128] Without tenderness of heart, the soul cannot be attuned to friendship or social intercourse; destitute of this emanation of Deity, a created being would be unequal to the endearing titles of lover or of friend.—*J. Bartlett.*

V. Its Compatibility with Strong, Deep, and Stern Natures.

[8129] The finer and the ruder elements of our nature are sometimes strangely blended together, vying in heterogeneousness with the most curious specimens of composite architecture, or with the ill-consorted image in the vision of the Chaldean monarch. Persons in particular of impetuous and apparently unbending temper often possess a latent fund of affection and exquisite sensibility. It would be endless to enumerate examples, which include some of the most celebrated names on record. Milton may be classed among the number. On perusing his controversial performances, we discover traces of the bitter in his composition; but how many passages of his poetry contain the sweetest effusions of gentleness and pathos! Luther exhibited the union of a loving spirit with a rugged severity of demeanour; the latter displayed chiefly in his public conduct; the former, where it shone brightest, in his domestic relations. Burke is another instance. His bearing was accounted not a little imperious, at least in the contests of politics; while the ordinary tenour of his existence, and some inci-

dents in particular, evinced a generous, sympathetic heart, susceptible of the most refined emotion of tenderness.—*Wm. Benton Clulow.*

[8130] A quality different from kindliness, affectionateness, or benevolence; a quality which can only exist in strong, deep, and undemonstrative natures, and therefore in its perfection is oftenest found in men.—*Author of "John Halifax."*

[8131] Some seem to eschew feelings of tenderness as unbecoming a man; such should leave a civilized life for a residence among savages, where, as travellers inform us, a young brave gives proof of his manhood by beating his mother.—*E. P. Day.*

[8132] The tenderest men of all are the severest with themselves; they know how to pity who know how to repent.—*Dean Vaughan.*

VI. Its Feminine Aspect.

[8133] If the loving closed heart of a good woman should open before a man, how much controlled tenderness, how many veiled sacrifices and dumb virtues would he see reposing there!—*Richter.*

[8134] So soft shall be the touch that smooths
thy brow
Thou wilt but deem it kiss of summer breeze;
So gentle be the truth that reads thine heart
Thou couldst not but entrust it with the keys;
And in such sanctuary my love will station
That tenderness which melts in revelation.
—*A. M. A. W.*

[8135] Without woman's tenderness our infancy would be without succour, our youth without pleasure, and our age without consolation.—*Clarke.*

VII. Its Winning Power.

[8136] If thou approach woman with tenderness, thou winnest them with a word.—*Goethe.*

[8137] You cannot win men without an enthusiasm of tenderness toward them. You cannot hold them unless your soul has a grasp of love in it. Men are never deceived in those who long for their good, and live for them.—*Beecher.*

VIII. Scriptural Exemplifications.

[8138] (1) Of human tenderness in Jesus—John xi. 33–35.
(2) Of tenderness in bereavement—2 Sam. xviii. 33).
(3) Of tenderness concealed and excessive—Gen. xlii. 23, 24; xlii. 30.
(4) Of tenderness to the erring—2 Cor. ii. 4.—*Rev. C. E. Little.*

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CLEMENCY, INCLUDING LENIENCY.

I. Nature and Manifestations of Clemency.

1 As seen in a readiness to pardon or spare.

(1) *In relation to God.*

[8139] Clemency is a virtue by which God so attempers the chastisements and punishments of the creature, even at the very time he inflicts them, that by their weight and continuance they may not equal the magnitude of the sins committed; indeed, that they may not exceed the strength of the creature.—*Arminius.*

[8140] No attribute so well befits the exalted Seat supreme, and Power's disposing hand, as clemency.—*Sir W. Jones.*

(2) *In relation to man.*

[8141] Clemency is not only the privilege, the honour, and the duty of a prince, but it is also his security, and better than all his garrisons, forts, and guards to preserve himself and his dominions in safety. It is the brightest jewel in a monarch's crown. As meekness moderates anger, so clemency moderates punishment. That prince is truly royal who masters himself, looks upon all injuries as below him, and governs by equity and power, not by passion. Clemency is profitable for all; mischiefs contemned lose their force.—*S. M. Stretch.*

[8142] To be moderate in success, not to press heavily on the vanquished, not to kick a man when he is down, these are cited as among those commonplaces of morality which, if they are not used as texts in copybooks, very well might be. The precept to deal gently with those who are down, because they are down, may be, in one sense, according to a critical analyst of sympathy for the fallen, received unreservedly; and with this one sense of it alone are we here concerned. Any treatment of the fallen which is of the nature of mere insult, any harsh dealing with them which is simply harsh dealing, is of course, on this authority, to be condemned without exception. "Such conduct comes within the range of the law which forbids all cruelty, understanding by cruelty not simply the infliction of death or pain, but its needless, and therefore wrongful, infliction. To inflict either wanton suffering or wanton mockery, whether on the fallen ruler or the fallen nation, is eschewed by all civilized morality."—*Hain Friswell.*

[8143] Each crime must from its quality be judged; and pity then should interpose, where malice is not the aggressor.—*Sir W. Jones.*

[8144] Our forefathers and ancestors of all ages have been of this nature and disposition that on the winning of a battle they have pre-

ferred, as a sign and memorial of their triumphs and victories, to erect trophies and monuments in the hearts of the vanquished by clemency, than by buildings in the lands which they had conquered. For they esteemed of more value the lively remembrance of men fixed by liberality, than the dumb inscription of arches, pillars, and pyramids, subject to the injury of storms, and to the envy of every one.—*Rabelais.*

II. Its Synonyms.

[8145] Clemency and leniency, like mercy, are employed not of suffering generally, as pity and compassion, but in regard to offenders or merited punishment. Clemency lies rather in the disposition of the person; leniency, in the character of the act. We speak of lenient, but could not speak of clement, punishment. Clemency is a magisterial virtue. Sympathy (Gr. *συμπαθέια*, *σῦν*, together, and *πάθος*, feeling or suffering) is literally a fellow-feeling with others, whether in joy or grief. It is now commonly restricted to such a feeling under pain or trouble, and so nearly resembles commiseration; but sympathy involves equality, while commiseration may, and most commonly does, denote inferiority in some sense on the part of the suffering party. Commiseration may be regarded as standing midway between pity and compassion, having less contempt than pity, and less generosity than compassion. Clemency is used analogously of other forces than human action; as the clemency of the seasons. It denotes no more than an indisposition to employ rigorous measures, where it is used of persons. Leniency expresses the fact of such absence of rigour, and is applicable to the judgment as well as the conduct. We may judge as well as treat leniently. In some such cases the leniency may come of other kinds of disposition besides compassion; and accordingly leniency is not so purely moral as clemency. Prejudice, weakness, or even guilt in ourselves, may induce us to regard the character or conduct of others with leniency.—*C. J. Smith, M.A.*

[8146] Clemency is in Latin *clementia*, signifying mildness. Lenity is in Latin *lenitas*, from *lenis*, soft, or *lævis*, smooth, and the Greek λειος, mild. Mercy is in Latin *misericordia*, compounded of *miseria* and *cordis*, *i.e.*, affliction of the heart, signifying the pain produced by observing the pain of others.

All these terms agree in denoting the disposition or act of forbearing to inflict pain by the exercise of power. Clemency and lenity are employed only towards offenders; mercy towards all who are in trouble, whether from their own fault or any other cause. Clemency lies in the disposition; lenity and mercy in the act; the former as respects superiors in general, the latter in regard to those who are invested with civil power. A monarch displays his clemency by showing mercy; a master shows lenity by not inflicting punishment where it is deserved. Clemency is arbitrary on the part of the dispenser, flowing from his will, independent of the object on whom it is bestowed; lenity and mercy are discretionary, they always have regard to the object and the nature of the offence, or misfortunes; lenity therefore often serves the purposes of discipline, and mercy those of justice, by forgiveness instead of punishment; but clemency sometimes defeats its end by forbearing to punish where it is needful. A mild master, who shows clemency to a faithless servant by not bringing him to justice, often throws a worthless wretch upon the public to commit more atrocious depredations. A well-timed lenity sometimes recalls an offender to himself, and brings him back to good order. Upon this principle the English constitution has wisely left in the hands of the monarch the discretionary power of showing mercy in all cases that do not demand the utmost rigour of the law.

[8147] The true notion of clemency is mercy, compassion, good-nature, humanity, or whatever else it may be called, so far as is consistent with wisdom.—*Addison.*

III. Its Regal Aspect.

[8148] Clemency is the surest proof of a true monarch.—*Corneille.*

[8149] Clemency becomes no one more than a king or prince.—*Seneca.*

[8150] Clemency is the brightest jewel a monarch can wear in his crown.—*Charles V. of France.*

[8151] Nothing is more praiseworthy, nothing more suited to a great and illustrious man, than placability and clemency.—*Cicero.*

IV. The Power of Leniency.

1 Generally considered.

[8152] Lenity will operate with greater force, in some instances, than rigour. It is, therefore, my first wish to have my whole conduct distinguished by it.—*Washington.*

2 Specially considered.

(1) *As a test of character.*

1. It evidences breadth and generousness of mind.

[8153] Men of large and generous natures, in proportion to their practical wisdom, are disposed to make allowance for the defects and disadvantages of others, for the controlling power of circumstances in the formation of character, and the limited power of resistance of weak and fallible natures to temptation and error.—*Smiles.*

[8154] The greatest observer and the most profound thinker is invariably the most lenient judge. It is the solitary misanthrope, brooding over his fancied wrongs, who is most prone to

depreciate the good qualities of our nature, and exaggerate its bad ones.—*Buckle.*

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PEACEMAKING.

I. Its Requirements.

1 A tranquil spirit.

[8155] First keep thyself in peace, and then shalt thou be able to make peace among others. —*Thomas à Kempis.*

[8156] As soon as any one discovers that the atmosphere about him is nearly always stormy, he should ask whether, without knowing it, he does not carry the elements of the storm with him. It is tolerably certain to my mind that whoever believes that most men are quarrelsome is not only not a peacemaker, he is not even peaceable.—*R. W. Dale, D.D.*

[8157] A peacemaker may receive wounds, but they never mortify.

[8158] How sweetly doth the sound of peace vibrate on the ear! How horrid is the cruel din and clash of war! How painful too the strife of tongues! How mournful is the scene where men give way to bickering, contentions, envy, hatred, and devilish animosities, where man appears the inveterate enemy of man! How oft, too, is this spirit fanned to flame by men possessed of passions of like tendency!

How beautiful in contrast stands forth the peacemaker! whose hallowed influence is piously exerted to allay and soothe, and concord to promote. Who, like the dove, hovers around, bearing the symbol of harmony and love. Whose countenance is lit with rays of true benignity; who is full of holy tenderness, and whose charities encircle all mankind. Clad in the vestments of his sacred Lord, anointed with the Spirit from above, armed with the bloodless weapons of the truth, influenced by love to God and love to man, he wends his way to execute his mission far and near. Finds he men striving, he will say, Strive not, for you are brethren. Perceives he that the apple of discord has been thrown into the social circle, he says, as bound in kindred bonds, Fall not out by the way. If nations threaten nations with the attack of arms and invading armies, he urges arbitration, and recommends that wisdom, calm, deliberate, and not brutal force, should settle all their differences. Where'er he goes his spirit doth proclaim, I am for peace; and those who watch his steps cry out with admiration, Blessed are the men of peace, for they God's children are, in verity and truth!

2 Hatred of evil passions.

[8159] There must be a hearty hatred of the evil passions which strife provokes, and not merely a dislike of the discomfort and annoyance which quarrelsome people inflict on all their friends and acquaintances.—*R. W. Dale, D.D.*

3 Moral courage.

[8160] Some persons are quite ready to say about the innocent sufferer in an unjust quarrel, "Poor fellow, he is shamefully treated—terribly persecuted. He is a good man and true. There is no doubt that right is on his side. But I dare not do anything to help him. If I were to stir on his side I should only involve myself in much unpleasantness, and perhaps expose myself to personal danger. It is not an agreeable thing to be mixed up with these conflicts of opinion and action. I shall maintain my own peace of mind best by not intermeddling at all. Poor fellow! I wish him well out of his difficulties, and hope some friends will be found to support the right, but I cannot." Not thus thinks or speaks the true peacemaker. Single-handed he resolves to contend with error and evil. Though a solitary champion of truth, he is not to be deterred. Though young and unknown, perhaps, conscience tells him he has a duty to perform. With fixed convictions and deep sympathies, he cannot be still and silent.—*J. H. Hitchens, D.D.*

4 Affection for the disputants.

[8161] There must be a generous affection for those who are at variance. I have no faith in your cool judicious men as mediators. It is not false reasoning which makes people quarrel; and sound reasoning about their mutual misunderstanding will not make them friends again. When they are ready to discuss their differences calmly and quietly, the quarrel is over; and if they cannot dispose of remaining difficulties themselves, the arbitrator they call in is a mere pair of scales or yard measure — a simple mechanical contrivance for insuring mechanical accuracy. What two men want whose ill-temper and mutual distrust are daily becoming worse, is a common friend whose hearty affection for both will drive away their evil thoughts, as the rush of the north-west wind sweeps the cloud before it, and as the victorious sunlight scatters the darkness of night.—*R. W. Dale, D.D.*

[8162] Some intellectual tact and discrimination is necessary now and then to disentangle the differences which have created bad blood; but in most cases the moral element is of supreme importance. It is this which brings a dead friendship out of the grave in which it was fast corrupting; the intellect only unbinds the grave-clothes, that the movements of the recovered life may be free.—*Ibid.*

[8163] It is not an open question with them whether the estranged friends they mean to reconcile are to forget their estrangement. They do not diplomatize. They act like the forces of nature. Their success is not always immediate; but to themselves it is never doubtful. The sun

does not lose heart when the blossoms of spring are a fortnight later than usual; time may be lost through the east wind and cold rains, but the blossoms will come at last, as a matter of course; in the struggle with old winter he was never beaten yet. It is just so with those genial people who are born to be peacemakers. They have received their "gift from God," and a wonderful gift it is. Happily, not evil diseases alone are contagious: the most generous moral affections are contagious too.—*Ibid.*

II. Its Rule and Regulations.

1 It must avoid interference unless convinced that such will be beneficial.

[8164] One sure way of peacemaking is to let the fire of contention alone. Neither fan it, nor stir it, nor add fuel to it, but let it go out of itself.—*Spurgeon.*

[8165] Solomon said, "He that passeth by, and meddleth with strife not belonging to him, is like one that taketh a dog by the ears." It is not often wise to interfere with private quarrels; and when this is done it requires an almost superhuman kindliness and skill to interfere with good results.

2 In its exercise there must be no compromise of purity of principle and truth.

[8166] It is not possible to preserve peace when we cannot do it without offending God and wounding conscience. Peace without purity is the peace of the devil's palace.—*Matthew Henry.*

[8167] That peace is an evil peace that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace. —*Tillinghast.*

[8168] A peacemaker must not become a dogmatist, but gently use persuasive arts. Yet peace so heavenly and good and precious must not be gained by compromise of holy principle. There is a peace unhallowed, where truth and righteousness are sacrificed to obtain it. From such a peace turn with abhorrence. It descendeth not from Him who sendeth every good and perfect gift; but it is the spawn of hell, the base resemblance only of the real, the money counterfeit, which is not current with the good on earth, or with the blest in heaven.—*Jabez Burns, D.D.*

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PEACEABLENESS.

I. Its Nature.

1 Negatively considered.

(1) *Not freedom from molestation.*

[8169] Peaceableness cannot mean freedom from molestation: (1) Because of the contentious, unreasonable humour of many men. Some are enemies to a man for no other reason but because they will be. Others because of his tones, mien, and gesture. (2) Because of the contrary and inconsistent interests of many men. Most look upon it as their interest to be rich, great, and powerful; but it is impossible for all to gratify their desire, and so the rising up of one scale of the balance does of necessity both infer and effect the depression of the other.—*South.*

(2) *Not cowardice.*

[8170] Men who always run away when there is danger of a fight, no matter how necessary the fight may be to resist injustice or to expose error, are not to mistake their want of courage for the spirit of charity. Nothing would be easier than to live a quiet life, if we were at liberty to throw off God's uniform, and leave other men to defend the cause of righteousness and truth. To evade all unpleasant duties, to refuse all public offices in which we are likely to be brought into collision with rough and selfish and ignorant men, never to touch political contests or religious controversies, because we do not like to risk losing the kindly feeling of our neighbours and friends—this is neither a human virtue nor a Christian grace. Deserters must be flogged, even if they plead that their hearts are too tender to fight.—*R. W. Dale, D.D.*

2 Positively considered.

(1) *A form of charity.*

[8171] It is a form of that charity which "suffereth long and is kind . . . envieth not . . . vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things." And when this spirit reaches its highest development, a man becomes not peaceable merely, but the author and giver of peace to others.—*Ibid.*

[8172] Even on the subject of peace itself, men—for want of thought, or through an education unpropitious, or through the influence of calling, or that perpetual moving thing, self-love —may not in clearness understand the vast importance of the theme. Well, bear and forbear; let light in sweet and gentle rays descend, and raise them to an altitude where truth and peace will be perceived in all their real excellences.—*Jabez Burns, D.D.*

(2) *The entire absence of ill-will.*

[8173] It comprehends all kindly intentions, forbids the least wish for another's injury, and avoids, as much as possible, dispute and occasion of offence; consulting order, quiet, and contentment. If we have the least wish, though we hardly express it to ourselves, for another person's harm, if we have the least resentful motive toward him, that is enmity; then we are

not at peace with him. Peaceableness implies the entire absence of positive ill-will.—*J. B. Mozley, D.D.*

(3) *The active working of good-will.*

[8174] Cordial peace—that in which good-will exists; that in which men like and are liked; that in which men give and get happiness; that in which men help each other; peace which lightens the burdens of life, which diminishes its friction, takes away its cares, and removes from him all forms of vindictiveness, of exaggerated pride and vanity; active, virtue peace — not merely indifferent, negative peace—is the state of gospel peace.—*Beecher.*

II. Its Motives.

1 General.

[8175] 1. Ye know not where the least strife may end. 2. Strife disturbs you as much as others (Luke xxv. 19). 3. If you live at peace God will be with you (1 Kings ii. 13; 2 Cor. xiii. 11).—*Bp. Beveridge.*

2 Particular.

(1) *The promotion of brotherly love.*

[8176] A wise adviser of this world tells any one who consults him not only to avoid actual quarrels, but to cultivate a peaceful temper; but the reason which worldly prudence suggests is the quiet and happiness of life, which are interfered with by relations of enmity to others. The reason which religion gives is the duty of brotherly love, of which the peaceful disposition is a part.—*J. B. Mozley, D.D.*

(2) *The attainment of holiness.*

[8177] Let us "follow peace with all men, and holiness, without which no man shall see the Lord." It is not without design that these two were connected together by the apostle. A life of enmities is greatly in opposition to a life of holiness. All that commotion of petty animosity in which some people live is very lowering; it dwarfs and stunts the spiritual growth of persons. Their spiritual station becomes less and less in God's sight and in man's. In a state of peace the soul lives as in a watered garden, where, under the watchful eye of the Divine Source, the plant grows and strengthens. All religious habits and duties—prayer, charity, and mercy—are formed and matured in peace; but there is an end to all religious progress when a man's whole mind is taken up in the morbid excitement of small enmities, when he derives gratification from these jarring relations to others. He ceases to reflect upon himself and to work out his own salvation; his thoughts and his cares are frittered away upon trifles. He does not follow peace, and therefore he does not follow holiness. Let him change all this, throw off these humiliating chains, and set himself once and for all free for serving God, watching his own heart, doing good to his neighbour, and raising his own soul.—*Ibid.*

III. Its Rules and Regulations.

1 Generally considered.

[8178] 1. Give offence to none (Matt. xviii. 7). 2. Pass by others' offences to you (1 Cor. xiii. 7). 3. Construe things in their best sense (1 Cor. xiii. 5). 4. Part with something of your own right (Gen. xiii. 8, 9.) 5. Have a care of those passions that cause strife (James iv. 1). (*a*) Anger (Eph. iv. 26, 31). (*b*) Envy (James iii. 14). (*c*) Pride (Prov. xiii. 10). (*d*) Hatred and malice (1 John iii. 15). (*e*) Implacableness (Rom. i. 31; Psa. cxx. 5-7).—*Bp. Beveridge.*

2 Specially considered.

(1) *There must be an avoidance of provocation.*

[8179] A peaceable man will avoid whatever can justly provoke personal hostility. He will not seize accidental advantages which have no real connection with the principles at issue. He will take all the care he can to understand the real position of his opponents, that he may not, even unintentionally, misrepresent them. He may appeal to passion—for passion is sometimes the best ally of truth and justice—but he will never appeal to prejudice, nor to any passion that is not noble and generous. He will never wish to humble, ridicule, irritate, and pain the conscientious advocates of error; the firmest hostility to false opinions is perfectly consistent with hearty esteem for the men who profess them.—*R. W. Dale, D.D.*

[8180] There are more quarrels smothered by just shutting your mouth, and holding it shut, than by all the wisdom of the world. The old Greeks said that a man had two ears and one mouth that he might hear twice and speak once; and there is a good deal of good sense in it. You will find that if you will simply hold your peace, you will pass over nine out of ten of the provocations of life. "But what if men say and do things so provoking that you cannot hold your tongue?" Then above all things hold it!—*Beecher.*

[8181] Do not offend a bad man, because he will stick at nothing to be revenged. It is cruel to insult a good man, who deserves nothing but good. A great man may easily crush you. There is none so mean who cannot do mischief. "Follow peace with all men."—*Sacred Garland.*

(2) *There must be a subduing of all resentment.*

[8182] Be the injurious person never so quarrelsome, the quarrel must fall if the injured person will not fight. Fire sometimes goes out as much for the want of being stirred up as for want of fuel. And perhaps the greatest unquietness of human affairs is not so much chargeable on the injurious as the revengeful. A storm could not be hurtful but for the trees and houses by which it is withstood and repelled. It has the same force when it passes over the rush or the yielding osier; but it does not roar or become

dreadful till it grapples with the oak, and rattles upon the tops of the cedars.—*South.*

(3) *There must be a firm adherence to principle.*

[8183] The hare is not peaceable because it runs away from the hounds; it is simply frightened. And men who have no intellectual vigour to grasp a principle firmly, or no moral vigour to maintain it—men who cannot define for themselves a distinct line of action, or who, if they can, are incapable of resisting the persuasion of the first friend who asks them to change it, may have other virtues, but they have no right to claim respect for their weakness, and to expect the honours which are to reward those who "seek peace and ensue it."—*R. W. Dale, D.D.*

[8184] Famous soldiers have been chivalrously generous; and, with a courage that no storm of battle could shake, have had a heart as kindly and soft as the south wind; and some of the most "peaceable" men I have ever known are men whose allegiance to truth has forced them to engage in severe and protracted controversies. —*Ibid.*

[8185] It is possible to have a peaceable spirit even when engaged in a sharp struggle for what we believe to be right and good. In contending for great principles, it is not necessary to give way to bad passions.—*Ibid.*

[8186] It is very often true that an honourable and lasting peace can be secured only by war. But it is possible to have a peaceable spirit even when engaged in a sharp struggle for what we believe to be right and good.

[8187] The command to live peaceably has a limit. "If it be possible;" for it may be impossible (Matt. xviii. 7). 1. Because of others' malice (James iv. 1). 2. Our own conscience (Acts xxiv. 16). (*a*) In reproving others; (*b*) In standing for the truth.—*Bp. Beveridge.*

[8188] The wisest, best, most thoughtful men, the men most studious of peace, may have contention forced upon them. Lot could not live peaceably with the inhabitants of Sodom—to his great credit. Moses could not live at peace with Egypt while his brethren were oppressed. It would have been a shame if he could. Samuel could not live at peace when the king, despotic, arrogant, fractious, was misleading the people. David could not live at peace with Saul —Saul would not let him. The prophets could not live at peace with the idolatrous people whom they were sent to instruct and rebuke. Jesus could not live at peace. The most genial and gentle and meek and merciful of beings could not live at peace with his own countrymen in his own time.—*Beecher.*

IV. Its Excellence.

[8189] The highest appellations of honour recorded in Scripture are derived from peace. 1. God is pleased to insert it among His own titles (Rom. xv. 33). 2. It is an honourable name of the Messiah (Isa. ix. 6). 3. The first evangelical message was one of peace (Luke ii. 14). 4. The whole doctrine which Christ and His apostles preached was peace (Rom. x. 13). 5. The last legacy He bequeathed was peace (John xiv. 27). 6. The fruit of the Spirit is peace (Gal. v. 22).—*South.*

[8190] No king ever loved peace more than Henry VII. of England, who prefaced all his treatises with the words: "When Christ came into the world, peace was sung; and when He went out of the world, peace was bequeathed." —*Book of Reflections.*

V. Its Effects.

1 Personal.

(1) *Inward tranquillity.*

[8191] When a man is careful to keep the peace with others, he will in the rebound find the influence of it upon himself. He has no enmities to prosecute, no revenges to be aware of, no suspicions to discompose his mind. He can sleep in a storm because he had no hand in raising it. He conjured no evil spirit up and so is not put upon the trouble to conjure him down again. He is like a sword resting in its scabbard, which by that means both hurts nobody and preserves itself.—*South.*

(2) *Outward respect.*

[8192] Every one looks upon the peaceable man as a public blessing, and he only who studies how to compose, to heal and bind up, the bleeding wounds of society is truly great and honourable. His name is like ointment poured forth, which is both healing and fragrant. Honour and respect court him and pursue him, and when he has finished a glorious life here, ennobled by the good offices he has done, his respect survives him and his memory is blessed. His name is glorified on earth, and his soul in heaven.

2 General.

[8193] Hail to the man of peace! he spreads quiet and security wherever he goes; he disarms all passionate vehemence, does away all misunderstanding, dispels every cloud of suspicion; he unlocks all burdensome reserve, gives to every individual talent full play, and allows scope to every effort; and if restraint and conflict occur, he knows how to restore all soon with gentle hand. Hail to the peaceful wife, who, with the cheerful, gentle look of patience and tranquillity, dispels the clouds from the brow of her husband, passes over the expressions of his displeasure, or mildly interprets them, and meets violent temper with silent composure and moderation!—*De Wette.*

VI. Its Perverted Aspect.

1 As seen in the intolerant.

[8194] "By peace," said Richard Baxter, "some men mean the quiet, undisturbed enjoyment of their homes, wealth, and pleasures . . . and the conditions on which they would have it are the compliance of all others with their opinions and wills, and humble submission to their domination, passions, or desires." Such men often think that if other people would only be as reasonable as themselves, and exercise as much self-control, quarrels would for ever cease. They have no malignant delight in strife. They are annoyed and shocked by the display of angry passion. They wonder at the selfishness of mankind. They believe themselves to be among the most peaceable of the human race, and cannot understand why they cannot get through the world without quarrelling.—*R. W. Dale, D.D.*

2 As seen in the cynical.

[8195] There are men who never pass a day without driving quiet, amiable people almost wild, but are quite unconscious of their guilt. Because they never give way to violence of temper, they imagine that, whoever else may be responsible for the angry passions which do so much to mar the happiness of life, they are free from blame. They do not seem to know that they manifest, in their whole spirit and bearing, a cynical indifference to the tastes, convictions, and opinions of those about them, a cool assumption of infallibility, an offensive disrespect for every one's judgment but their own, to which it is not in human nature tamely to submit.—*Ibid.*

VII. Obstacles to its Attainment.

1 Impetuosity.

[8196] When we examine the tempers of men, one of the first things we observe is that people rush into quarrels from simple violence and impetuosity of temper, which prevents them from waiting a single minute to examine the merits of the case, and the facts of the case, but carries them forward possessed with a blind partiality in their own favour, and seeing nothing but what favours their own side.—*J. B. Mozley, D.D.*

2 Selfishness.

[8197] Now, you cannot be a man of peace while you are thinking only of yourself. The apostle says, "Look not every man on his own things, but every man also on the things of others." "Ye are members one of another." No man has a right to conduct his business without any regard to the interests of other people. You are bound to recognize the principle of brotherhood and of the fellowship of interest. And if you are cold and proud in these respects, you do not fulfil the duty enjoined upon you of living peaceably among men. Selfishness is a disturber of neighbourhoods. It is hard to live peaceably with a selfish man. Selfishness is a constant provocation to the worst side of our nature.—*Beecher.*

3 Want of neutrality.

[8198] There are many persons who can never be neutral or support a middle state of mind. If they do not positively like others, they will see some reason for disliking them; they will be enemies if they are not friends. They cannot bear to be in an attitude of mind which does not give active employment to the feelings on one side or the other. They are not so unreasonable as to expect that they can like persons without knowing them; but if they know them, and do not see that in them which meets their taste, then they put themselves in a hostile relation to them. And some will confess with a kind of pride that they must either love or hate, either be friend or foes. This rule, then, of their own has the necessary result of placing them in a kind of enmity towards numbers of persons to whom there is not the slightest real reason for feeling it, towards those who have done them no harm, and whose fault simply is that they do not please or suit them.—*J. B. Mozley, D.D.*

VIII. Its Inculcation.

[8199] Endeavour to make peace among thy neighbours: it is a worthy and reputable action, and will bring greater and juster commendations to thee, and more benefit to those with whom thou conversest, than wit or learning, or any of those so much admired accomplishments.—*Maxims for Meditation.*

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ESTEEM, INCLUDING REGARD.

I. Its Nature.

[8200] Here the emotion of love is reduced to the lowest degree compatible with any partiality, while on the other hand the judgment as to the merits of the object is serious and decided. Esteem is synonymous with moral approbation, or, if there be a shade of difference, it is that the latter refers more particularly to the outward expression, the former to the inward sentiment. —*G. Ramsay.*

[8201] Regard is one of those minor moralities which occasionally step into the front rank. There are circumstances in which it is little thought of, because it follows as a matter of course. When a sense of what is due to others is paramount, and when love prompts the payment of the debt, regard is esteemed no more worthy of admiration than breathing, because it is natural and spontaneous. Where, however, self is supreme, an act which shows forgetfulness of self, and a thoughtful deference to and a proper esteem of others, becomes conspicuous,

and is applauded accordingly. But whatever its rank, however, among the virtues, it always marks the Christian and the gentleman.

II. Its Manifestations.

1 In a proper appreciation of others' worth.

[8202] In the vicious, worth antagonizes the feeling of regard and quenches it. It gives rise first to jealousy, then to detraction. In the virtuous it springs from the suppression of all ignoble sentiments, and combines justice with generosity as it renders honour to whom honour is due. The kind of regard paid will, of course, vary with the quality or quantity of the virtue honoured, often rising to veneration, and never falling below respect. Its outward forms will also vary, but that which is most valued will be the imitation of the virtue esteemed.

[8203] Would we in truth love men, and thereby attain to the true joy of life, we must learn to recognize what is strange, to admire and be thankful for it. Not to recognize and value what is truly valuable, not to admire it, not to wish to thank for it, is a sentiment that leads to inward desolation and unfruitfulness. As in our relation to God, the first thing is to comport ourselves as receivers and acceptors, so this is the first thing also in our relation to men. We begin with this, that we receive from parents and teachers; but this receptive relation is to be continued through the whole life, in our intercourse with the most various men, not only of the present but also of the past. He that will not receive from men, will not appropriate, will also never become adapted to give anything to men, or do anything in truth for men. And as the beginning of all ungodliness and unrighteousness consists in this, that men refuse to recognize God, will not accept and appropriate His revelation, will not give thanks (Rom. i. 21), so this their ungodliness and unrighteousness is continued by this, that they refuse to that which is of Divine origin in man the due recognition, nay, deny it. One of the most serious points of complaint, when once a reckoning is required of our life, will be this: to have neglected the recognition of the human, in pride or obstinate dislike, or else in mental torpor, in illiberality and pusillanimity to have mistaken men. The well-known Danish thinker and poet, Joh. Ludw. Heiberg, has said with great truth: "The greatest misfortune is not to have to dispense with recognition, but, on the contrary, to have failed to accord it to others; to have lived together and along with noble characters, with excellent spirits, but whom, without respect, one overlooked as if they were everyday men, and only when it is too late to become aware of one's own blindness." And it may be added that, in respect to the everyday men, so called, one is often apt to overlook or to ignore what before God is valuable in them. —*Dr. H. Martensen.*

2 In a thoughtful consideration for others' feelings.

[8204] In few things is the lack of regard more noticeable than in the way men treat the feelings of their fellow-men. To have feelings at all is often esteemed a weakness, and a weakness forsooth to be remedied by a ruthless disregard of them. And, contrariwise, a contempt for "mere feeling" is accounted a distinguishing mark of manliness. The Man, however, thought and still thinks differently. He who is now "touched with a feeling of our infirmities" was exquisitely regardful of the sensibilities and susceptibilities of others. Witness the individualizing message after the resurrection to him who had denied Him with oaths, "Go tell My disciples *and Peter*," and the solitary interview on the shores of the Lake of Galilee. The same quality marked St. Paul. Very noticeable was that recommendation to the Corinthians, that Timothy should come amongst them "without fear." Entrusted with a difficult and delicate mission, the apostle was anxious that the young evangelist should commence life under more encouraging auspices than those which had greeted himself. Many would have said, "Let him rough it; it will harden him, and make a man of him."

3 In a due regard for others' position.

[8205] It may easily be sneered at as servility, and as evincing a want of manly independence. But he who fails to yield the deference that is due to the position of a parent, a teacher, a master, or any other constituted authority, or who affects to despise the recognized distinctions of rank, may be guilty of a worse servility, the servility which cringes before impudence, arrogance, and self.—*J. W. B.*

4 In an honourable respect to the memory of the dead.

[8206] "Speak no ill of the dead" is a moral lesson having force in modern as in ancient times. The dead are removed beyond our power; if we attack them they cannot defend themselves—a consideration which is admitted to enter into the attribute of justice. To us the dead can no more be objects of fear, of envy, or dislike; and if we speak ill of them we are only perpetuating the bad passions which rule the human heart. The dead, whether our condemnation be just, or our calumnies unjust, are gone beyond the cognizance of any human tribunal, and are out of the pale of law, or province of punishment; they are gone to appear before a higher tribunal, where justice is meted out with perfect impartiality; where they are sure to meet the penalties of guilt, or the reward of virtue. It is the prerogative of God to judge; it is presumption in man to assume the power of God. All beyond death is wholly within the province of God's justice; it is impiety, therefore, in man to encroach upon that province.—*The Book of Symbols.*

III. Its Grounds.

1 **Truth in the subject.**

[8207] Like all other healthy moral movements, esteem must be based on truth, and result from conviction. It must spring from a sense of real merit in the object which provokes it, and therefore it must begin from within. The outward insignia of honour are a cruel mockery of their object when they do not express and illustrate a living feeling that the esteem which they represent is due.—*Canon Liddon (adapted).*

2 Worthiness **in the object.**

[8208] Mental or moral worth is absolutely essential to esteem, and herein esteem differs from love. Love of the purest and warmest character is possible for the worthless, but esteem can only be rendered when the object is highly prized. That object may not present a single feature calculated to win our affection, but his character or achievements command our esteem. Love, however, enters into its complete manifestation.

IV. The Means of its Attainment.

1 By real personal worth.

[8209] Such as thy words are, such will thy affections be esteemed; and such will thy deeds as thy affections, and such thy life as thy deeds. —*Socrates.*

2 By due self-appreciation and regard.

[8210] In order to esteem others you must begin by truly esteeming yourself. A true honour of ourselves must be the beginning of a true honour of others. For what is this true honour of ourselves? It is seeing what that is in us which is truly to be honoured, which is to be the ruling part of ourselves. It is the putting down, therefore, of all troublesome desires, all particular affections, which rebel against the law of our higher being. It is the bringing ourselves under rule, and acting on settled principles.—*Bp. S. Wilberforce.*

[8211] As we probably do mischief if we overrate our powers, so, if we under-estimate ourselves, we fail to do the good we might. A Christian who humbly feels that he is only an unprofitable servant before God, may at the same time be conscious of his profitableness to his fellow-men. There is a recipe of Mr. Charles Reade's prescribing, which runs to this effect: To know people's real estimate of themselves, study their language of self-depreciation. If, even when they undertake to lower themselves, they cannot help insinuating self-praise, be sure their humility is a puddle, their vanity is a well. Hartley Coleridge reckons it hard to praise another with a manly grace, still harder to praise one's self—but to dispraise one's self in a becoming manner, the hardest of all.—*Francis Jacox.*

[8212] Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power. Yet not for power (power by herself would come uncalled for), but live by law, acting the law we live by without fear: and because right is right, to follow right were wisdom in the scorn of consequence.—*Tennyson.*

[8213] The pious and just honouring of ourselves may be thought the radical moisture and fountain-head from whence every laudable and worthy enterprise issues forth.—*Milton.*

[8214] There is a popular essay concerning the world's opinion, the clerical author of which remonstrates with the puny, pitiful people who appear to be always apologizing for venturing to be in this world at all; and as this is a painful and degrading point to arrive at, so is it also, he contends, a morally wrong one—implying, as it does, a forgetfulness of "Who put you in this world, that you should wish to skulk through it in that fashion." The Creator put you here, he argues, in a lowly place indeed, but giving you as good a right in it, in your own place in it, as to queen or emperor. To systematically and superlatively disparage one's self by no means implies a conscientious and genuine observance of the precept against self-praise. Rather it indicates in many cases a craving for contradiction, the flatter the better. La Bruyère calls *la fausse modestie, le dernier raffinement de la vanité.* To apply a subtle comment of Shakespeare's Angelo—

> "Thus wisdom wishes to appear most bright,
> When it doth tax itself: as these black masks
> Proclaim an enshield beauty ten times louder
> Than beauty could, displayed."

They who do speak ill of themselves, do so mostly, says Julius Hare, as the surest way of proving how modest and candid they are. A North British divine cites applaudingly the case of the weaver in a Scottish village, who prayed daily and fervently for a better opinion of himself; so great a help in life is a firm conviction of one's own importance. Emerson professes to have known a man who, in a certain religious exaltation, "thought it an honour to wash his own face," and who seemed to the essayist more sane than those who hold themselves cheap.—*Francis Jacox.*

[8215] An artificial theology can say, Despise thyself! hate thyself! A wiser theology, though pagan, says, Reverence thyself—*σεαυτὸν αἰδοῦ.* Thou art an emanation from a celestial Fount, and in the highest part of thy nature touchest the Divinity.—*Wm. Benton Clulow.*

[8216] When thou hast profited so much that thou respectest even thyself, thou mayest let go thy tutor.—*Seneca.*

V. Its Real Value to its Object.

[8217] The praises of others may be of use in

teaching us, not what we are, but what we ought to be.—*Augustus Hare.*

[8218] Tell not a man he is as nought,
But bid him look and trace
Perfection's Image, pure and fair,
Stamped on his Godlike face;
Then will he up, and nobly spurn
The things that shame his cast,
And blush to own sin's tyrant chain
Encircling him so fast.—*A. M. A. W.*

[8219] The best of our resolutions, writes Henry Mackenzie, are bettered by a consciousness of the suffrage of good men in their favour; and the reward is still higher when that suffrage is from those we love.—*Francis Jacox*

VI. ITS DANGERS.

1 When unduly and excessively excited or misdirected.

[8220] Great men, justly regarded, exalt our estimate of the human race, and bind us to the multitude of men more closely; and when they are not so regarded, when they are converted into idols, when they serve to wean our interest from ordinary men, they corrupt us, they sever the sacred bond of humanity which should attach us to all, and our characters become vitiated by our very admiration of greatness.

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FAMILY LOVE (GENERALLY).

I. ITS NATURE.

[8221] By family affection we understand not only the mutual affection of the individuals for each other, of parents for children, &c., but also the common affection of the individual members of a family for the whole, viz., for this family, this house, in which in its wider sense those more nearly and more distantly related must be included. It is the common affection for that *home*, with all its features of intimacy and comfort, for that particular mode of life and domestic arrangement, for those home manners and customs, for those daily family gatherings, for the appointed hours, the little family festivities, which in Christian families find their yearly returning climax in Christmas—the festival of children, and no less the festival of the aged, who love it the more the older they grow, and whose image lives in memory long after its lights are extinguished.—*Bishop Martensen.*

II. ITS REQUIREMENTS.

1 A due observance of family relations.

[8222] Where there is no authority, no will to govern, no appointed order, but only a spurious individualistic liberty, or where false notions of equality have entered, there family life and love are destroyed; and so they are where the authority of the father or mother rules, so that a spirit of fear is diffused. The normal state of affairs prevails where authority rules in indissoluble unison with affection, and exercises thereby a beneficent enfranchising influence, because each individual feels that allowance is made for his own peculiarity, and full liberty to develope within those limits where obedience is one with dutifulness.—*Ibid.*

2 A sense of obligation towards the larger social whole.

[8223] The family must not isolate itself. Nothing which is of common interest must be alien to it. Without an active sympathy for the general, family consciousness degenerates into spiritless prosiness, or narrow-hearted selfishness. History tells us of kings who have sacrificed even the interests of the state to those of their family, and plunged their people into misery for the sake of their domestic quarrels. And lower down the scale there are those who lead what is called a beautiful and model family life; but who are so absorbed in it, that an interest in the affairs of their native land and civil society are nothing to them. But the history of the world is full of examples of the fact that true family love must rest upon the maintenance of a due relation of subordination and dutifulness between this family spirit and other spirits, viz., those social powers which fill a higher position than a family.—*Ibid.*

III. ITS EXEMPLIFICATION.

1 In Christ.

[8224] Our blessed Saviour had indeed no family to take care of. The whole world was his family, and all mankind that heard and kept His sayings were His mother and brethren and sisters. Yet some of His last thoughts were employed upon a subject that will be sometimes rising uppermost in the minds of tender-hearted persons in their last moments, viz., "What will become of my poor defenceless relations? Who will keep them unspotted from the contagion, and preserve them unhurt from the injuries of this world, after I am departed out of it?" At the very instant that He expressed an unexampled love to mankind in general by dying for them, yet He exemplified a particular tenderness to His nearest relation. "When Jesus saw His mother and the disciple, whom He loved, standing by, He saith unto His mother, Woman behold thy Son. Then saith He to His disciple, Behold thy Mother" (whom you are henceforth to treat and honour as your mother), "and from that hour that disciple took her unto his own home." The pains that He sustained, the generous concern that He felt for the world, could not swallow up all His regards of a more private nature.—*Jeremiah Seed.*

2 Amongst the poor.

[8225] If ever household affections and loves

are graceful things, they are graceful in the poor. The ties that bind the wealthy and the proud to home may be forged on earth, but those which link the poor man to his humble hearth are of the true metal and bear the stamp of heaven. The man of high descent may love the halls and lands of his inheritance as a part of himself, as trophies of his birth and power; the poor man's attachment to the tenement he holds, which strangers have held before, and may to-morrow occupy again, has a worthier root struck deep into a purer soil. His household gods are of flesh and blood, with no alloy of silver, gold, or precious stones; he has no property, but in the affections of his own heart, and when they endear bare floors and walls, despite of toil and scanty meals, that man has his love from God, and his rude hut becomes a solemn place.—*Dickens.*

IV. Its Unity.

[8226] There is not one love of the husband, another of the father, another of the brother, another of the child. Love is one in essence, and the key to it is one—the Love which redeemed the world by the sacrifice of its life. —*J. Baldwin Brown, B.A.*

V. Its Power.

1 In relation to self.

[8227] He is a poor parent who has never said to himself I must restrain and master my temper, I must curb this fierce passion, I must deny this imperious lust, or my children will suffer. When a drunkard has got over the dread of his wife and children seeing him in the form of a beast, he has broken down one of the very strongest barriers which God has reared round him.—*Ibid.*

2 In relation to society and the world at large.

[8228] Measure what this love is worth to society. Estimate the healing, comforting, purifying, elevating influence which is ever flowing forth from this fountain, and you will understand the sacred ministry of the home to the higher culture of mankind. It is a mighty restraint of evil passions. It is the centrifugal force which continually widens the orbit of life, and bears us into the light of distant suns. In the home, if a man will live after a selfish, gross, and brutal fashion, he arms the Furies with a scourge which they will dye deep in his heart's blood, while every unselfish endeavour to lift and bear the burdens of the dear ones around, fills the very atmosphere with music of light and joy.—*Ibid.*

[8229] The strength of a nation is in proportion to the number of its virtuous, that is of its natural homes, founded upon supreme affections.—*Joseph Cook.*

[8230] He in whom the family affections have been awakened will have a heart most open to the passion of humanity. It is useless to tell a man to love all mankind if he has never loved any individual of mankind and only knows by report what love is. It should be recognized that family affection in some form is the almost indispensable root of Christianity. This family affection is rightly called natural, that is to say, it will come of itself if it be not artificially hindered. It becomes therefore a principal duty of Christians to remove all hindrances out of the way of family affection.—*Ecce Homo.*

VI. Its Blessedness.

[8231] Love makes the difference between Elim and Marah. It is love in the homes of earth that gladdens and blesses the pilgrims; it is the wells and the palms of these Elims of love which are not far to seek, that rest and refresh the weary wayfarers, and give them strength to hold on their way. They shall drink of this brook in the way, and, therefore, "shall they lift up the head."—*J. Baldwin Brown, B.A.*

[8232] "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." That is, it is better to have peace without plenty than plenty without peace; that, where there is but a slender subsistence, yet an uninterrupted interchange of mutual endearments, among those of the same family, imparts a more solid satisfaction than to fare sumptuously every day, or to live in great and pompous buildings, great and noble apartments, everything great but perhaps the owners themselves. —*Jeremiah Seed.*

VII.—The Rules to which it should conform.

1 It should not show itself effusively.

[8233] It is not in good taste for a husband and wife, or parents and children, or brothers and sisters, to lavish, with great profusion, very strong terms of endearment upon one another in the presence of company. The practice suggests to the hearer the possibility that such warm expressions are for the purpose of misleading those who hear, and that it is within the realms of belief that those who seem to be so extravagantly affectionate in public may be just a little less so in the seclusion of domestic life.

2 Unfavourable circumstances should not be allowed to discourage it.

[8234] Home does not cease to be home because its characteristics are not home-like. Home is the parental presence, and neither unworthiness, nor ungodliness, nor open evil can either abrogate its rights or destroy its responsibilities. "Home" has its "relations" still, even where pain and grief are the sum of them.—*Dr. Vaughan.*

3 It must subordinate itself to the interests of the kingdom of God.

[8235] Family affection must, above all things, be subordinated to the kingdom of God, and the family must secure the chief means of promoting its extension and supremacy. Christianity at its entrance into the world destroyed the peace of many homes, and produces the same effect on families uninfluenced by the gospel to-day. In such cases the saying of our Lord is fulfilled (Matt. x 34–37). An entirely untenable position is, on the other hand, taken up when the attempt is made to keep away from the home Christianity, out of regard to domestic concord, as though this formed the highest good. Such disturbances are a crisis which the Lord Himself calls forth in a household, that its members may be brought to reflect on that which brings peace both to individuals and the entire family.—*Bp. Martensen.*

[8236] No one ever loved child, parent, or sister too much. It is not the intensity of affection, but its interference with truth or duty, that makes it idolatry. Love was given, sanctioned, and encouraged that self might be annulled.

VIII.—The Danger of discouraging it.

[8237] He who looks lightly on the love of child to parent, or brother to brother, or husband to wife, and bids each man please himself, each man help himself, and shift for himself, would take away from men the very thing which raises them above the beasts which perish, and lower them again to the likeness of the flesh, that they may of the flesh reap corruption.—*C. Kingsley.*

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PARENTAL LOVE.

I. Its Purity and Unselfishness.

[8238] Among all the affections of the world there is none like it, because this alone is free from the imputation or suspicion of selfishness. The affection of friends may be dictated by the desire of acquiring intercourse, friendliness, advancement in life. The love of the child for the parent may be somehow linked with expectations which are yet to come. But when you turn to the love which flows from the parent to the child, it is untouched, untainted, above the suspicion of gain or selfishness. Here, out of the wreck and ruin of humanity, there emerges this one affection triumphant amidst all the circumstances which have tested it.—*W. B. Carpenter.*

II. Its Paternal Manifestations.

1 In what sense it differs from maternal love.

[8239] Conventional opinion has never done justice to the depth of a father's love. Two facts serve to enhance, in the general estimation, the affection of a mother above that of a father. 1. The mother ministers to the immediate necessities of the children, guards them in helpless infancy, and executes innumerable acts of kindness for them to *one* which the father performs. But this is because home, where the little ones surround her, is the allotted sphere of a mother's activities, and she would lamentably fail in her duty were she not to exhibit there all those tender qualities which are associated with her name. But the sphere of a father's activities is the wide world. There he has to engage in a daily warfare, often, Ishmael-like, with his hand against every man's, and every man's hand against his. Still, what is it that chiefly stimulates him in the fight? Is it not the knowledge that he is striving for the welfare of his children?

"Their thought across his fancy comes
And gives the battle to his arms."

Is there any sacrifice that he would not endure for the sake of his little ones? And are not those among the happiest moments of his life when, the struggles of the day at an end, he seeks the peace of his home, and is more than compensated for the rude buffettings of the world by the acclamations of welcome which greet him, like a returned triumphant warrior, from the juvenile crowd that has so long and so anxiously awaited his return? 2. The unvarying manifestation of a mother's love. No degree of baseness on the part of her child seems to check her affection for the erring one. The father indignantly spurns his reprobate son from his presence and from his home; but the mother clandestinely ministers to his needs, and is capable of clasping to her breast, with all the warmth of caress which characterized her embrace when of old he lay an inoffensive babe within her fond arms, him whose every act and word betokens ingratitude. But is this because the affection of the mother is stronger than that of the father? Or may it not be because her sense of justice is weaker; because her love, unlike the father's, is little else than a blind instinct? Does not the father still regard with undiminished affection the son whom, nevertheless, he has expelled from the sacred sphere of his household? Why, then, has he thus expelled him? From nothing but a high sense of duty: First, duty to the lad whom years of kindness have failed to impress; secondly, duty to himself, whose paternal counsel has been flippantly set at naught; and, lastly, duty to the other members of his home, the moral atmosphere of which was in danger of being polluted by the pestilent presence of his undutiful son. The love of both parents may be in degree precisely the same; but the manifestation of it

will be different, being, in the case of the father, with discrimination; in that of the mother, without it.—*Thornton Wells.*

III. Its Maternal Manifestations.

1 The beauty of a mother's love.

[8240] A mother's love—is there anything that can be conceived of as more beautiful? Therefore it is that all artists are fond of painting maternal love. Long before the Madonna signified maternity, and the infant Saviour childhood, the world, by its artists, was rendering as very sacred the relation between mother and child, in which the tenderness, the depth, and the fervour of the mother's love, and the innocence of the child, spoke of purity that the world hardly knew anywhere else.—*Beecher.*

2 The heroism of a mother's love.

[8241] No language can express the power, and beauty, and heroism, and majesty of a mother's love. It shrinks not where man cowers, and grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of its quenchless fidelity like a star in heaven.—*Dawson.*

3 The power of a mother's love.

(1) *To transform.*

[8242] A mother's love! It transforms all things by its vital heat; it turns timidity into courage, and dreadless defiance into tremulous submission; it turns thoughtlessness into foresight, and yet stills all anxiety into calm content; it makes selfishness become self-denial, and gives even to hard vanity the glance of admiring affection.—*George Eliot.*

(2) *To govern.*

[8243] Here are children—five, six, seven. They are surrounded by a thousand implements of mischief. The circumstances are such as tend to lead them into mischief. They, all of them, are filled with selfishness, and pride, and vanity, and other feelings of the lower nature, which are ready to explode at the slightest touch. At the merest provocation they would naturally get angry, and snatch, and scratch, and quarrel. And yet all day long there is harmony in that little band. Who chords it? Who keeps those children in a peaceful and happy state of mind from morning till night? They do not know it, but it is the forethought of the mother. It is the touching of this one's disposition and that one's disposition, first on this side and then on that, it is the wise administration of love in the household, which keeps everything moving harmoniously. The children do not know how to take care of themselves, and there are many little temptations to wrangle with each other; but there sits the mother, who, without any apparent superiority, governs them in their play. There is an atmosphere thrown off from the mother's heart which keeps the whole household in order, and all progresses regularly and happily.

(3) *To influence after it has ceased to work.*

[8244] In the man whose childhood has known caresses there is always a fibre of memory that can be touched to gentle issues.—*George Eliot.*

[8245] A man may become fallen, and degraded, and an outcast; he may wander from the path of rectitude and honour, and become steeped in infamy and shame; but her early teachings may find him in many a sad hour, whether he be in a palace or a felon's cell.—*Thurlow W. Brown.*

4 The firmness of a mother's love.

[8246] The trouble of a world may come in a thousand forms, and in storms beat on every side; but, firm as some ocean rock, it rears itself in the tempest, and hurls back its angry lashings.—*Ibid.*

5 The constancy of a mother's love.

(1) *In the midst of discouragements from its object.*

[8247] Oh! there is an enduring tenderness in the love of a mother to a son that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame and exult in his prosperity; and if misfortune overtake him, he will be the dearer to her from his misfortunes; and if disgrace settle upon his name, she will still love and cherish him in spite of his disgrace; and if all the world beside cast him off, she will be all the world to him.—*Washington Irving.*

(2) *In spite of discouragements from the world.*

[8248] She is like a vine which clings to the oak after it has been shivered by lightning. The world may revile, but a mother loves on. She is the truest earthly friend. Let those who have mothers appreciate the blessing; God pity those who have not.—*Thurlow W. Brown.*

[8249] Is there anything that brings you nearer to God than the thought of your mother, of her patience, faithfulness, wisdom, love? When all the world is out against you, when everything that you have laid your hand to has failed, when you are the object of the scoff or the cold pity of the men around you; when you retreat from the store, from the city, that you may get away from those things which make life unendurable to you, then there is one refuge for your broken heart. Though you have deserved obloquy, and gone down from virtue to the filth of vice, there is the altar where you can be heard, one shrine where you will be acceptable, and one that will throw around you the arms of compassion and love. I mean your mother. The power of her goodness, the sweetness of her heart, her long suffering, her un-

dying love, give you a chance, and are a charter of new life to you.—*Beecher.*

6 The permanence of a mother's love.

(1) *It outlives all other loves.*

[8250] While conversing with a friend not long since upon the hollow-heartedness of some men's profession, and the scarcity of real friendship, he remarked that when "all others deserted a man, his mother was a friend. *She* clung to him under all circumstances." How true! How deep, changeless, and abiding is a mother's love! It withstands every storm, it is green where all others are blighted.

(2) *It outlives all other memories.*

[8251] Who that has languished, even in advanced life, in sickness and despondency; who that has pined on a weary bed in the neglect and loneliness of a foreign land, but has thought on the mother "that looked on his childhood," that smoothed his pillow, and administered to his helplessness?—*Washington Irving.*

(3) *Its blessings remain when all others have passed away.*

[8252] Often do I sigh, in my struggles with the hard, uncaring world, for the sweet deep security I felt when, of an evening, nestling in her bosom, I listened to some quaint tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard; yet still her voice whispers from the grave, and her eye watches over me, as I visit spots long since hallowed to the memory of my mother.—*Lord Macaulay.*

7 The necessity and duty of using present opportunity to cherish and appreciate a mother's love.

[8253] Children, look into those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while you have that most precious of all gifts, a loving mother. Read the unfathomable love of those eyes, the deep anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother can bestow.—*Ibid.*

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FILIAL LOVE.

I. Its Preciousness.

[8254] I love these little people; and it is not a slight thing when they, who are so fresh from God, love us.—*Charles Dickens.*

[8255] He who, in taking to himself a wife, has forgotten to caress his mother; he who is listening to the sweet love-tones of his life's partner, has forgotten that his mother yearns for a loving word daily, or, if in a distant home, looks earnestly for the weekly or semi-weekly letter which *should* be; he who in settling the perplexing questions which increasing cares will bring, forgets to consult her who has all his life borne his griefs, shielded him from harm, and directed his footsteps; he who in taking upon him new pleasures, new cares, new relationships, forgets all the old sources of joy, the trustworthy protectors from trouble, the dear ties of long-tried kindred—he, I say, is a loss which, to a mother still loving with her intensest love, still hoping, still praying, is inexpressible.

II. Its Dutifulness.

1 Irrespective of loveableness or the want of it in the object.

[8256] Some young people may say that their parents are not loveable, and that therefore they cannot love them, and contend that their parents have a right to claim just that measure of affection which they can claim on the ground of their worth—no more, no less—because the movements of the heart are independent of mere relationship, and are determined by the character of those with whom we have to do. That looks very philosophical, no doubt. But, my philosophical young friend, how would it have fared with you if your father and mother had had the same ideas about your claims on them. We were not very loveable, some of us, I suspect, when we were children; but happily our parents loved us because we were their own children, and their love transfigured us. You must therefore love your parents because they are yours.—*R. W. Dale, D.D.* (*condensed*).

2 Irrespective of age.

[8257] However old we may be, we should never forget that tenderness which watched over our infancy, which listened to our cries before we could articulate our wants, and was never weary with ministering to our comfort and enjoyments.—*W. E. Channing, D.D.*

[8258] Of all the love affairs in the world, none can surpass the true love of a big boy for his mother. It is a love pure and noble, honourable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. And I never yet knew a boy to "turn out" bad who began by falling in love with his mother.

III. Its Beauty in Manhood.

[8259] There is scarcely anything more interesting than to see the man retaining the respect and gratitude which belongs to the child; and to see persons who have come forward into life

remembering with affection the guides and friends of their youth, and labouring by their kind and respectful attention to cheer the declining years and support the trembling infirmities of those whose best days were spent in solicitude and exertion for their happiness and improvement.—*W. E. Channing, D.D.*

IV. Its Forms.

1 Respect.

[8260] Love your parents, and love them ardently; but mingle a sense of their superiority with your love. Feel a confidence in their kindness; but let not this confidence make you rude and presumptuous, and lead to indecent familiarity. Talk to them with openness and freedom, but never contradict with violence; never answer with passion or contempt. The Scriptures say, "Cursed be he that setteth light by his father or his mother." "The eye that mocketh at his father, the ravens of the valley shall pluck it out, and the young ravens shall eat it." The sacred history teaches us that when Solomon on his throne saw his mother approaching him, he rose to meet her, and bowed himself unto her, and caused a seat to be set for her on his right hand. Let this wise and great king teach you to respect your parents.

2 Gratitude.

[8261] Be grateful to your parents. Consider how much you owe them. The time has been, and it was not a long time past, when you depended wholly on their kindness, when you had no strength to make a single effort for yourselves, when you could neither speak nor walk, and knew not the use of any of your powers. Had not a parent's arm supported you, you must have fallen to the earth and perished. To your parents you owe every comfort; you owe to them the shelter you enjoy from the rain and cold, the raiment which covers and the food which nourishes you. While you are seeking amusement, or are employed in gaining knowledge at school, your parents are toiling that you may be happy, that your wants be supplied, that your minds may be improved, that you may grow up and be useful in the world. And when you consider how often you have forfeited all this kindness, and yet how ready they have been to forgive you, and to continue their favours, ought you not to look upon them with the tenderest gratitude?

3 Obedience.

[8262] Do what they command, and do it cheerfully. Your own hearts will tell you that this is a most natural and proper expression of honour and love. By disobedience you very much displease God, who has given you parents that they may control your passions and train you up in the way you should go. Consider how much better they can decide for you than you can for yourselves. You know but little of the world in which you live. You hastily catch at everything which promises you pleasure: and unless the authority of a parent should restrain you, you would soon rush into ruin, without a thought or a fear. In pursuing your own inclinations your health would be destroyed, your minds would run waste, you would grow up slothful, selfish, a trouble to others, and burdensome to yourselves. Submit, then, cheerfully to your parents. Have you not experienced their goodness long enough to know that they wish to make you happy, even when their commands are most severe? Prove, then, your sense of their goodness by doing cheerfully what they require.

V. The Inhumanity of the Unfilial.

[8263] He who suffers any objects of pursuit to shut out a parent from his heart, who becomes so weaned from the breast which nourished and the arms which cherished him, as coldly to forsake a parent's dwelling and neglect a parent's comfort, not only renounces the dictates of religion and morality, but deserves to be cast out from society as a stranger to the common sensibilities of human nature.—*W. E. Channing, D.D.*

VI. Instances of Filial Affection.

[8264] Byron, in his "Childe Harold," has immortalized the story of the Roman daughter who, when her father was sentenced to death from starvation, secretly visited his cell, and fed him with the milk from her own innocent bosom. Her act of devotion was discovered, and for the daughter's sake, and in honour of such pure, true love, the father's life was spared.

"The starry fable of the milky way
Has not thy story's purity; it is
A constellation of a sweeter ray,
And sacred Nature triumphs more in this
Reverse of her decree, than in the abyss
Where sparkle distant worlds. O holiest nurse!
No drop of that dear stream its way shall miss
To thy sire's heart, replenishing its source
With life, as our freed souls rejoice the universe."

—*W. H. Davenport Adams.*

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FRATERNAL LOVE.

I. Its Nature.

1 It is a love of mutual service.

[8265] The moment we step into the atmosphere of home our love finds an exercise for its best powers, and an outlet for its fulness in service. The great question to be asked, then, is not, What can I get? but, What can I give? Brothers and sisters, born of the same parents,

in whose veins flows the same tide of life, should surely ask, "How can I contribute to the happiness of those with whom God has thus placed me? My joy rises or falls with theirs. What can I do to minister to their welfare? If by any act of self-sacrifice I can afford them pleasure it shall be readily endured." This is to fulfil the exhortation so applicable to children of a family, "By love serve one another." Is it always done? Do you perceive this spirit always influencing the brothers and sisters you know? Your answer is, "It is too frequently the exception and not the rule." Brothers and sisters are often selfish. Some want everything done for them, and are unready to give any return. They have no conscience, no generosity. If at home they impose their wishes on everyone else, claim to be treated to the best, keep the whole household dependent on their will, and when away, undertaking the responsibility of life for themselves, are perpetually asking assistance, and that as though they had been defrauded of their rights. But even where this kind of spirit does not exist words of irritation and complaint are by no means uncommon when some, even paltry, service is required, and the grumbling is incessant at "the trouble So-and-so is always giving. Always wanting something done." Contrast that with the readiness to respond with gladness—nay, the quickness to perceive, when the least thing is wanted where brotherly love prevails.

2 It is a love of honourable preference.

[8266] "In honour to prefer one another" is at once the dictate and expression of brotherly love. It is one of the most difficult tasks, because that love is so often quenched by selfishness and conceit. Hence arises those jealousies which create so much bitterness in families, and that not uncommon fault of underrating those with whom we live on such intimate terms. There are, however, numerous cases in which brothers and sisters think there are no brothers and sisters in the world equal to their own. The brotherly love is so perfect that it magnifies their talents and virtues to an extraordinary degree. If it be a delusion, it is a very harmless, even praiseworthy, one, and far nobler than that wretched, carping, criticising spirit, which will give scant praise to what is done by a near relation, and underrates the qualities of those with whom one lives, and extol others at the expense of our own kith and kin. This is as mean as it is irritating, and no wonder when some brothers and sisters leave the parental home they are glad to be quit of one another.

3 It is a love of meek forbearance and self-sacrifice.

[8267] Under the best of circumstances there will be frequent trials of temper amongst brothers and sisters. Our varying dispositions, our self-will, our disappointments, tend to express themselves in differences and wrangling and in warm and uncourteous words. Temptations of this kind will occur where there is no selfishness in the general sense of that term, and no real jealousy. But if family life is to be sunny and sweet, we must carefully guard ourselves here. Our duty is to try and understand each other's dispositions, to put the most generous interpretation on each other's words and actions, even when we dislike them. We must cultivate, in order to the perfection of brotherly love, the virtues of "lowliness and meekness," to endure not once or twice, but with "longsuffering," to soothe another one's irritable temper, and to curb our own, resolutely, persistently. Carefully cultivate that love which, unless it "suffereth long," is not love at all, much less that love which should prevail in families.—*W. Braden (adapted).*

[8268] Even in the houses of the very poor, where the battle of life is a mere series of long struggles, and the constant demands of the world harden the heart and deaden the feelings, the girls of the family are the most self-sacrificing and the best. A somewhat wide knowledge of the poor—a knowledge which has opened and informed the heart that it has touched—enables the writer to aver that he has hardly ever known a struggling family which has not depended more upon the goodness and the tenderness of the girls than of the boys. It is the sisters of the house that keep life sweet.—*Gentle Life Series.*

[8269] It was a murderer who uttered the notorious words, "Am I my brother's keeper?" and no doubt their infamous authorship has destroyed their currency; but though men would be ashamed to quote the words, it is to be feared that they often cherish the sentiment. We should strive to eradicate this weed by every means, and especially by the consideration, "He is our brother and our flesh." He is the child of our father and mother; therefore his claim is of the very strongest. You must yourselves neither ill-use him nor see him ill-used by others, nor leave him in distress and misery, lest "thy brother should seem vile unto thee."

A readiness to detect a mote in a brother's or sister's eye—a habit of cherishing hard thoughts against them—the outrage of speaking against thine own mother's child—an inflammable disposition, which gets angry with them, either without a cause or with a very small one—all these are indications of a want of real family love. Fault-finding and quarrelling, vanity and conceited comparisons, ill-natured remarks, should all be carefully avoided; for they give offence, and the offence rankles in the memory for ever. Very difficult are they to be eradicated and supplanted by right affections. A brother offended is harder to be won than a strong city (Prov. xviii. 19); and their contentions are like the bars of a castle.—*Dulce Domum.*

II. Its Argument.

[8270] We love the same simmer day, sunny and fair;

Hame ! oh, how we love it, an' a' that are there !
Frae the pure air of heaven the same life we draw ;
"Come, gi'e me your hand, we are brethren a'."

Your mither has lo'ed you as mithers can lo'e ;
An' mine has done for me what mithers can do ;
We are ane, high and laigh, an' we shouldna be twa :
"Sae, gi'e me your hand—we are brethren a'."

Frail shakin' auld age will soon come o'er us baith,
An' creeping alang at his back will be death ;
Syne into the same mither-yird we will fa' :
"Come, gi'e me your hand—we are brethren a'."—*Robert Nicol.*

III. Its Inculcation.

[8271] To cultivate the love of brother and sister is one way of requiting parents. The departed ones looking down from heaven, and seeing one of their children helping the others, might be supposed to say, "Ye have done it unto us."

The good brother will make a good husband and a good father. The good sister will make a good wife and a good mother—

"Oh, she that hath a heart of that fine frame,
To pay this debt of love but to a brother,
How will she love, when the rich golden shaft
Hath killed the flock of all affections else
That live in her" (Twelfth Night).
—*Dulce Domum.*

[8272] Brotherly love is one of the purest and most amiable affections, and happily it is not rare in this country. One often sees it extending beyond the grave. Out of the fulness of this affection a great English sculptor raised a monument to his brother at Rome, and wished to inscribe this text :—"I thank my God upon every remembrance of thee ;" but the Roman censor interdicted the verse in behalf of a religion which has often been antagonistic to the domestic affections.—*Ibid.*

[8273] It is a touching thought that those who grow up together in childhood, and sit at the same table and at the same fireside, may, in after life, be separated by seas and continents, or by the valley of death. This reflection should tend to make them affectionate and kind to one another, so long as they are united under one roof.

It is indeed a pleasant sight to behold a family dwelling together in peace and unity and gladness. Neither the poet nor the painter can describe a happier scene.—*Ibid.*

IV. Exemplifications of Fraternal Love, illustrating its Power and Influence.

1 As manifested by the two Körners.

[8274] To those examples of strong affection and attachment between sister and brother we may add that of the two Körners. Karl Theodor Körner among German lyrists must always hold a distinguished place. There is a wonderful force and fire in his songs ; in those which relate to war you seem to hear the clash of meeting swords, and the thunder of dreadful guns, and the cheer of armed men in the fury of the battle. They have deservedly won for him the appellation of the German Tyrtæus. In his lighter strains the influence of Schiller is perceptible. He was the author also of some comedies, of the dramas of "Toni" and "Hedwig," and the tragedy of "Zrini." When, in 1813, Germany renewed its struggle against the oppression of Napoleon, Körner joined the army of liberation, and was approving himself a fine soldier, when he was killed in a skirmish at Gadebusch near Schwerin, at the early age of twenty-two. His life had been cheered by the sympathy and devotion of an only sister, who had shared his confidence and encouraged his genius. Their attachment was indeed an idyll of grace and beauty. The shock of his premature death was more than her gentle nature could endure, and she died broken-hearted, living only long enough to complete his portrait, which she had drawn with the pencil of love, and a sketch of his last resting-place. The poet sleeps under the green boughs of an old oak in the recess of which he had been accustomed to deposit the verses composed while campaigning in the vicinity ; and close beside him lies the faithful sister, so that in death as in life they are not divided. Mrs. Hemans commemorates their tragic story—

"*Thou* hast a hero's tomb : a lowlier bed
Is hers, the gentle girl beside thee lying,
The gentle girl that bowed her fair young head
When thou wert gone, in silent sorrow dying.
Brother, true friend ! the tender and the brave—
She pined to share thy grave.

"Fame was thy gift from others ;—but for *her*,
To whom the wide world held that only spot,
She loved thee !—lovely in your lives ye were,
And in your early deaths divided not.
Thou hast thine oaks, thy trophy :—what has she ?
Her own best place by thee !"
—*W. H. Davenport Adams.*

2 As manifested by Charles and Mary Lamb.

[8275] In the case of Charles and Mary Lamb, the brother's devotion was not less than the sister's love. He was in every sense her guardian and keeper ; and the shadow of a great sorrow, of which she was the unconscious cause, lay upon all his life. But if her debt to him were beyond the debt that most sisters owe to the most affectionate of brothers, it is not to be doubted that he, on his part, profited largely by

intercourse with so gentle a spirit and so pure and generous a mind. The story of their mutual love is in truth possessed of a peculiar pathos, and may be said to contain all the elements of romance.—*Ibid.*

3 As manifested by Sir Philip and Mary Sidney.

[8276] To many brothers their sisters are scarcely less tender or trusted helpmates than many wives to their husbands. They share each other's thoughts, opinions, tastes, and feelings; are all in all to each other; and the tie is sometimes so close that even marriage does not greatly weaken it. Such a sister and such a brother were Sir Philip Sidney and Mary, afterwards Countess of Pembroke, for whom he wrote his prose poem, "The Arcadia," and over whom, says the historian Osborn, "he had no other advantage than what he received from the partial benevolence of fortune in making him a man (which yet she did, in some judgments, recompense in beauty)." Between them prevailed the most entire communion; their dispositions presented numerous points of resemblance, and they delighted in the same studies. Both were passionately fond of poetry, which they cultivated diligently in the sweet retirement of Penshurst. The world owes the "Arcadia" to Mary Sidney, since it was preserved in deference entirely to her own loving appreciation and gentle admonitions.

She raised a monument to her brother, however, in his own "Arcadia," the fragments of which she carefully collected and prepared for publication, revising it, and adding to the episodes and adventures in the later books. It was published about four years after his death, and rapidly passed through eleven editions. In the dedication, Sir Philip thus addresses his sister:—"Here now you have, most dear, and most worthy to be most dear, lady, this idle work of mine, which, I fear, like the spider's web, will be thought fitter to be swept away than worn to any other purpose. . . . I could well find in my heart to cast out in some desert of forgetfulness this child which I am loath to father. But you desired me to do it; and your desire, to my heart, is an absolute commandment. . . . Your dear self can best witness the manner, being done in loose sheets of paper, most of it in your presence, the rest by sheets sent unto you as fast as they were done."—*Ibid.*

4 As manifested by William and Dorothy Wordsworth.

[8277] It is pleasant to trace the extent to which Wordsworth in his poems was influenced by the exquisite taste and profound sensibility of his sister Dorothy, whose prose is scarcely less poetic or high-toned than her brother's verse. His genius was in danger of being wasted upon sterile political theories and abstract speculations, when, after a long absence, she returned to his side, aroused him from his despondency, and directed his thoughts towards poetry and nature—

> "She, in the midst of all, preserved me still
> A poet, made me seek beneath that name,
> And that alone, my office upon earth."

In October, 1802, Wordsworth brought home his young wife, Mary Hutchinson, "the phantom of delight," celebrated in one of his most charming lyrics; but no change took place in Dorothy's position. She continued to fill to her brother and his wife the place she had filled to her brother alone, and to them and their children she consecrated her best energies, until she broke down beneath the protracted pressure in 1829. But she had done her work. She had lived "in and for her brother;" subordinating to his genius her own delicate and vivid intellect, merging in his interests and gifts all her own, contentedly effacing herself in order that he might become better and higher than he could otherwise have been, and able to render worthier service to the world. The self-sacrifice was complete, but it was crowned by a splendid result. Without it we should never have had the poet of "The Excursion."—*Ibid.*

[8278] However much Wordsworth was benefited by his intercourse with Coleridge, he gained much more from his sister's constant companionship. She softened his austerity of spirit, and taught him to sympathize with his fellow-man, while his study of nature was prompted and stimulated by her subtler faculty of observation. In the closing lines of his wonderful poem on Tintern Abbey he acknowledges his debt—

> "For thou art with me, here upon the banks
> Of this fair river; thou, my dearest friend,
> My dear, dear friend, and in thy voice I catch
> The language of my former heart, and read
> My former pleasures in the shooting lights
> Of thy wild eyes. Oh! yet a little while
> May I behold in thee what I was once,
> My dear, dear sister!"
>
> —*Ibid.*

5 As manifested by Caroline Herschel.

[8279] Another remarkable example of a sister spending and being spent in her brother's service, and accepting the duty not only with patience but with cheerfulness, is afforded by Caroline Herschel. Until her brother's marriage she stood by him as his loving, untiring, self-denying, heroic helper. When he abandoned a lucrative career as a musician that he might devote himself to astronomical pursuits, her wise and skilful economy saved him from pecuniary vexations. She had been his constant fellow-worker when he was a leading musician; she became his assistant when he gave up his genius to astronomy. Bending all her energy and affection to the task, she acquired a sufficient knowledge of mathematics and of methods of calculation to be able to commit the results

of his researches to writing. She toiled with him in the workshop, grinding and polishing his mirrors; she watched beside his telescope in the coldest nights of winter, recording his observations, when the very ink was frozen in the bottle. It was her care that kept him alive; putting herself aside, forgetting herself, she lived for him in whom she believed, and whom she loved with all her heart and mind. Like Dorothy Wordsworth, she might have won reputation on her own account, for with the "seven-foot" telescope given to her by her brother she discovered no fewer than eight comets. But all fame, all honour, as well as all love, were for her brother. Surely it is women only who are capable of such entire and consummate self-abnegation.—*Ibid.*

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CONJUGAL LOVE.

I. Its General Aspects.

[8280] It is a love which makes the outgoings of two lives one. The one side for the other has no need for self-forgetfulness; every movement of the heart in either is taken up and shared by the other, and even an involuntary anticipation of the wishes of the one turns also the other in the same direction. No pleasure is separately enjoyed, no pain separately experienced; equal delight and equal endeavour occupy both minds. Conscious of solely belonging to each other, husband and wife will so worthily endure even the days of adversity that, when those days shall have passed, they will rejoice in having lived to see them.—*Schleiermacher.*

[8281] The inmost grace of the wife as such is the love of submission. The inmost grace of the husband is perfect self-sacrificing love. The two are one; and their union is sacred. Their communion, therefore, down to the slightest offices of affection, must be pure—*W. B. Pope.*

II. Its Special Aspects.

1 As sanctified in Christ.

[8282] Christian love in marriage is exemplified only when by mutual endeavour both sides are quickened increasingly in spirit; when every hindrance to spiritual influence in the nature of the one is more and more restrained and diminished by the agency of the other; when each is assisted by the other's strength; when each side mirrors itself more clearly in the other's eyes, that it may see how matters stand with it in regard to communion with God; in short, only where both feel that in this connection their spiritual strength is heightened and enlarged as it could not be in any other circumstances. When thus, in all the warmth and fulness of the blessings which God has furnished to the married state, the common life is felt and enjoyed, not merely in its earthly character, but with the feeling thoroughly pervading both parties, "their conversation is in heaven;" when their mutual love is so hallowed by their common higher love to the Saviour that the wife is able to say to the husband, "Thou art to me what Christ is to the Church," and the husband to the wife, "Thou art to me what the Church is to Christ;" when this love is confirmed and proved by experience, and both advance towards the common goal of sanctification, then we have an illustration of the heavenly side of Christian marriage.—*Schleiermacher.*

2 As exemplified in the love of Christ for His Church.

[8283] The dearest relationship known to earth can only be understood by those who look above the earth, and who find in the words, "Husbands love your wives, even as Christ also loved the Church, and gave Himself for it," the pattern of its most sacred duties, and the fountain of its purest and loftiest joys. It was the redemption of the home when Christ's redeeming love to the world was made the pattern of its love. It had fallen into utter contempt and shame—how utter, let Roman satirists and historians tell; Christ redeemed it by associating it with His life, and it began to be resanctified from that hour.—*J. Baldwin Brown, B.A.*

[8284] Analogy between the love of Christ to the Church and conjugal love. It is (1) peculiar and exclusive. Such as He has for no other object; a love in which no one can participate. (2) Self-sacrificing. Gave Himself for it. (3) Mutual and in the best sense selfish: in loving each other they love themselves, for they are one. This love, according to St. Paul (Eph. v. 22), is to be large, free, faithful, patient, and generous, like the love of Christ for those whom He has redeemed; and like the love of Christ, it is to be ready to accept the last extremities of self-sacrifice.—*R. W. Dale, D.D.*

III. Its Requirements.

1 Sympathy.

[8285] True married love must grow from common sympathy, from a distinct oneness of feeling and thought. It is because we see something in the character of the person to whom our offer of love is made which excites our admiration and draws forth our response, or the offer would neither be made nor accepted. It may be a community of intellectual tastes, a consciousness of unity in disposition, or an appreciation of a disposition opposed to our own which we envy as well as appreciate, such as when a passionate soul, desiring rest for itself, binds itself with one calm and gentle. In this case there is sympathy, though no resemblance. This sympathy ought to be intellectual, for in wedlock minds ought to be married. People who are to live and talk and

think together for half a century should surely be able to think and talk about the same things. The pursuits of one ought to have an interest for the other, and each should be able to sympathize with the other's occupations. Otherwise there will be continual fret and irritation ; and to those who are unmarried, I would say, keep from entangling yourselves with any one of whose mental abilities you will be ashamed, or whose best intellectual enjoyments you cannot relish or will not be invited to share. The sympathy ought to be one of spirit. " How can two walk together except they be agreed ? "

" When souls that should agree to will the same,
To have one common object for their wishes,
Look different ways, regardless of each other,
Think what a train of wretchedness ensues."

That object should be to make life more noble, pure, and gladsome for each other, to seek to lessen the anxieties, and to bear the same burdens, and so lighten the weight ; to multiply all sources of gratification ; to make ways for united usefulness.—*W. Braden* (*condensed*).

2 Forbearance.

[8286] And if the husband or the wife
In home's strong light discovers
Such slight defects as failed to meet
The blinded eyes of lovers,

Why need we ask ? Who dreams
Without their thorns the roses ?
Or wonders that the truest steel
The readiest spark discloses.

For still in mutual sufferance lies
The secret of true living ;
Love scarce is love that never knows
The sweetness of forgiving.

3 Careful cultivation.

[8287] The same care should be taken by the wife to retain her husband's heart that was used when it was to be gained ; but we may justly go beyond that, and assert that even greater pains should be taken in these close intimacies of the married life, when romance has given place to plain and sober reality. Her husband's attachment should grow deeper and deeper as the months go on ; the more he learns of his wife, the more should he see to admire and to love. If she be wise and true, such will be the result.

[8288] Do not let time or familiarity blunt the fine edge of your affections, or carelessness or habit lead you to neglect those little but all-powerful and sweet attentions which hallow and make beautiful the intimacy of kindred souls.

4 Continual expression.

(1) *In order to its existence and growth.*

[8289] Love must have expression or it will die. It can be kept for ever beautiful and blessed as at the first, by giving it constant utterance in word and act. The more it is allowed to flow out in delicate attentions and noble service, the stronger and more satisfying and more blessed it will be. The house becomes home only when love drops its heavenly manna in it fresh every day, and the true marriage vow is made not for once at the altar, but by loving words and helpful service and delicate attentions to the end.—*Ackman.*

(2) *In order to its freshness.*

[8290] Love keeps itself fresh and active by constant expression in word and act. But, strange to say, the courtship usually ends with marriage. Very soon both parties yield to the sense of possession, and the feeling of security robs gallantry of motive, and extracts the poetry from the mind. The beautiful attentions which were so pleasing before marriage are too often forgotten afterwards ; the gifts cease, or come only with the asking ; the music dies out of the voice ; everything is taken for granted, and the love that, like the silver jet of the fountain, leaped to heaven, denied its natural outlet, ceases to flow altogether. Then comes dull, heavy, hard days, with two unhappinesses tied together wishing themselves apart, and not always content with merely wishing. This is unnatural and wrong. What married life wants to give it new tone and sweetness is more of the manner as well as the spirit of the courting time.

5 Spiritual fellowship.

[8291] If there be anything that young wedded love should have as its first vision, it should be a vision of a ladder between the earth and heaven, and the angels of God ascending and descending, and God over all blessing it.—*Beecher.*

[8292] Spiritual fellowship is essential to real conjugal happiness. I have never known a perfect marriage without this. A fair amount of happiness can, of course, be obtained without such sympathy ; but the cup is never full. It is a vain delusion to enter on the married state with the hope of leading your husband or your wife to become a Christian. This matter ought to be settled before the affections are engaged ; it is rarely settled after. Who can picture the joys of united love to God on the part of both husband and wife ? Earth has no fairer sight to show than that of a Christian bride or bridegroom pledging their troth one to the other. Christ is there to ratify the vows.—*S. Pearson, M.A.*

IV. Its Attributes.

1 It is supremely beautiful.

[8293] There is a beauty in the young dawn of love, when, in life's morning, two that were just now children are walking with intertwined embrace ; there is a deeper beauty in the hallowed evidences of affection which light up the home of wedded life, where the man and the

woman of riper years have seen days of joy and grief; but there is a golden sunset beauty, almost like the pure light of heaven, that lingers round the path of an aged pair, clinging fondly to one another when the journey of life is almost over.

2 It is unchanging.

[8294] There is a love, an abiding love, that survives the decay of beauty, which grows deeper and stronger as the bloom from the cheek and the silver streaks the hair, that sings—

"Say, shall I love the fading beauty less,
Whose spring-tide radiance has been wholly mine?
No; come what will, thy steadfast truth I'll bless,
In youth, in age, thine own—for ever thine."

3 It is immortal.

[8295] The fountain-head of all relationships, the queen of all friendships, it is one which can no more cease with the cessation of its form in this life, than the relation to God can cease, who sets as the strongest seal on our immortality the fact of His own immortal love.

More to each other, nearer to each other than any other, here and hereafter; for ever because here, here because for ever.

V. Its Effects.

1 On the subjects themselves.

(1) *Happiness.*

[8296] Thrice happy and more are those who are bound by an unbroken chain of love, and undisturbed by a querulous temper, live in love till their latest hour.—*Horace.*

(2) *Helpfulness.*

[8297] A true marriage means that husband and wife should make each other a constant rest and a continual inspiration, loving each other, as they are, with the tender, full perception of what they are, yet through what they are at the lowest ebb, never losing the thought of what they can be at the fullest tide; and so helping each other, consciously and unconsciously, to be their highest, not any one else's very highest, but their own, which is God's for them.

(3) *Moral elevation.*

[8298] Women have been called angels in love-tales and sonnets, till we have almost learned to think of angels as little better than women. Yet a man who knows a woman thoroughly, and loves her truly—and there are women who may be so known and loved—will find after a few years that he has been led on to virtue through the gentle play of that passion, which is the most inward and romantic in our nature, and which keeps much of its character amidst the concerns of life, have held him in a kind of spiritualized existence; he shares his very being with one who, a creature of this world, and with something of the world's frailties, is—

"Yet a spirit still and bright,
With something of an angel light."
—*Richard Henry Dana.*

[8299] The might of one fair face sublimes my love,
For it hath weaned my heart from low desires;
Nor death I heed, nor purgatorial fires.
Thy beauty, antepast of joys above,
Instructs me in the bliss that saints approve;
For, oh! how good, how beautiful must be
The God who made so good a thing as thee!
Forgive me if I cannot turn away
From those sweet eyes that are my earthly heaven:
For they are guiding-stars, benignly given
To tempt my footsteps in the upper way.
—*Michael Angelo.*

(4) *Spiritual elevation.*

[8300] If it be true that any beauteous thing
Raises the pure and past desire of man
From earth to God, the eternal Fount of all,
Such I believe my love; for as in her
So fair, in whom I all besides forget,
I view the gentle work of her Creator;
I have no care for any other thing
While thus I love. Nor is it marvellous,
Since the effect is not of mine own power,
If the soul doth, by nature tempted forth,
Enamoured through the eyes,
Repose upon the eyes which it resembleth,
And through them riseth to the primal love,
As to its end, and honours in admiring;
For who adores the Master needs must love His work.—*Ibid.*

2 On the home.

[8301] Every act is a new word in the exhaustless vocabulary of love. And it is the fact that affection confesses itself continually in look and word and act, making the voice musical and the fingers poetic in their touch and doing, that makes the experience so beautiful, the only Eden many a woman ever has on earth.

VI. The Hindrances to its Development.

[8302] Married life is destined to increase, to develope. In many marriages this growth is checked because the married couple, too secure in possession, neglect to be ever acquiring fresh mutual love and esteem, and because those who love are selfish, having a desire to belong to each other after a fashion altogether too exclusive and regarding all free emotion, all interest bestowed upon other persons and other matters as a deprivation and an injury. This polluted desire for whole possession developes into jealousy, a malady fed by a new working, which inflicts on a man the most grievous torments.—*Bp. Martensen.*

VII. THE MANNER IN WHICH IT MAY BE SIMULATED.

[8303] How often do we see marriage under a repulsive form when the partners live together it is true in peace and quiet, but only because they are accustomed to each other by length of time, and because each makes as few demands on the other as possible, and knows how to find his or her special gratification in other relations of life rather than in another social connection. That in so apostate and dead an alliance the two are not one flesh, and that there could have been no such overmastering urgency of heart as forsakes father and mother to be joined to that husband or that wife; and that, moreover, this fails in the present, as with the Christian idea of conjugal love is certain.—*Schleiermacher.*

VIII. THE EVILS WHICH ITS ABSENCE ENTAILS.

[8304] Marriage without love is the most dreadful of all bondages. For two persons who do not love each other to be bound in this intimate relation, where everything has its significance only as explained by true affection, where all, without it, degenerates at once into the lowest and basest; to be called husband and wife, with none of the sweet intimacies of the soul, the pure communings of heart, the all-yielding confidence of marriage—that is to drink, it seems to me, life's bitterest cup; it is to have lost all, next to religion, that life is worth living for.

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SOCIAL LOVE (GENERALLY).

I. ITS DIVINE AUTHORITY.

[8305] Although there is much that is romantic in those old times, when family love was strong, and family hate made a perfect *vendetta* if any of the Joneses injured any of the Smiths, when there was common cause in a family if any one was injured, without too strictly inquiring into the justice of the case, it became a necessity, as civilization advanced, that ties of this sort should end. As nation after nation emerged into the light of Christian civilization, it found justice and charity—that is, universal affection—far above individual fondness. Because Jones was the head of our family, we had no call to wink at his sins, to put up with his enormities, and to pour all our favours into the pockets of Jones. Our duty was to be just to all men, and to love Brown, who was a good man, but not our own, as well as Jones, who was not a good man, but our own. Gradually, as the dust fell off, these little globules of quicksilver began to form a solid and compact mass, and to merge into each other. The influence of universal learning, of a religion which was as catholic as the sun which shone, and the atmosphere which transmitted and diffused its light, melted away the differences of man. It was found that not only to one especial family had God spoken, but to all the world—to the Jew first, and afterwards to the Gentile; that He was no respecter of persons, and that He lighteneth every man that cometh into the world with a human heart susceptible of human love.—*A. K. H. Boyd.*

II. ITS UNSELFISH MOTIVES.

[8306] The ideally vicious man recognizes no personality but his own. Outside himself all is impersonal. Others exist only as things for his pleasure or convenience. On the other hand, the unselfish see everywhere in the world around them the claims, not to be slighted, of beings like themselves. Self seems as nothing in presence of all these manifold demands on their sympathy. Far from regarding their fellows as inanimate chattels, the world to them teems with the sacredness of life. In the noble words of J. S. Mill, from whom I find myself sometimes compelled to dissent, they feel "the miserable smallness of self—the poorness and insignificance of human life, if it is all to be spent in making things comfortable for ourselves and our kin, in raising ourselves and them one step higher on the social ladder."—*I. G. Smith, M.A.*

III. ITS GRADUAL GROWTH.

[8307] The myriads of fine interlacing fibres which bind communities together, and root each in its place, can only grow slowly, one by one, as storms straining the boughs, or summer overlading them with fruit, made them needed.

IV. ITS MANIFESTATIONS.

[8308] The Christian is a member of society, and in the wide and indefinite circle so named his love should have ample play. This social love is displayed when an individual worthily occupies some position in his own class and makes it his glory to perform with ability and uprightness the duties of a calling in which he serves not only himself but the whole community. No one ought, however, to be wholly engrossed in the business of his own calling, but should develope a feeling for the vocation of others and their importance to the whole. Social love shows itself chiefly as a lively interest in the common welfare, while it also seeks friendly intercourse, visiting, &c., for the relief of material or intellectual wants, or for the restoration of material or intellectual possession. But it is especially manifested when the upper classes have both a heart to feel for and a readiness to fraternize with and effect the improvement of the lower and less favourably placed classes.—*Bp. Martensen (condensed).*

V. Its Necessity and Blessedness.

[8309] It is well that every man should be in a state of moral union with others; he must have one or more men to whom he can communicate the inmost feelings of his being, heart, and the reasons of his conduct; there should be nothing in him which is not known to some one else. That is the true meaning of the Divine saying, "It is not good that man should be alone."—*Schleiermacher.*

[8310] We make effort enough for knowledge—why not to obtain the socialities of life, which are far more valuable than knowledge.

[8311] Communion with devout minds of ideas and habits foreign to our own is favourable to the vigorous development of all alike. The human race thrives on intermixture and intermarriage. When nations, or even provinces, avoid contact with other tribes, or shut themselves up in seclusion, or are destitute of the roads which would bring them into relation with the world, it is ever found that the type deteriorates, that the energy of the race decays, that the native stimulus is insufficient to prevent the stereotyping of thought and the congelation of feeling. Something of the same sort happens to Churches and Church parties. Isolation, a want of intercourse with other men, stiffens and narrows the intellect and paralyses the will. "We are members one of another." It is not given to one part of Christ's body to be sufficient to itself either for wisdom or for power. Thought requires contradiction, question, opposition, in order to its advancement. Religious bodies which act steadily on the non-intercourse principle soon lose their vigour, and sink from arrogant dogmatism into indifference.—*Rev. Edward White.*

[8312] The social affections are, and may be made, the truest channels for our pleasures and comforts to flow through.—*Abigail Adams.*

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LOVE OF FRIENDS.

I. Definition and Nature of Friendship.

[8313] Friendship is a union between individuals for mutual help and strength, founded not on respect alone, but chiefly on sympathy.—*Bp. Martensen.*

[8314] A friend is a being that is willing to bear with us in all our faults and failings.—*Forster.*

[8315] Friendship is the mutual esteem and regard cherished by kindred minds, often begun, always cemented, by the interchange of good offices.—*W. Fleming.*

[8316] Friendship, in its truest sense, is next to love the most abused of words. One may call many "friend" and be still ignorant of that sentiment, cooler than passion, warmer than respect, more just and generous than either, which recognizes a kindred spirit in another, and, claiming its right, keeps it sacred by the wise reserve that is to friendship what the purple bloom is to the grape, a charm which once destroyed can never be restored.—*J. Alcott.*

[8317] A true friend is somebody who can make us do what we can.—*Emerson.*

[8318] Friend hath the skill and observation of the best physician; the diligence and vigilance of the best nurse; and the tenderness and patience of the best mother.—*Hyde, Lord Clarendon.*

[8319] Friendship is, strictly speaking, reciprocal benevolence, which inclines each party to be solicitous for the welfare of the other as for his own. This equality of affection is created and preserved by a similarity of disposition and manners.—*Plato.*

[8320] Friendship is a strong and habitual inclination in two persons to promote the good and happiness of one another.—*Budgell.*

[8321] It is not like the love of a husband for the wife, to a single individual. A man may have several friends; but genuine friendship is always a mutual personal appreciation, a mutual relation of trust and faithfulness, in which one depends upon another, and is fully certain of his devotion and attachment of his interest and readiness to afford personal assistance. Hence though it is possible to have more than one friend, one cannot, even though we have many acquaintances and are on friendly terms with them, have many friends.—*Bp. Martensen.*

[8322] Friendship is a cadence of Divine melody melting through the heart.—*Mildway.*

[8323] There is in friendship something of all relations, and something above them all. It is the golden thread that ties the hearts of all the world.—*Evelyn.*

[8324] I had a friend that loved me;
I was his soul; he lived not but in me,
We were so closed within each other's breasts,
The rivets were not found that joined us first,
That do not reach as yet; we were so mixed
As meeting streams; but to ourselves were lost.
We were one mass; we could not give or take
But from the same; for he was I, I he.
Return my better half, and give me all myself,
For thou art all.
If I have any joy when thou art absent,
I grudge it to myself: methinks I rob
Thee of thy part.—*Dryden.*

[8325] Acquaintance is not friendship; that is but the first draught of it: that is saith one,

as the herd; friendship is the pair, that is, taken or chosen out of it; that (in ordinary use) is but a sharing of talk, news, meat, complement: a thing easily created, once being in company doth it. But friendship hath power and admittance into the inward parts of the soul. I may have great acquaintance, and yet but few friends for all that.—*N. Rogers*, 1658.

[8326] Friendship is a want of human nature; and he who has no friends can scarcely be happy, however desirable his situation, and however prosperous his circumstances in other respects. Friendship is a voluntary union of minds, founded usually on similarity of taste and sentiment, but cemented by esteem, and entirely dependent for its permanence on the virtuous qualities of the parties between whom it subsists. A friend, standing apart from our family connexions, is, on that very account, in many cases the more fitted to be our adviser. "A man cannot speak to his son but as a father; to his wife but as a husband; to his enemy but upon terms; whereas a friend may speak as the case requires, and not as it sorteth with the person." "Est autem amicitia," says Cicero, "nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate summa consensio."—*G. Long.*

II. Its Manifestations.

1 In mutual attachment and assimilation.

[8327] I consider beyond all wealth, honour, or even health, is the attachment due to noble souls; because to become one with the good, generous, and true, is to be, in a manner, good, generous, and true yourself.—*Dr. Arnold.*

[8328] A frequent intercourse and intimate connection between two persons make them so like that not only their dispositions are moulded like each other, but their very face and tone of voice contract a certain analogy.—*Lavater.*

[8329] It is likeness of minds and manners that makes the true love-knot of friendship; when we find another of the same disposition with ourselves, we find *alter ego*, another self; the same soul as it were in a divided body. And nature that makes us love ourselves, makes us (with the same reason) love those that are like us. Now then, if to goodness and virtue there must be added a likeness of manners, temper, and disposition, it is no marvel if there be so little friendship in the world, seeing it is with tempers and humours as it is with faces, not two amongst many that agree in all points. —*N. Rogers*, 1658.

[8330] Admirable is the fidelity of that friend who avows identity with you in the time of misrepresentation, and who, refusing a proffered exemption, says, "Revile us both."—*Dulce Domum.*

[8331] One is not one's "genuine self"—one does not disclose all one's self—to those with whom one has no intimate sympathy. One is, therefore, several successive and apparently different characters, according to the gradation of the faculties and the qualities of those one associates with. I am like one of those boxes I have seen enclosing several boxes of similar form, though lessening size. The person with whom I have least congeniality sees only the outermost. Another person has something more interesting in his character: he sees the next box; another sees still an inner one; but the friend of my heart, with whom I have full sympathy, sees disclosed the innermost of all.—*Rev. John Foster.*

[8332] A man may love those who love not him; but friendship is mutual. Seneca compares it to a game at tennis, wherein the ball is tossed and not suffered to fall; if it do, he forfeits who misses the stroke. Or, like two lutes meeting in pitch and nearness, the striking of the one makes the other sound. So is it with true friends; and so it was between Jonathan and David, and between Basil and Nazianzen, of whom it was said that *anima una erat inclusa in duobus corporibus;* they seemed to have one soul in two bodies. Yea, many bodies and many souls are by friendship made but one; for if a hundred men love together as they ought, there is but one heart amongst them.—*N. Rogers*, 1658.

[8333] The aphorism that friendship doubles our joys and divides our sorrows is so patent that it has become commonplace, and therefore is apt not to be so appreciated and realized as it ought to be. But before friendship can accomplish this moral arithmetic, there must be entire sympathy.—*Dulce Domum.*

[8334] There are golden hours in the history of human friendship, when hearts will so expand, affections so flame up and commingle, that the spirits in fellowship lose something of the consciousness of separate personality, seem to interfuse each other with the glow and glory of one life, and one friend lives in the other.—*Stanford.*

2 In moral helpfulness, and discreet and timely service.

[8335] The best way of showing one's love to a friend is to "excite and guard and elevate his virtues," as Dr. Johnson says.

[8336] I should be useful to my friend as far as he permits, and no further. An over-anxious affection becomes tiresome, and a multiplicity of beautiful sentiments makes them almost insupportable. Devotion to a friend does not consist in doing *everything* for him, but simply that which is agreeable, and of service to him, and let it only be revealed to him by accident. We all love freedom, and cling tenaciously to our little fancies, we do not like others to arrange what we have purposely left in disorder; we

even resent their over-anxiety and care for us. —*Gold Dust.*

[8337] Charity itself commands us, where we know no ill, to think well of all. But friendship, that always goes a pitch higher, gives a man a peculiar right and claim to the good opinion of his friend.—*South.*

[8338] True friends visit us in prosperity only when invited, but in adversity they come without invitation.—*Theophrastus.*

[8339] A faithful friend in adversity is better than a calm sea to a weather-beaten mariner.—*Euripides.*

[8340] The Spanish proverb is too true: "Dead men and absent find no friends." All mouths are boldly opened with a conceit of impunity. My ear shall be no grave, to bury my friend's good name. But, as I will be my present friend's self, so will I be my absent friend's deputy; to say for him what he would and cannot speak for himself.—*Bp. Hall.*

§ **In the administration of rebuke, characterized by love, faithfulness, thoroughness, and tact.**

[8341] Ah, blame of love, that's sweeter than all praise of those who love not!—*E. B. Browning.*

[8342] The friend who holds up before me the mirror, conceals not my smallest faults, warns me kindly, reproves me affectionately, when I have not performed my duty, he is my friend, however little he may appear so. Again, if a man flattering praises and lauds me, never reproves me, overlooks my faults and forgives them before I have repented, he is my enemy, however much he may appear my friend.—*Herder.*

[8343] Thou mayest be sure that he that will in private tell thee thy faults, is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few that can endure it—every man, for the most part, delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.

[8344] A true friend, in his qualities, well resembleth honey, the sweetest of all liquors. Nothing is more sweet to the taste; nothing more sharp and cleansing, when it meets with an exulcerate sore. For myself, I know I must have faults; and, therefore, I care not for that friend that I shall never smart by. For my friends, I know they cannot be faultless; and, therefore, as they shall find me sweet in their praises and encouragements, so sharp also in their censure. Either let them abide me no friend to their faults, or no friend to themselves. —*Bp. Hall.*

[8345] A faithful friend that reproveth of errors is preferable to a deceitful parasite: the wounds of a friend are more healing than the soft words of the flatterer.—*Maxims of the Wise and Good.*

[8346] In meddling with the faults of friends I have observed many wrongful courses; what for fear, or self-love, or indiscretion. Some I have seen, like unmerciful and covetous chirurgeons, keep the wound raw, which they might have seasonably remedied, for their own gain; others that have laid healing plaisters, to skin it aloft when there hath been more need of corrosives to eat out the dead flesh within: others that have galled and drawn, when there hath been nothing but solid flesh that hath wanted only filling up: others that have healed the sore, but left an unsightly scar of discredit behind them. He that would do good this way must have fidelity, courage, discretion, patience: fidelity, not to bear with; courage, to reprove them; discretion, to reprove them well; patience to abide the leisure of amendment; making much of good beginnings, and putting up with many repulses; bearing with many weaknesses; still hoping, still soliciting; as knowing that those who have been long used to fetters cannot but halt a while when they are taken off.—*Bp. Hall.*

[8347] It is one of the severest tests of friendship to tell your friend of his faults. If you are angry with a man, or hate him, it is not hard to go to him and stab him with words: but so to love a man that you cannot bear to see the stain of sin upon him, and to speak painful truth through loving words—that *is* friendship. But few have such friends. Our enemies usually teach us what we are, at the point of the sword. —*Beecher.*

[8348] The greatest benefit which one friend can confer upon another is to guard, and excite, and elevate his virtues (Prov. xxvii. 17).—*Johnson.*

[8349] Every one, it has been truly said, feels how difficult it is to tell even to our nearest friends the whole truth about their faults and foibles: one wanders round and round it, nibbles at it, makes little incursions into it, then hurriedly retreats, and loses no time in enveloping one's self in a cloud of complimentary dust, "One utters a wholesome rebuke, then anxiously qualifies it—tears off the veil from hidden errors with one hand, and with the other tenderly replaces it—in short, blows hot and cold in the same moment." For a man does not like to lose his friend; and very few friendships would endure a week, we are assured, if friends affectionately but unreservedly told each other all their faults, besides that, most men really feel a little shy in pointing out errors and infirmities, even from the best of motives, of which, or of the like of which, they are tolerably sure of being quite as guilty themselves. And then, again, there is that "reluctance to see a person uncomfortable or unhappy which deters many from doing their duty to those about them, and ultimately causes tenfold more discomfort and misery than that

which it temporarily averts. A late Professor of Modern Philosophy pronounces him who refrains from the duty of friendly rebuke, because he fears to give pain to one he loves, to be guilty of the same weakness which, in a case of bodily accident or disease, would "withhold the salutary potion because it is nauseous, or the surgical operation which is to preserve life, and to preserve it with comfort, because the use of the instrument, which is to be attended with relief and happiness, implies a little momentary addition of suffering."—*Francis Jacox.*

[8350] We ought to fear the rupture of an excellent friendship as we should feel the rupture of a blood-vessel. Therefore we should not offend a friend by alluding to his warts (see Hor., Sat. I. 3, 74), and such like trifles. Nor is it necessary to correct every palpable slip, nor is it wise to speak all we know. When Nicon was degraded from the patriarchal throne, through the malice of his enemies, he repeated to himself with a dry irony: "Ah, Nicon, Nicon, do not lose your friends. Do not say all that may be true." Still, when trifles have a power of growth and development, when they may lead to serious consequences, they cease to be trifles; and true friendship demands that we should notice them, though in the tenderest and kindest manner.—*Dulce Domum.*

[8351] Lord Chesterfield who, in a letter promising or menacing a frank system of faultfinding, engages not to administer emetics and cathartics, but only mild alteratives. "Frequent reproofs, corrections, and admonitions will be necessary; but then, I promise you that they shall be in a gentle, friendly, and secret manner; they shall not put you out of countenance in company, nor out of humour when we are alone." The politest of lettered peers does his spiriting so gently that we must insert a not before the word "harshly," and indeed qualify the entire passage, if we apply to him at all a passage that is in bits exquisitely inapplicable, from the dramatic fragments of a now venerable poet:

". . . . In this case,
A father, full of truth, has checked his son;
Harshly perhaps; for many a benefit
Puts on the visor of a stern reproof:
But oh! within (as roughest rinds conceal
The tenderest kernels), gentle thoughts abide;
Sweet meanings; seeds that, if the soil be sure,
Will bring forth fruits of wisdom."
—*Francis Jacox.*

[8352] It is the expostulation of a brother, Sir James Stephen exclaims, in reference to a venerable philanthropist; unwelcome truth is delivered with scrupulous fidelity, and yet with a tenderness which demonstrates that the monitor feels the pain which he reluctantly inflicts. Sydney Smith was afraid of friendship being turned by fault-finders into a system of lawless and unpunishable impertinence: very few friends, he said, will bear to be told of their faults; and if done at all, it must be done with infinite management and delicacy; for if you indulge often in this practice, men think you hate, and avoid you. We read of Channing when at school—where he was known as "Peacemaker" and "Little King Pepin"—that he made a point of rebuking among his schoolmates every sally that touched on the profane or the licentious, and this in so gentle a tone, manifestly more in sorrow than in anger, that the censure was well taken. Perthes was noted for a certain aptness for reproof—a "bold freshness" is said to have "characterized his youth in this respect; and in administering reproof Perthes generally hit the nail on the head." Against insolence, falsehood, and baseness, he to the last would "blaze up instantly and vehemently," even when under no apparent obligation to speak. Prior echoes Cicero in the assertion that—

"Of all the gifts the gods afford
(If we may take old Tully's word),
The greatest is a friend; whose love
Knows how to praise and when reprove."
—*Ibid.*

[8353] If a friend is in difficulty, it is the very essence of friendship to help; and to be wanting at such a crisis would show that one was no friend. For what is a falsely professing friend but a clock whose hands point rightly on the dial-plate, but which never strike the time convenient to help you?—*Dulce Domum.*

[8354] The idea of utility is not too gross for the highest friendship, which after all is human. Utility is not a motive but a consequent. A generous mind will strive to be foremost in acts of kindness, for these are the outcomings of friendship, and will never be regretted. Nor will a friend fear the risk attending upon courageous interference for a meeker brother. How little is the good we can do personally, how manifold the good we can do through the instrumentality of friends! Nobody is insured against losses and reverses; and it is in such circumstances that sincere friendship is tested, for a friend in need is a friend indeed.—*Ibid.*

[8355] A loving friend's rebuke is a rebuke which sinks into the heart, and convinces the judgment; an enemy's or stranger's rebuke, adds Mr. Charles Reade, "is invective, and irritates—not converts." "This from a friend!" cries angered Anthony, in Dryden's Roman tragedy, and Dolabella answers—

"Yes, Anthony, a true one;
A friend so tender that each word I speak
Stabs my own heart before it reach your ear.
O judge me not less kind because I chide!"
—*Francis Jacox.*

III. Its Divine Exemplification.

[8356] About all our other friendships there are some very easily reached and sorely felt limitations. There is a lack of knowledge in them; and we suffer from our friend's ignorance. There is a lack of sensibility; and what the

tongue of one speaks with no thought of injury stings or crushes the spirit of another. There is a lack of patience; and affection itself, because it is human, neither beareth all things nor rises to the magnanimity of thinking no evil. There is a lack of strength or of skill; and the friend who has all the willingness and the desire to help us fails just at the point where help is most needed, or, with honest goodwill, blunders into the plan that brings damage and distress. There is a limit to physical capacity, to health, to endurance, to life; and so, in the midst of the most gracious and blessed ministrations to sympathy, the ready foot falters, the eager hand droops, the loving eye is closed, and the faithful watcher falls asleep. Turn then to the One Friend. His friendship never fails or disappoints for lack of knowledge; weigh those marvellous words, which fifty generations have not been able to contradict—"He needed not that any should testify of man, for He knew what was in man." It never fails or disappoints for want of patience; for among all the millions of inconstant and unthankful souls that He has permitted to call themselves His friends there is not one but has wounded Him in some committed wrong or omitted remembrance; and yet what one has He shaken off or given up, from the Peter that denied Him at the judgment hall to the innumerable Peters that denied Him last week in the face of fashion or mammon? It never fails or disappoints for want of skill, or strength, or endurance. How could it, seeing that it carries in its hand the very wisdom and power of God, puts all enemies under its feet, and having loved its own loves them unto the end? This is the Friend that sticketh closer than a brother. He loves us before we love Him; and by so much as we keep farther and stay longer from Him makes costlier sacrifices to gain us. He is the Friend whose affection waits for no preference, or overture, or conciliatory obedience, that it may begin its wonders of grace; for it is while we are yet sinners that He dies for us. He loves us for no beauty; because to those eyes that had been used to look, before He left His glory to come seeking us, on the beauty of heaven, there could be no loveliness in us to see. Beginning thus, His love only grows with its own sacrifices.—*Bp. Huntington.*

IV. Its Immortality.

[8357] The friendship of high and sanctified spirits loses nothing by death but its alloy; failings disappear, and the virtues of those whose faces we shall behold no more appear greater and more sacred when beheld through the shades of the sepulchre.—*Robt. Hall.*

[8358] Mute moved around them the vortices of love, and drew them nearer. They stretched out their arms to one another, and sank voiceless together, and betwixt the brothered souls lay nothing but two mortal bodies. Overwhelmed by the flood-tide of love and joy, for a minute their drunken eyes were closed—and, when they looked up again, the solemn night, with his suns sunk in the eternal depths, stood before them—the Milky Way, like the ring of eternity, clasped the immeasurable space, the sharp sickle of the earthly moon came with a gentle cut upon the short days and joys of humanity.

But there was something there yet more high than the suns, yet more solid than the ring of eternity, and yet more bright than the sickle of the moon—and that was the undying friendship of two souls in two frail frames of dust.—*Richter.*

V. Rules to be observed in the Choice of Friends.

1 As to the time when friendships should be formed.

[8359] Make friends early in life, else you will never have them. Youth is often moody, and keeps by itself. The very intensity with which it makes up to individuality drives it into solitariness, where it morbidly feasts on the wonderful fact of self-hood. There is a danger, too, lest we be caught by entertaining companions instead of winning congenial friends, and so start in life with a set of mere associates. It is only in the first third of our threescore years and ten that life-long friends are made. Agreeable associations may be formed later, and now and then a friendship where there is great congeniality and freshness of spirit; but friendship is a union and mingling, a shaping of plastic substances to each other, that cannot be effected after the mould of life has hardened. We may touch hereafter, but not mingle.—*T. T. Munger.*

2 As to the manner of selection.

(1) *Friends should be carefully chosen.*

[8360] Be careful not to drift into friendships. Enumerate among your acquaintances who are likely to be desirable friends. Scan their virtues; ask whether there are those among them whom you could safely and certainly choose out as fellow-helpers to all that is highest and best in your nature, and in theirs. Take a two-sided view of the case. Think what will probably benefit them, as well as what will probably benefit yourself. If you find none such, then be content to remain at present without any close friends. Better to have none at all than spurious or injurious ones, so not be like the young lady who, meeting another, and a perfect stranger, in a railway waiting-room, said, "A sudden thought strikes me; let us swear eternal friendship." Such friendships are far from being eternal.—*S. Pearson, M.A.*

[8361] He who forms a friendship without judging and knowing, often prepares for himself a sorrow, a reproach, and an enmity. The dissolution of friendship is brought about in many ways; often by disappointment. We do

not find a friend to be what we expected. A closer knowledge has revealed faults and defects, which repel. It is often with a man as with a city; it looks picturesque at a distance, but disappoints on closer inspection. Afar off you see its towers, nearer you see its slums: so with a man, he exhibits his glittering parts, his offensive qualities you discover for yourself. We need therefore to be very *cautious*, and precaution is more necessary to be taken by those who love easily, for they are apt also to hate easily; and the hatred lasts longer than the love. This was the character of the Earl of Leicester, as painted by Motley. He hated easily, and he hated for life. He began by warmly commending Buys and Barnevold, Hohenlo and Maurice, and endowing them with every virtue. Before he left the country he had accused them of every crime, and would cheerfully, if he could, have taken the life of every one of them.—*Dulce Domum.*

[8362] I shall know more of a man from knowing his friendships than I can gain from any other single source. Tell me if they are few or many, good or bad, warm or indifferent, and I will give you a reliable measure of the man.—*T. T. Munger.*

[8363] You may depend upon it that he is a good man whose intimate friends are all good, and whose enemies are decidedly bad.—*Lavater.*

[8364] It is very usual to mistake infatuation for friendship: it certainly resembles it in some measure, but its order betrays what it is, and shows that it is not made of lasting materials. Plutarch says, "One must have eaten a bushel of salt with any one before you become really attached to him." Attracted by some mental qualities, or even by personal appearance, many people think at first sight that they have found a friend; but soon the illusion vanishes, and one finds only a man left, possessing none of the qualities requisite for a friend. Often, too, the apparent friend is only a flatterer, who adapts himself to all one's taste and caprices, and is ready to share in all pleasures, and especially willing to help to spend one's money; but when all that has gone, this class of friends quickly disappears too. Every one likes to have friends, but there are not many who have sufficient judgment to choose them, or possess those qualities which, when chosen, enable them to keep them.

(2) *Friendship should be the result of gradual growth and tested worth.*

[8365] Friendships are rarely created by the will, or passed upon beforehand by the judgment. Every real friendship must be a growth, not a manufacture: it must spring out of a natural soil, and have a natural development, and must mature because the materials for it exist in both the parties.—*Bp. Huntington.*

[8366] A long novitiate of acquaintance should precede the vows of friendship.—*Bolingbroke.*

[8367] Real friendship is a slow power, and never thrives unless engrafted upon a stock of known and reciprocal merit.—*Lord Chesterfield.*

[8368] Procure not friends in haste, and when thou hast a friend part not with him in a hurry. —*Solon.*

[8369] Be not hasty in admitting assuming friends into the chambers of thine heart, or making them the objects of thy trust; but whilst candidly and charitably hoping the best, yet forget not that thy fellow-man is often a broken reed; and the wise man saith that "confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint." Conduct thyself towards thy friends that they cannot hate thee, nor yet despise thee, and if possible that they must honour and love thee.—*E. Muller.*

[8370] Friendship is no plant of hasty growth; though rooted in esteem's deep soil, the slow and gradual culture of kind intercourse must bring it to perfection.—*C. Fry.*

[8371] Be friendly to all; but make none your friends until they know you and you know them. Many a friendship born in the darkness of ignorance, hath died suddenly in the light of a better acquaintance with each other.—*Spurgeon.*

3 As to the qualities required in the objects of friendships.

(1) *Spiritual sympathy and moral elevation.*

[8372] The confidence which new friends repose in each other usually developes itself by degrees. Common occupation and tastes are the first things in which a mutual harmony shows itself; the mutual communication generally extends over past and present passions, especially over love affairs; but it is a lower depth which opens itself, if the connexion is to be perfected; the religious sentiments, the affairs of the heart which relate to the imperishable, are the things which both establish the foundation, and adorn the summit of a friendship.—*Goethe's Autobiography.*

[8373] Shun the company that shuns God and keep the company that God keeps. Look on the society of the carnal or profane as infectious, but reckon serious, praying persons excellent ones of the earth. Such will serve to quicken you when dead, and warm you when cold. Make the liveliest of God's people your greatest intimates, and see that their love and likeness to Christ be the great motive of your love to them, more than their love or likeness to you.—*Willison.*

[8374] Have faith in friendship, worship love; but forget not that neither friendship nor love is happiness. They are two wings bestowed by

God upon your soul. Not that you should stagnate in mere enjoyment, but that you should soar thereon in longings and aspirations to worthier heights.—*G. Sand.*

[8375] Friendships formed on godly principles on earth become evergreens, and thrive with celestial bloom, in the goodly land that is afar off.—*Jabez Burns, D.D.*

[8376] We can converse frequently with nothing, but it is insensibly assimilating us to its own predominant quality. Waters vary their savour according to the veins of the soil through which they slide. Brutes alter their natures answerable to the climates in which they live. Men are apt to be changed for the better or worse, according to the conditions of them with whom they daily converse; the election therefore of our companions is one of the weightiest actions of our lives, our future good or hurt dependeth so much upon it. It is an excellent speech of Chrysostom: If men, good or bad, be joined together in a special band of society, they either quickly part or usually become alike. —*G. Swinnock*, 1627–1673.

[8377] Flee ungodly company as baneful to the power of holiness. Be as careful for thy soul as thou wouldst be for thy body. Durst thou drink in the same cup, or sit in the same chair, with one that hath an infectious disease? And is not sin as catching as the plague itself? —*W. Gurnal*, 1617–1679.

[8378] It is ill being an inhabitant in any place where God is an exile.—*G. Swinnock*, 1673.

[8379] Friendship, founded on the principles of worldly morality recognized by virtuous heathens, such as that which subsisted between Atticus and Cicero—which the last of these illustrious men has rendered immortal—is fitted to survive through all the vicissitudes of life; but it belongs only to a union founded on religion to continue through an endless duration. The former of these stood the shock of conflicting opinions, and of a revolution that shook the world; the latter is destined to survive when the heavens are no more, and to spring fresh from the ashes of the universe. The former possessed all the stability which is possible to sublunary things; the latter partakes of the eternity of God. Friendship founded on worldly principles is natural, and though composed of the best elements of nature, is not exempt from its mutability and frailty; the latter is spiritual, and therefore unchanging and imperishable. The friendship which is founded on kindred tastes and congenial habits, apart from piety, is permitted by the benignity of Providence to embellish a world which, with all its magnificence and beauty, will shortly pass away; that which has religion for its basis will ere long be transplanted, in order to adorn the paradise of God.—*Robert Hall*

[8380] The higher the faculties of a man the more capable he is of friendship. Great worth and moral beauty of character elevate the spirit of friendship into an almost saintly communion. —*The Gentle Philosopher.*

[8381] Link yourselves only with those who will help to elevate your tastes, refine your feelings, purify your conscience, and ennoble your character. Fellow-workers in Christian enterprise are often the truest friends. Noble aims and lofty work shared in common breathe Heaven's own inspiration into a friendship. Then we feel they are not born to die. Paul and Silas will ever be linked in the history of the early struggles of the gospel. So in later times the names and friendship of Luther and Melancthon will ever wear a golden crown.—*S. Pearson, M.A.*

[8382] A good man is the best friend, therefore soonest to be chosen, longest to be retained, and indeed never to be parted with, unless he cease to be that for which he was chosen. He that does a base thing for a friend burns the golden thread which ties their hearts together. —*Jeremy Taylor.*

[8383] Aristotle said, "A friend is a soul inhabiting two bodies." The only lasting friendship is one founded on the real principles which guide the mind; for that which only looks to sharing the worldly advantage of its friend will soon fall to the ground. Plutarch says, "The current coin of friendship is benevolence and pleasure in which virtue is mixed." Virtue alone can give a solid basis to friendship and make true friends. A good man only can reckon upon the hearts of those who resemble him. A well-known author of our day has said, "Bad men have accomplices, statesmen have followers, princes have courtiers, but the good alone have friends."

(2) *Honour and sincerity.*

[8384] True friendship can only be made between true men, whose hearts are the soul of honour. There can be no lasting friendship between bad men. Bad men may pretend to love each other, but their friendship is a rope of sand, which shall be broken at any convenient season; but if a man have a sincere heart within him, and be true and noble, then we may confide in him. Spenser sings in fine old English verse—

"Ne, certes can that friendship long endure,
However gay and goodly be the style,
That doth ill cause or evil end enure,
For Vertue is the band that bindeth Harts most sure."

—*C. H. Spurgeon.*

[8385] A person who objects to tell a friend of his faults because he has faults of his own, acts as a surgeon would who should refuse to dress another person's wound because he had a dangerous one himself.—*H. Jenkins.*

(3) *True wisdom and prudence.*

[8386] See that he be
A friend unto himself who would
Be friend to thee.

[8387] A friendship which makes the least noise is very often most useful; for which reason I should prefer a prudent friend to a zealous one.—*Budgell.*

(4) *Unselfishness and patience.*

[8388] "A man that hath friends must show himself friendly." That is, it is a principle of mutual interchange and mutual sacrifice. There can be no one-sidedness, no selfish engrossment, no taking without giving. Selfishness is the death of social reciprocity and sympathy, as it is of piety to God.—*Bp. Huntington.*

[8389] The bright plumage and the songs of birds are designed to win their mates. It is in vain for one to say, "I want friends; I will go and seek them." Go within rather, and establish yourself in friendly sympathy with your fellow-men; learn to love; get the helpful spirit, and above all the responsive temper, and friends will come to you as birds fly to their beautiful singing mates.—*T. T. Munger.*

[8390] The foremost requisite in friendship is that it should be genuine. We expect a friend to love us for ourselves, for our character, not for our money or our entertainments. Affection is the excellence of friendship, and it must exist on both sides. "A man that hath friends must show himself friendly, and there is a Friend that sticketh closer than a brother." Now, if one profess friendship to us, and yet really only aims at some selfish object, he is not a friend. It was a rare compliment which Madame de Staël paid to her friend M.,de Montmorency: "He only sought to do good to my soul."—*Dulce Domum.*

[8391] True friendship necessarily requires patience; for there is no man in whom I shall not mislike somewhat, and who shall not as justly mislike somewhat in me. My friend's faults, therefore, if little, I will swallow and digest; if great, I will smother them: however, I will wink at them to others; but lovingly notify them to himself.—*Bp. Hall.*

(5) *Frankness and confidence.*

[8392] Do not expect to get all and give nothing—to have affection and confidence lavished upon you as though it were your right, and return none. Not so will you acquire and keep friendship. Show yourself friendly; open to view the secret places of your nature, and thus give the best token of your faith. The least shadow of suspicion or idea of want of confidence will wither friendship. It can only live in that pure light which enables us to see down into the deepest depths of each other's souls.—*W. Braden.*

(6) *Constancy and concentration.*

[8393] The naturalists tell us of a gem, or precious stone (which they call ceraunias) that glisters most when the sky is cloudy and overcast with darkness, and to be found soonest (as we say of eels) in a day of thunder. True friends are like this gem; not like those brooks that Job speaks of (and whereunto he compares his friends), which fail when there is most need of them.—*N. Rogers*, 1658.

[8394] A friendship of interests lasts no longer than the interest continues; whereas true affection is of the nature of a diamond: it is lasting, and it is hard to break.

[8395] A sure friend is best known in an adverse state; we know not whom to trust till after trial. There are some that will keep us company while it is clear and fair, which will be gone when the clouds gather. That is the only friendship which is stronger than death; and those the friends whose fortunes are embarked in the same bottom, who are resolved to sink or swim together.—*Maxims of the Wise and Good.*

[8396] True friends wait to be summoned in the time of prosperity, but in trouble they come and offer their help.—*Demetrius de Phalere.*

[8397] True friendship cannot be among many. For since our faculties are of such a finite energy, 'tis impossible our love can be very intense when divided among many. No, the rays must be contracted to make them burn. —*John Norris.*

VI. The Value and Blessedness of True Friendship.

1 It is the gift of God to man.

[8398] Hearts are linked to hearts by God. The friend on whose fidelity you count, whose success in life flushes your cheek with honest satisfaction, whose triumphant career you have traced and read with a heart throbbing almost as if it were a thing alive, for whose honour you would answer as for your own; that friend, given you by circumstances over which you had no control, was *God's own gift.*—*F. W. Robertson.*

2 It is a spring of happiness and source of purest pleasure.

[8399] A blessed thing it is for any man or woman to have a friend; one human soul whom we can trust utterly; who knows the best and the worst of us, and who loves us in spite of all our faults; who will speak the honest truth to us, while the world flatters us to our face, and laughs at us behind our back; who will give us counsel and reproof in the day of prosperity and self-conceit; but who, again, will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us alone to fight our own battle as we can.—*Kingsley.*

[8400] Many ways of happiness have been discovered, but all agree there is none so pleasant as loving and being loved.

[8401] A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend, think yourself happy.

[8402] Friendship improves happiness and abates misery by the doubling of our joy and the dividing of our grief.—*Cicero.*

[8403] No soul is desolate as long as there is a human being for whom it can feel trust and reverence.

[8404] True friendship is one of the greatest blessings to be met with in the world, and nothing is more miserable than a mind so centred in itself that it forms no attachment to any one. A wise man has said, "There cannot be a more wretched solitude than that of a friendless man; for him the world is one unlimited desert, and he is more like an animal than a human being."—*E. Muller.*

[8405] The greatest pleasure in life is love; the greatest treasure is contentment; the greatest possession is health; the greatest ease is sleep; and the greatest medicine is a true friend.—*Sir W. Temple*, 1628–1700.

[8406] The best physic for man is man; such a man as is an able and faithful friend, to whom we may impart our joys, fears, griefs, hopes, counsels, or whatsoever lieth upon the heart to oppress it. By communicating the one (viz., our joys and comforts) we double them by joying the more. And by imparting our griefs and sorrows, we cut them as it were in half, and so mourn the less.—*N. Rogers*, 1658.

[8407] "They seem to take the sun out of the world that take friendship out of life." In this one sentence Cicero has immortalized the praise of friendship.—*Dulce Domum.*

3 It benefits spiritual, moral, and intellectual growth.

[8408] A good companion is a rare jewel, and of great value. It is observable that Moses, proceeding by degrees, ascendeth at last to the highest step of persons that may win upon us, and nameth friends as the top of all, and dearer than all relations; "If thy brother, or son, or daughter, or wife, or friend, which lieth in thy bosom, which is as thine own soul" (Deut. xiii. 6). A goodly friend is a choice book, out of which we may learn many excellent things, and a precious treasure, whereby our souls may be enriched with virtue: "He that walketh with the wise shall be wise" (Prov. xiii. 20). They who walk with them that are strong-scented with grace, must needs receive somewhat of its savour. The very sight of that holiness which shineth brightly in their works will kindle thy spirit, and enlarge thy mind with an honest emulation of their worth.—*G. Swinnock, M.A.*, 1627–1673.

[8409] A great advantage of friendship is the opportunity of receiving good advice: it is dangerous relying always upon our own opinion. Miserable is his case who, when he needs, has none to admonish him.

[8410] In my friendship with you, as well as others, I design to gain by the bargain that which I esteem the great benefit of friendship, the rectifying my mistakes and errors, which makes me so willingly expose my crude extemporary thoughts to your view, and lay them, such as they are, before you.—*Locke.*

[8411] Friendship is an inspiration to those who can feel it properly. It kindles, as if by magic, every impulse to noble thought and heroic deed. He who truly loves a friend will have an additional incentive to regulate his life by a loftier standard, so that he may win his friend's admiration and esteem. The strengthening power of friendship has been fully proved from the remotest ages. Patriots bound together by its ties have laid down their lives on the altar of freedom. It is a great motive power to stimulate, encourage, and produce noble works; and to soothe and calm us under the pressure of misfortune. The love of a friend is as a fortress against the attacks of the world; it keeps us from the danger without, and makes the atmosphere purer within.—*Gentle Life Series.*

[8412] No man possesses so commanding a genius as to be able at once to emerge from obscurity unless some subject presents itself and an opportunity when he can display his talents, with a friend to promote his advancement.

[8413] There is in true friendship this advantage. The inferior mind looks to the presiding intellect as its guide and landmark while living, and to the engraven memory of its principles, as a rule of conduct, after its death.—*Sheridan.*

[8414] Friendship maketh indeed a fair day in the affections from storms and tempests; but it maketh daylight in the understanding, out of darkness and confusion of thoughts. Whosoever hath his mind fraught with many thoughts, his wits do clarify and break up in the communicating and discoursing with one another, he tosseth his thoughts more easily, he marshalleth them more orderly, he seeth how they look when they are turned into words; finally, he waxeth wiser than himself, and that more by an hour's discourse than by a day's meditation.—*Lord Bacon.*

[8415] He who has made the acquisition of a judicious and sympathizing friend may be said to have doubled his mental resources.—*Robert Hall.*

4 It contributes to social success and lightens sorrow.

[8416] Friendship is one of the largest factors of success not only in the social but also in the

commercial and political worlds. Many a merchant is carried through a crisis by his friends when the strict laws of business would have drifted him into ruin. It was Lincoln's unmeasurable capacity for friendship that made his splendid career possible. It was this same superb capacity that would have prepared a like place in the hearts of the people for Garfield, breaking out as it did in all his utterances, and vindicating its reality by an unmistakable ring. It is no idle theory. Happiness, success, character, destiny, largely turn upon it.—*T. T. Munger.*

[8417] We can reveal our sorrow to the true friend, and bind him closer for the act.—*Gentle Life Series.*

[8418] "A principal fruit of friendship," remarks Bacon, "is the ease and discharge of the fulness and swellings of the heart, which passions of all kinds do cause and induce." And along the same line of thought writes Bishop Mant: "It is in the time of trouble, when some to whom we may have looked for consolation and encouragement regard us with coldness, and others, perhaps, treat us with hostility, that the warmth of the friendly heart and the support of the friendly hand acquire increased value, and demand additional gratitude."—

VII. Special Requisites for the Conservation of True Friendship.

1 There must be a strong mutual affection, allied to oneness of aim and aspiration.

[8419] I have often contended that attachments between friends and lovers cannot be secured strong and perpetually augmenting, except by the intervention of some interest which is not personal, but which is common to them both, and towards which their attentions and passions are directed. If the whole attention is to be directed, and the whole sentimentalism of the heart concentrated on each other; if it is to be an unvaried, "I towards you and you towards me," as if each were to the other not an ally or companion joined to pursue happiness, but the very end and object—happiness itself; if it is the circumstance of reciprocation itself, and not what is reciprocated, that is to supply perennial interest to affection; if it is to be mind still reflecting back the gaze of mind, and reflecting it again, cherub towards cherub, as on the ark, and no luminary or glory between them to supply beams and warmth to both, I foresee that the hope will disappoint, the plan will fail. Attachment must burn in oxygen, or it will go out; and by oxygen I mean a mutual admiration and pursuit of virtue, improvement, utility, the pleasure of taste, or some other interesting concern, which shall be the element of their commerce, and make them love each other not only for each other, but as devotees to some third object which they both adore. The affection of the soul will feel a dissatisfaction, and a recoil if, as they go forth, they are entirely intercepting and stopped by any object that is not ideal.—*John Foster.*

[8420] For true friendship, it is not enough to have emptied a brotherly glass to each other, to have sat on the same form at school, to have met frequently at the same café, to have conversed courteously in the street, to have sung the same songs at the same club, to have worn the same colours as politicians, to have extolled one another in the press. Friendship, indeed, is one of the greatest boons God can bestow on man. It is a union of our finest feelings; an uninteresting binding of hearts, and a sympathy between two souls. It is an indefinable trust we repose in one another, a constant communication between two minds, and an unremitting anxiety for each other's souls.—*J. Hill.*

[8421] Character must be at its base, and united aims and object must be its bonds. This character and these aims must be above all things Christian. Without these conditions there may be acquaintanceship, comradeship, and, if we may coin a word or two, chumship, morning-callship, hail-fellow-well-metship, host or guestship, coterieship, and nodding-in-the-streetship; but there will be no true and lasting friendship.—*S. Pearson, M.A.*

[8422] That friendship may be at once sound and lasting, there must not only be equal virtue on each part, but virtue of the same kind; not only the same end must be proposed, but the same means must be approved by both.—*Dr. Johnson.*

[8423] In true friendship there must be a certain equality. It is a new kind of brotherhood, a closer tie, an affinity of mind, which different degrees of worldly riches almost always dissolve and destroy.—*Gentle Life Series.*

2 There must be agreement on great questions and frequent intercourse.

[8424] An agreement between friends as to the great and fundamental views of matters civil and religious, if not absolutely indispensable, is highly desirable. Respect and esteem are cherished and increased by their meeting on common ground to propagate the same great truths and uphold the same great principles. When they are ranged on opposite sides in matters civil and religious, alienation and hostility are likely to be engendered. Even in ordinary avocations and amusements it is important that friends should not be too widely separated, as frequent and familiar intercourse, with participation in the same enjoyment, and gratification of the same tastes and likings, and following of the same habit and modes of life, will tend to strengthen and confirm their kindly feelings toward each other, and tighten the bands of affection and friendship.—*W. Fleming.*

[8425] Friendship is esteem and benevolence, strengthened by the force of habit. Association is necessary to friendship. The greater the

number of points on which two minds coincide, and the more frequently they come into contact with each other, the stronger will be their friendship. The ideas they form of each other will approach nearer to absolute identity, will be more perfectly interchangeable, and they will have the greater number of habits in common. A habit is always pleasant because it requires no expenditure of volitional energy. The constant repetition of the acts which constitute it are transferred by the power of iterativeness to the department of reflex movements, and become almost automatic. When two minds form habits of common pursuits and common enjoyments, they exercise a reciprocal influence of the most powerful kind upon each other. Their thoughts, feelings, volitions are constantly meeting in the same lines, anticipating and lightening each other's difficulties; promoting and sharing each other's successes and enjoyments.—*M. A. Garvey.*

3 There must be a preservation of moral identity.

[8426] It may safely be affirmed that generous minds, when they have once known each other, never can be alienated as long as both retain the characteristics which brought them into union.—*Southey.*

[8427] The tender inclination and desire for friendship which God has planted within our heart, are in themselves nothing more or less than a secret incentive to aid in concert together towards good, and to work for our mutual perfection. As long as this divine feeling stimulates us to strive for our own ennoblement, that we may be still more worthy of the esteem of the person we love, friendship is a source of blessings; but this source becomes exhausted and dried up the moment we cease to find in a friend, or possess ourselves, those qualities which render such a union estimable.—*Heinrich Zschokke.*

4 There must be an ever-abiding sense of mutual duty.

[8428] Let us be just and say, that to deserve friends we must keep in mind the duties we ourselves owe to our friends. Have we carefully fulfilled all those duties? Have we shared all our friend's joys and sorrows? Have we comforted him in trouble? Have we helped him in misfortune to the utmost of our power? Have we defended his good name wherever it has been attacked? Have we been careful not to hurt his feelings when we have tried to assist him? If all this has been the case with us, we have earned the right of having a true, unchanging friend.—*Loubens.* In a republic a man who has brothers is always reckoned of more use than he who has none. Two brothers who are on bad terms with each other, are like the two hands when they do not work together, or as though the two feet tried to embarrass each other. Two brothers are formed by nature to help on each other more effectually than two hands or two feet can do, as the latter cannot separate any long distance from each other, nor touch anything that is far from them: and the eyes, too, cannot see before and behind at the same time, while the two brothers can work for each other's advantage though they may be at a great distance from each other.—*Socrates.* Our celebrated writer of fables, La Fontaine, has chosen, in imitation of Phædrus, a memorable saying of Socrates as motto for one of his best pieces, who, on being remonstrated with for the small size of the house he was building, replied, "Would to God, that, such as it is, it might be filled with true friends." And the poet adds these last words, which have now become a proverb—

> "Good Socrates was right . . .
> To find his house too large for those,
> Each called himself a friend,
> But nothing more common than the name
> Nor rarer than to find them.
>
> —*E. Muller.*

5 There must be a right, but not overstrained, estimate of human perfection.

[8429] In our ideal friendship—that of soul answering soul, that which arises from esteem, love, knowledge, and which is or should be founded upon a rock—*we expect too much;* and hence the numerous disappointments of life, and the impossibility of making a friend when young. We want a knowledge of humanity. We must not expect an angel, or a perfect man. We must give and take, listen to our friend's prosiness, find him oftentimes wrong or foolish, and yet stick by him. One blemish must not force us to discard him; one quarrel must not break the tie.—*Gentle Life Series.*

[8430] Friendship is more firmly secured by lenity towards failings than by attachment to excellences. The former is valued as a kindness which cannot be claimed, the latter is considered as the payment of a debt due to merit. —*H. Jenkins.*

6 There must be an unwillingness to give or take offence, unswerving fidelity at all times, true esteem, and genuine kindness.

[8431] Be not easily offended, and guard against giving just ground of complaint, and frankly admit when wrong hath overtaken thee. Sanctify thy friendship by fervent prayer, and seek its consummation in the regions of immortality.—*Jabez Burns, D.D.*

[8432] How often people pay a penalty, the extent of which they do not at the time foresee, when from some imaginary slight they have isolated themselves from old friends and companions. These old friendships cannot be easily renewed. Once broken, a thousand circumstances may intervene and prevent a reunion, and we fail to take up the thread again from the point where it was dropped.—*Gentle Life Series.*

[8433] The most fatal disease of friendship is gradual decay, or dislike hourly increased by causes too slender for complaint and too numerous for removal. Those who are angry may be reconciled; those who have been injured may receive a recompense; but when the desire of pleasing and willingness to be pleased is silently diminished, the renovation of friendship is hopeless; as, when the vital powers sink into languor, there is no longer any use of the physician.—*Dr. Johnson.*

[8434] Having found him true and sure, keep him, and affect not change. A true friend is not born every day. While thou hast him, prize him, and let him well perceive it, by communicating thy joys and sorrows as is fitting; so shalt thou enlarge and redouble the one, and mitigate and lessen the other. For as in bodies union strengtheneth and cherisheth any natural action, and on the other side weakeneth and dulleth any violent impression, so in minds. No man imparts his loves unto his friend but loves the more. None imparts his sorrows to his friend but grieves the less.—*N. Rogers*, 1632.

[8435] Deliberate long before thou consecrate a friend; and when thy impartial judgment concludes him worthy of thy bosom, receive him joyfully, and entertain him wisely; impart thy secrets boldly, and mingle thy thoughts with his; he is thy very self; and use him so; if thou firmly think him faithful, thou makest him so.—*Quarles.*

[8436] If thou hast been so favoured as to have one real friend, be thankful; esteem and reciprocate his affection. "For a man that hath friends must show himself friendly." Envy hath often corroded it, suspicion blighted it, and anger consumed it. Kindness is the atmosphere where this plant of loveliness can vegetate and bloom, and the frosts of uncharitableness inevitably destroy it.

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LOVE OF NEIGHBOURS.

I. The Duties required and Motive involved in Love of our Neighbour.

1 Large-hearted love and willing service for God's sake.

[8437] Our neighbour has been given us as the medium by whom we show the love we possess towards God. . . It is impossible for me to show the love which I have for my Creator, because He needs not my services. I must, therefore, take His creature as the medium, and assist and render him the services which I cannot render to God. Therefore, when Christ said to St. Peter, "Simon, son of Jonas, lovest thou Me?" and Peter answered, "Yea, Lord," Christ said unto him, "Feed my sheep."—*St. Catherine of Sienna.*

[8438] Love your neighbour for God's sake, and God for your own sake, who created all things for your sake, and redeemed you for His mercy's sake. If your love hath any other motive, it is false love; if your motive hath any other end, it is self-love. If you neglect your love to your neighbour, in vain you profess your love of God; for by your love to God, your love to your neighbour is acquired; and by your love to your neighbour, your love of God is nourished.—*The Beauties of Thought.*

[8439] There are certain little duties which we owe to those who reside near us, and certain little daily services that we may render them which add much to the sweetness and smoothness of life. Neighbourliness is oftenest seen, perhaps, among the poor, who are usually more familiar with each other, and are not kept apart by an elaborate etiquette.

[8440] The raw bacon which clumsy Molly spares from her own scanty store that she may carry it to her neighbour's child to "stop the fits" may be a piteously inefficacious remedy; but the generous stirring of neighbourly kindness that prompted the deed has a beneficent radiation that is not lost.—*George Eliot.*

[8441] We ought, as far as possible, to co-operate with our neighbours in doing good, and in supporting those parochial societies which are the buttresses of a Church. If there is a difference of religion, still neighbours can unite on the neutral ground of charity, education, circulation of useful and scriptural knowledge. All our intellectual differences should unite in moral unity, as the different rainbow colours blend in white-like purity. We must not expect that such associations will be entirely to our mind. It is generous and noble to sink an individual opinion or taste for the public good; and it is mean to hinder a charitable work in order to gratify some punctilio of our own.—*Dulce Domum.*

[8442] As the exertions of any individual can only extend to a limited sphere, it would be wrong to exhaust, in wide and general wishes towards all, a benevolence which may be useful if directed towards a few. And as it is more necessary to regulate our conduct than to guide our speculations, while no limit is prescribed, an object is proposed, to our charity, and we are commanded to love our neighbour. "The Scripture," says Bishop Butler (sermon on the "Love of our Neighbour"), "not being a book of theory and speculation, but a plain rule of life for mankind, has, with the utmost possible propriety, put the principle of virtue upon the love of our neighbour, which is that part of the universe, that part of mankind, that part of our country, which comes under our immediate notice, acquaintance, and influence, and with which we have to do."

[8443] The commandment is that we love our neighbour as ourselves, according to the strict interpretation of which, our benevolence should in degree be commensurate with self-love. The two affections are directed towards beings of the same nature, perhaps equally deserving of love, and therefore the degree of feeling which they excite, and of activity which they prompt, should be the same. All this may be true; but it is equally true that we have a perception of what concerns ourselves, which it is impossible for us to feel in regard to what concerns others, without losing our individual existence. "Moral obligations," says Bishop Butler (sermon on "Love of our Neighbour"), "can extend no further than to natural possibilities. Now, we have a perception of our own interests, like consciousness of our own existence, which we always carry about with us; and which, in its continuation, kind, and degree, seems impossible to be felt in respect to the interests of others." But in as far as it is possible for us to enter into the views and feelings of our neighbour, in the same degree we are bound to promote his interest equally with our own, and, remembering our common humanity and its equal rights, whatsoever we would that men should do to us, that we are to do to them.

[8444] In order that the love of our neighbour, founded in the love to God, may become living and operative, it must first pass through the medium of true self-love; wherefore it is said in the Divine commandment, "Thou shalt love thy neighbour as thyself" (namely, in God). It is a daily experience that, according as we love ourselves, we also love our neighbour. He that has no respect for himself, has also no respect for others. He that in bad egoism lives only to himself, will also regard others as egoists, at least as not concerning him (what does he, or that, matter to me?). He will, granting that the better part should be stirred in him, yet find a thousand excuses why he should pass by the unfortunate, like the priest and the Levite. But he that respects the image of God in himself, will respect it in others also. He who feels what a height, what a richness, but likewise also what poverty and helplessness is combined with being a man; but especially he who feels the need within him to be redeemed from sin and misery, from the curse of vanity under which the whole creation groans, the need of love, of patience, of forgiveness, will certainly also have sympathy with men, will strive in the right sense to fulfil the word of the Lord, "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. vii. 12).—*Dr. H. Martensen.*

II. The Manner in which our Duty towards our Neighbour should be discharged.

1 **It must be exercised with perseverance, irrespective of his appreciation of our services.**

[8445] We should love our neighbour, even if he does not love us, and keeps himself at a distance from us; for, as Holy Scripture saith, we are members one of another. Now, who would not use every means in his power to attach to his own body any limb that was dislocated, or hanging loosely from it, and so bring the body to its healthful and natural condition. So should the true Christian try all he can to effect a junction with any member who is separated from himself for any cause.—*St. Chrysostom.*

2 **It must be exercised with kindly feeling, irrespective of social distinctions.**

(1) *As the dictate of Christianity.*

[8446] A Christian man is bound to be a good neighbour. He must take an interest, after a kindly sort, in the families about him, and in the persons whom he meets near his home, or in his accustomed business. And this interest must not be confined to those that are of his own class, or in some way specially after his liking. The law of the Master on these points is explicit as to our neighbour, and who he is. There is perpetual danger in every community of the springing up of class distinctions and feelings of various sorts, that disfigure society, and that are all contrary, in their spirit and in their results, to the mind of Christ. It is a rare and beautiful thing if one can go widely clear of all such, and can order his life after that great law of neighbourly love, and after the example of Him who gave it.

(2) *As the dictate of Nature.*

[8447] Genuine neighbourly love knows no distinction of persons. It is like the sun, which does not ask on what it shall shine, or what it shall warm; but shines and warms by the very laws of its own being. So there is nothing hidden from its light and heat. — *Saturday Magazine.*

III. The Negative Aspect of this Virtue.

[8448] It is easy enough to spoil the lives of our neighbours without taking much trouble: we can do it by lazy acquiescence and lazy omission, by trivial falsities for which we hardly know a reason, by small frauds neutralized by small extravagances, by maladroit flatteries, and clumsily improvised insinuations.—*George Eliot.*

IV. The Rarity of Neighbourly Love.

1 **From a general standpoint.**

[8449] Some neighbours are like diphthongs, double-tongued and double-hearted, they help not the sound; with the tongue they flatter all, but with the heart love none at all.

And there are many whose neighbourhood is tied only by the teeth: trencher-neighbours who will be kind whilst the pot boils, and no longer neighbourly. But how few helpful neighbours shall you meet with?

So then to have a good neighbour indeed is not so ordinary a thing as the most take it to be. He that dwells at the next door is not evermore the man; one may be near enough to us in respect of dwelling, who yet is far enough off in regard of affection. We may very well then make it a case, who is our neighbour?—*N. Rogers.*

2 From a special standpoint.

(1) *As regards the typical Englishman's unneighbourliness, traced to the national characteristics of proud reserve, love of isolation, and ultra-conservatism.*

[8450] The self-contained Briton prefers seclusion to society, and would rather pick and choose his companions than treat all comers with an indiscriminate welcome. For, just as it was an established maxim with the ancient philosophers that the city, the unit of their ideas of progress, should be independent of all outside supplies, and able to obtain within its own area all the necessaries of life, so is it characteristic of the true Englishman that he loves to look upon his house as a fortress, and to close its front door with a sense of shutting out all the world that lies beyond it. "There are," says a clever writer, "certain individuals so mercenary by nature that they never perform a service to their friends or their neighbours, because that would be their duty; while in doing a kindness to strangers they gratify their personal vanity." Without admitting that this view supplies us with a constantly efficient cause of benevolence, it is still true that one's friends are more usually to be found scattered over the country than within easy walking distance. In towns especially the absence of association between neighbours is most clearly marked. With families that only come to London for "the season," it is but natural that other connections besides that of being waited upon by the same butcher and baker, or of being subject to the pestering attentions of the same organ-grinders, should influence their choice of friends and acquaintances. It must happen in a thousand cases that persons are actually ignorant of the very names of those who dwell in the closely packed houses on their right hand and on their left. In the country it is indeed different. The limited sphere, if it is provocative of more gossip and more criticism, is also a stimulus to a more friendly sociability among neighbours. But then it seldom happens, in spite of the excellent teaching of Dr. Watts, that all the birds in their little nest are willing to live in agreement with each other; and so, after the first burst of welcome to the stranger is over, and the novelty worn off, he may find himself left out in the cold by some of his newly formed friends, and even "cut" in that narrowest of paths, the tiny village street, where it is impossible to suppose that the want of recognition was merely accidental.

In one of his most amusing sketches, Max Adeler depicts the misery which a man may endure from the friendly criticisms of his neighbours, when he is engaged in the lawful pursuit of healthful exercise. But his Western villagers are far more sociable; indeed American life in this respect most strikingly contrasts with ours. If the principle of evolution really is at the bottom of all our habits and all our practices, it must have been that the neighbour was a terrible pest in primitive times. Border forays, the strifes of petty tribes, the hand of every man uplifted against every other man, wars, fightings, plunderings, and raids, all these are patent to the student of history and of legend. And, therefore, we may without fear of offence infer that the primeval man was (to speak mildly) addicted to borrowing from his neighbours so soon as they developed themselves out of their protoplastic condition, and that his inconvenient habit of not repaying the loan, whether of acorns or other wild fruit, such as the sturdy race of the sons of the earth was nurtured with, brought about a state of suspicion and reserve in the first instance which subsequently passed to its present form, in which we politely ignore one another's existence altogether.—*Evening News* (*condensed*).

[8451] The national characteristic reserve and insularity, formed on the geographical model of Great Britain itself—the slightly saturnine disposition of our race, strengthened, perhaps, by the excess of gloom in the atmosphere during a portion of the year—the pride of race which is said to distinguish a nation so devoted to aristocratic institutions—the differences of rank and status springing out of the most complex civilization that the world has ever seen—all these causes operate in antagonism to the external and physical forces tending to assimilate and unite us. And when you add to these considerations the fact that our ecclesiastical history has handed down to the present generation a thousand traditions of rivalry and reciprocal animosity, through the bad management or the misfortune of our predecessors, you cease to wonder that Englishmen are still not always disposed to split up their solitary coteries and to make acquaintance with strangers. Spleen and contempt are, as has been well said, the evil genius of solitudes and coteries; and it requires no inconsiderable determination in any man to break loose from the influence of contracted societies, which exhibit but a moderate opinion of each other's excellences, and a very feeble desire for closer asssociation. — *Rev. Edward White*

V. Its Heathen Exemplification.

[8452] Some African tribes consider their country the best, and their own people as the happiest, and they pity the fate of other nations, who have been placed by Providence in less fertile and less fortunate districts. The duties of neighbourhood were recognized by the heathen. Cicero advises his readers to be just and good-natured to the vicinage and surrounding occupiers. In Babylon they showed their care

for their neighbours by a simple custom. They bring out their sick to the market-place, for they have no physicians ; then those who pass by the sick person confer with him about the disease to discover whether they have themselves been afflicted with the same malady, or have seen others so afflicted. Thus the passers-by confer with him, and advise him to have recourse to the same treatment as that by which they escaped a similar disease, or as they have known cure others. And they are not allowed to pass by a sick person in silence, without inquiring into the nature of his distemper.

It appears that there was a similar custom among the Spanish mountaineers. Of course, this rude interchange of experience is not to be compared with the organized philanthropy of the Church of the fourth century, but it implied as great, if not greater, personal interest than an annual subscription.—*Dulce Domum.*

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LOVE OF CITIZENS AND FELLOW-COUNTRYMEN, OR PATRIOTISM.

I. Definition and Nature.

1 **An instinctive love for the land of our birth.**

[8453] This love to our country, as a moral virtue, is a fixed disposition of mind to promote the safety, welfare, and reputation of the community in which we were born, and of the constitution under which we are protected.—*Addison.*

[8454] A man's love for his native land lies deeper than any logical expression, among those pulses of the heart which vibrate to the sanctities of home, and to the thoughts which leap up from his fathers' graves.

[8455] If our love for our country is to be sincere, without ostentation and affectation, it cannot be produced immediately by instruction and directions, like a branch of scientific knowledge. It must rest, like every other kind of love, on something unutterable and incomprehensible. Love may be fostered, it may be influenced by a gentle guidance from afar ; but if the youthful mind becomes conscious of this, all the simplicity of the feeling is destroyed, its native gloss is brushed off. Such, too, is the case with the love of our country. Like the love for our parents, it exists in a child from the beginning ; but it has no permanency, and cannot expand if the child is kept, like a stranger, at a distance from his country. No stories about it, no exhortations, will avail as a substitute ; we must see our country, feel it, breathe it in, as we do nature. Then history may be of use, and after a time reflection, consciousness. But our first care ought to be for institutions, in which the spirit of our country lives, without being uttered in words, and takes possession of men's minds involuntarily. For a love derived from precepts is none. — *Dr. Franz Passow, "Turnziel."*

[8456] When we speak of patriotism, do we exclude the finer shades of sentiment embraced under that term. In order to know the power of this sentiment, it is not necessary to have a chivalrous and heroic spirit, glowing with indignation against our country's foes. There may be patriotism in little people as well as in great soldiers. When, after some weeks or months of foreign travel, which enable us to appreciate (as we ought to strive to appreciate) the good points of characters, customs, and institutions not our own, we turn again with thought and affection to the old country, where ways are familiar and natural, and to the home "where hearts are of each other sure ;" when strange, and yet not unpleasant, experiences create in us the desire to fall back again into the well-worn groove : when an instinct hardly able to give account of itself, urges us, as it urged Hadad the Edomite, to say, though we have lacked nothing at Pharaoh's court, "Howbeit, let me depart, that I may go to my own country;" then we experience in our degree the power of patriotism, though not in its higher form or more exalted developments.—*Dean Goulburn.*

II. Its Universality.

[8457] Patriotism, or the love of country, is so general that even a desert is remembered with pleasure, provided it is our own. The Cretans called it by a name which indicated a mother's love for her children. The Ethiopian imagines that God made his sands and deserts, while angels only were employed in forming the rest of the globe. The Arabian tribe of Ouadelin conceive that the sun, moon, and stars rise only for them. The Maltese, insulated on a rock, distinguish their island by the appellation of "The Flower of the World ;" and the Carribees esteem their country a paradise, and themselves alone entitled to the name of men.—*Percy.*

III. Its Divine Sanction.

1 **Patriotism is everywhere commended in Holy Scripture.**

[8458] The Bible, from beginning to end, inculcates and honours patriotism. It is true that the supreme devotion to a kingdom not of this world everywhere has the pre-eminence ; but love of one's country is encouraged both by example and precept as in no other book in the world.—*W. B. Pope, D.D.*

IV. Its Religious and Moral Basis.

1 **Gratitude to God.**

[8459] Saul loved Israel and would have purchased their salvation at the risk of his own ; but then it was because there was something

love in them. And what was there in them which attracted his regard? This—that God had loved them, and called them, and distinguished them with many and peculiar favours. So with ourselves. No other nation in the world offers equal grounds; no other was ever so highly favoured in regard of spiritual privilege. But inasmuch as all good government, all righteous laws, all pure faith, even without any miraculous interposition for their establishment, are from God, any nation which enjoys, by the free grant of His goodness to it these great blessings, has grounds for Christian patriotism, and may be rightfully exhorted to prize and defend the gifts which it has received.—*Dean Goulburn.*

2 Accountability to God.

[8460] To be a good patriot, a man must consider his countrymen as God's creatures, and himself as accountable for his acting towards them.—*Bishop Berkeley.*

[8461] Take history through and through, and it will be found that the men and women who have most devoutly and honestly feared God, have done most to defend and save the countries in which they lived. They have made little noise; they have got up no open-air demonstrations; they have done little or nothing in the banner or trumpet line, and have had no skill in getting up torch-light meetings; but their influence has silently penetrated the national life.—*Dr. Parker.*

3 A sense of duty.

[8462] The love of praise and esteem may do something, but to make a true patriot there must be an inward sense of duty and conscience.—*Ibid.*

V. Its Manifestations.

1 The germs of patriotism are first seen in the love of home.

[8463] Whence the origin of patriotism? What the fundamental principle it rests upon? Patriotism is the development of the love of home, even as the state is the development of the family. And the home, the family, depends, not for its stability only, but for its existence, on that reverence for the sanctity of marriage, which is allowed on all sides to be an essential attribute of Christianity. Take away this, annul the strictness, the permanency of the marriage bond, the mutual fidelity of man and wife, and, as the family loses its cohesion, so, more slowly indeed, but not less surely, the state is broken up, falls to pieces, crumbles away into nothing; and mankind relapses from the ennobling organizations of the city and the nation into the chaos of savagery, into the promiscuous herding together of beasts.—*I. G. Smith, M.A.*

2 Its early development is in love for our fellow-citizens.

[8464] In order to take an interest in one's country we must begin by taking an interest in our own locality, and, by a beneficent activity in our own special ward, district, or town, endeavour to promote the well-being of our fellow-citizens. It is true that such an interest will lay us open to the charge of being parochial, provincial, and narrow, but this charge can only be sustained if we remain too much engrossed in our own particular affairs. Each little part of the country is a microcosm of the whole; and when you have learned the play of principles and passions on a small scale, you will easily understand them on a large one. When you have learned the wants of your fellow-townsman, and have begun to love and serve him, you have acquired both a relish and a fitness for services on a more extended scale. It is not possible to get up much enthusiasm about an election for civic functionaries, and yet a knowledge of their functions, and an interest in their work, will be useful as a stimulant to and preparation for the more august matters of state.—*S. Pearson, M.A.* (*condensed*).

3 Its larger growth involves love for our fellow-countrymen.

(1) *As displayed in the interest shown in matters of state.*

[8465] What is needed is that we should have a due, but not exaggerated conception of the importance of politics. Our country is fashioned in a larger measure than we suppose by the principles which guide the legislature and the executive government. Whether we like it or not, they touch not only the physical welfare of the people, but also their morals and their religion. We may say that people cannot be made moral by Act of Parliament; but, as far as morals and religion show themselves in overt acts, legislation has much to do with them. He who loves his fellow-countrymen, therefore, and has high conceptions of what is their welfare, and is ambitious to secure it, will not ignore this power, which is so mighty for good or evil in national life. How far men ought to engage in practical politics must be determined by circumstances; but the least that a man can do is to record his vote. A vote is often regarded merely as a right; but every right involves a duty. If householders have the right of the franchise, then its exercise is a debt they owe to their fellow-countrymen, for the payment of which they are held responsible by God. In making up our mind as to the principles on which our country should be governed regard must be had to two things. First, they must be formed and held with freedom from petty prejudices and personal animosities. Second, every deed done in the name of Christian England must be applied to Christian teaching. It is no true love to our fellow-countryman to cry up our own country, whether right or wrong. The law of God is paramount, and should settle all questions of national honour and dishonour, of glory or shame, of prosperity or adversity, of peace or war.—*Ibid.*

(2) *As displayed in the interest shown in social reforms.*

[8466] A true lover of his country will have as his ruling idea that the state is for the people, and that England has been made to sustain and make happy Englishmen. No nation is in a satisfactory condition when large portions of its population are discontented and miserable. The comfortable classes will generally take care of themselves; but they need to know that their own prosperity is bound up with the condition of the uncomfortable classes. And even if it were not so, it would be their duty to advocate such social reforms as would tend to raise men intellectually, morally, and circumstantially. The working out of this idea opens up enormous possibilities of noble service. The love of our fellow-countrymen means hard, unpaid work for them; and only that which is done out of enthusiasm and delight deserves the name of patriotism.—*Ibid.*

(3) *As displayed in the interest shown in moral and religious enterprise and education.*

[8467] Christ spoke to nations when He said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." And the true lover of his country will not be indifferent to that which he knows from personal experience, if he be a Christian, to be its chief good. "Godliness has the promise in the life that *now* is." Imagine the condition of a state all the inhabitants of which are under law to Christ. In such a community drunkenness, pauperism, tricks in trade, swindling, the chicanery of law courts, the proverbial uncertainty and injustice of legal decisions, licentiousness, murder, would be unknown. Its prisons, lacking the guilty, would be homes for the needy, and its military force for the purpose of internal order would be reduced to a minimum. All laws would be just and equal. All industries would be fairly remunerated, all profits fair, and all farms utilized as much for public as for private good. Between such a nation, and other like nations, war would be an impossibility, and the prosperity of each would be the gain of all. The kingdom of God would have come, and to secure that blessed consummation by every means is that to which every Christian is pledged by his daily prayer.—*J. C. Galloway, M.A.*

[8468] Who are the true lovers of their country? Mothers who are bringing up their children in the nurture and admonition of the Lord—they are working better declarations of independence than ever Thomas Jefferson inscribed. Humble fathers, who are training their children in manliness, in self-reliance, making them ashamed to beg and proud to rely on their own resources; the schoolmistress, who gathers her young rustics round her and pours her refined life into their bosoms; the schoolmaster, who stands in so close a relation to the work of God in the world, and who is forming in the minds of those who sit before him the principles that shall rule the destinies of the country for a quarter of a century; the conscientious editor, that is taking knowledge and giving it multiform wings, guiding public opinion, and swaying a power that makes statesmen tremble; the preachers of the gospel, the city missionary, the colporteur, the devoted Christian; in any neighbourhood those men and women who are working for the intellectual, social, material, and spiritual development of their fellow-countrymen and women, these are God's truest patriots. They of every name, and every capacity, everywhere who make men larger, and who work to make them free, are the lovers of their country.—*Beecher.*

[8469] Is he not in reality the truest patriot who fills up his station in private life well; he who loves and promotes peace, both public and private, who, knowing that his country's prosperity depends much more on its virtues than its arms, resolves that his individual endeavours shall not be wanting to promote this desirable end? And is he not the greatest hero who is able to despise public honours for the sake of private usefulness, he who has learnt to subdue his own inclinations, to deny himself those gratifications which are inconsistent with virtue and piety, who has conquered his passions and brought them low, even as a child that is weaned; is not such a man greater than he that taketh a city, sheddeth blood as it were water, or calls for the thundering applause of assembled multitudes? But if persons in general held these sentiments, if utility were substituted for show, and religious usefulness for worldly activity, how very little our public men would have to do! Truly they would be driven to turn their swords into ploughshares, and study the gospel instead of the statutes.—*Taylor.*

[8470] My idea is that there are duties toward our native land common to every citizen, and even public institutions and education must have such a direction as to enable every citizen to fulfil his duty toward his fatherland.—*Kossuth.*

[8471] Virgil wrote: "The noblest motive is the public good. Euripides says of Greece: "Dear native land, would that all that inhabit thee loved thee as I do; then indeed we should be better denizens of thy soil, and naught wouldst thou sustain of evil."

4 It blossoms into personal identification with the country loved and all its departments.

[8472] Patriotism is lifted to the elevation of the ideal when it is so hallowed by the affections and glorified by the imagination that the whole being of the man is thrilled and moved by its inspiration, and drudgery becomes beautiful, and suffering noble, and death sweet, in the country's service. No mere intelligent regard for a nation's material interests, or pride

in its extended dominion, is sufficient to constitute a patriot hero. It is the sentiment and the idea of the country, "felt in his blood and felt along his heart;" it is this which withdraws him from self, and identifies him with the nation; which enlarges his personality to the grandeur and greatness of the national personality; which makes national thoughts and national passions beat and burn in his own heart and brain, until at last he feels every wrong done to his country as a personal wrong, and every wrong committed by his country as a sin for which he is personally responsible.—*E. P. Whipple.*

[8473] Love of one's native soil is a feeling which nature has implanted in the human breast, and that has always been peculiarly strong in the breasts of Englishmen. God has given us a country of which to be proud, and that freedom, greatness, and renown, which were handed down to us by our wise and brave forefathers, bid us perish to the last man rather than suffer the land of their graves to become a land of slavery, impotence, and dishonour.—*William Cobbett.*

[8474] There have been men who have felt in their country's humiliation and loss a far sharper pang than in any personal suffering; and the offering up of life itself has had a strange sweetness in it, if the sacrifice could avert or retrieve her ruin.—*Caird.*

[8475] A Persian ambassador in France, every morning before he went out, religiously saluted a turf of earth dug out of his native soil, to remind him that, in all the transactions of the day, he was to think of his country and promote its interests.

5 **It bears its ripest fruit in universal love for man.**

[8476] Every man should grasp the idea that he is but a link in the chain of creation, and that, notwithstanding his love of country, he has the world open to him for the exercise of his deeds of devotion and charity.—*Smiles.*

[8477] That is a true sentiment which makes us feel that we do not love our country less, but more, because we have laid up in our minds the knowledge of other lands and other institutions and other races, and have had enkindled afresh within us the instinct of a common humanity, and of the universal beneficence of the Creator. —*Dean Stanley.*

[8478] It is an indication of the highest moral progress, when nationality ceases to be the limit of sympathy, when the oppression of the remotest nation begins to appeal to us with a sense of personal injury, or when a story of a great act of injustice done to a single human soul breaks down for a moment the barrier of national exclusiveness, and evokes from all lands a cry as of pain and indignation for a universal wrong. In such incidents there is a witness to the slow advance of mankind towards that ideal of goodness which Christians have ever recognized in One who loved all men with a love more intense than the love of kindred and country, and who offered up life itself a sacrifice for the redemption of the world from evil.—*Caird.*

[8479] It should be the work of a genuine and noble patriotism to raise the life of the nation to the level of its privileges; to harmonize its general practice with its abstract principles; to reduce to actual facts the ideals of its institutions; to elevate instruction into knowledge; to deepen knowledge into wisdom; to render knowledge and wisdom complete in righteousness; and to make the love of country perfect in the love of man.—*Henry Giles.*

VI. The Qualities and Circumstances which hinder or quench it.

[8480] It is impossible a man who is false to his friends and neighbours should be true to the public.

A native than a foreigner, a married man than a bachelor, a believer than an infidel, have a better chance for being patriots.

It is impossible an epicure should be a patriot.

A man whose passion for money runs high bids fair for being no patriot; and he likewise whose appetite is keen for power.—*Bp. Berkeley.*

VII. Its Culture.

1 **In fostering the spirit of true patriotism, care must be exercised against impatience and envy.**

[8481] I do not like your patriots who, because the tree does not give way at once, fall to blaming all about them, accuse their fellow-sufferers of cowardice, because they do not do that which they themselves dare not think of doing. Such conduct argues chagrin and disappointment; and these argue a selfish feeling: they argue that there has been more of private ambition and gain at work than of public good. Such blamers, such general accusers, are always to be suspected. What does the real patriot want more than to feel conscious that he has done his duty towards his country; and that, if life should not allow him to see his endeavours crowned with success, his children will see it? The impatient patriots are like the young men (mentioned in the beautiful fable of La Fontaine) who ridiculed the man of fourscore, who was planting an avenue of very small trees, which, they told him, he never could expect to see as high as his head. "Well," said he, "and what of that? If their shade afford me no pleasure, it may afford pleasure to my children, and even to you; and, therefore, the planting of them gives me pleasure."

It is the want of the noble disinterestedness, so beautifully expressed in this fable, that produces the impatient patriots. They wish

very well to their country, because they want some of the good for themselves. Very natural that all men should wish to see the good arrive, and wish to share in it too; but we must look on the dark side of nature to find the disposition to cast the blame on the whole community because our wishes are not instantly accomplished, and especially to cast blame on others for not doing that which we ourselves dare not attempt. There is, however, a sort of patriot a great deal worse than this; he who, having failed himself, would see his country enslaved for ever, rather than see its deliverance achieved by others. His failure has, perhaps, arisen solely from his want of talent, or discretion; yet his selfish heart would wish his country sunk in everlasting degradation, lest his inefficiency for the task should be established by the success of others. A very hateful character, certainly, but, I am sorry to say, by no means rare. Envy, always associated with meanness of soul, always detestable, is never so detestable as when it shows itself here.—*William Cobbett.*

VIII. Its Reward.

1 The approbation of God, and esteem of man.

[8482] He who undertakes an occupation of great toil and danger for the purpose of serving, defending, and protecting his country is a most valuable and respectable member of society; and if he conducts himself with valour, fidelity, and humanity, and amidst the horrors of war cultivates the gentle manners of peace, and the virtues of a devout and holy life, he most amply deserves, and will assuredly receive, the esteem, the admiration, and the applause of his grateful country; and what is of still greater importance, the approbation of his God.

IX. Examples of Patriotism.

1 In Scripture.

[8483] Paul was patriot enough to wish himself accursed from Christ, if by that means he might promote the happiness and salvation of his people and nation. But the crowning example of this virtue, as of all excellence, is that of our Lord Himself. His patriotism bursts out in that pathetic lament: "Jerusalem, Jerusalem, how oft would I have gathered thy children together," &c. (Matt. 23. 37).

2 In history.

[8484] Patriotism is a disinterested love of country. Who does not admire the conduct of Arnold Von Winkelreid at Sempach, of Bruce at Bannockburn, of Hofer at Innsbruck, and hosts of others in whose breasts the flame of patriotic love has burned, and flashed out in heroic deeds?

[8485] Nelson was not merely an able and courageous seaman. The pure flame of patriotism burned at all times in his noble and heroic soul, and the sum of his religion might be expressed in Homer's line—

"The one best omen is to fight for fatherland."

X. True and False Patriotism contrasted.

[8486] There is in many minds a love of enterprise as enterprise, leading them to embark in any pursuit which holds out, sooner or later, the prospect of enterprise. There is in some a mere animal courage, full of combative and destructive tendencies, which cannot be too earnestly deprecated, or too carefully repressed. And there is, as we have said, an unreasoning instinct of patriotism, which is ready to throw up its cap for any cause with which circumstances may identify us, however little such cause may be approved by the judgment. And, on the other hand, there is a moral courage, and a moral patriotism, which, weighing our national blessings in the scale of right reason and devout gratitude, and finding them heavy beyond our deserts, and beyond those which have fallen to the lot of others, maturely resolves to do what in it lies, even at the risk of self-sacrifice, to maintain these blessings for the country.—*Dean Goulburn.*

[8487] Being loud and vehement, either against a court or for a court, is no proof of patriotism.

We are not to think every clamorous haranguer, or every spirited repiner against a court, is therefore a good patriot.

A man rages, rails, and raves; I suspect his patriotism.

The factious man is apt to mistake himself for a patriot.—*Bp. Berkeley.*

[8488] The lover of freedom is willing, if necessary, to sacrifice himself for his country; the revolutionist has seldom any other object but to sacrifice his country to himself.—*Alison.*

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LOVE OF MASTER AND SERVANT.

I. The Basis on which rests this Relationship of Master and Servant.

1 Man's common relationship to Christ.

[8489] The master and the servant in a Christian home are related to each other in virtue of their common relationship to a common Lord. Their relation and duty to each other are but a province of their relation and duty to Him. This is the fundamental principle of the Christian order of society; for this basis Christianity aims at the social regeneration of the world.—*J. Baldwin Brown, B.A.*

II. Its Manifestations.

1 On the part of the master.

(1) *In kindliness and consideration.*

[8490] Masters and mistresses may indulge without any loss of authority in some of those little genial courtesies of life which are worth so much and cost so little. Cordial salutations at the commencement of the day's work, a pleasant "good morning," would add not a little to the strength of that bond which unites the two social parties in a household. Yet how often is the first look one of suspicion, and the first word one of reproach, the effect of which is like casting sand into the wheels of a fine machine. Then how inquiries about health and home affairs would create the feeling that the employer has an interest in his servants beyond what he can obtain by their labour. He would find himself more than repaid by the affection that these small attentions create.—*W. Braden.*

(2) *In forbearance, and conscientious rule.*

[8491] Masters and mistresses are in danger of manifesting a rough, inconsiderate, imperious bearing towards those under their direct care. The least sign of defect on the part of the employed is considered a sufficient provocation to the loss of all self-control. Who has not heard words flung at them which would hardly be applied to a favourite dog. Forbearance is necessary in every relationship of life, but particularly so here. The conduct of some is no doubt irritating, but it is fair to ask whether ours would be better if we exchanged places? And have they no counterbalancing virtues? And is censoriousness and severity likely to mend the evil?

[8492] God is merciful, but not weakly kind. Nothing so demoralizes as mere kindness, the indisposition to compel effort, and to look on pain. Love in the heart, command in the voice, strength in the hand—these are the endowments of the merciful ruler. Know what ought to be done, and have it done, with stern imperiousness if needs be, but always with the remembrance that the servant is the Lord's servant as well as yours, and that an appeal lies to His bar.

[8493] Consider that thou hast a master in heaven. As servants are, if gracious, God's sons, and thereby may be comforted, so masters are God's servants, and thereby may be cautioned. Is thine eye upon thy servants, to see whether they do their duties faithfully? I must tell thee, God's eye watcheth thee much more, to observe whether thou carriest thyself in thy relation conscientiously. Thy servants may cheat thee, and thou be never the wiser; but thou canst not cozen God, for all things are naked and open in His sight. The awe of this master kept holy Job from abusing his power to the prejudice of his servants. "If I despised the cause of my man-servant or maid-servant, when they contended with me; what then shall I do when God riseth up? and when He visiteth, what shall I answer Him?" The fear of God, not any human affection, made him faithful to the meanest in his family. Fellow-servants will not abuse and smite one another whilst their master is in presence. "What then shall I do when God riseth up!" Oppressing and unjust masters will fall, when God riseth to judge servants' causes, and to revenge their quarrels. "Thou shalt not rule over him with rigour; but fear thy God" (Lev. xxv. 43).—*G. Swinnock, M.A., 1627–1673.*

(3) *In justice and sympathy.*

[8494] A specification under the general code of love is given us in the Scripture, that we give unto our servants that which is just and equal. There is no sin more frequently denounced in the Word of God than that of oppressing the poor. The labourer is worthy of his hire. Every man is entitled to a fair equivalent for his services. Many who would not dare to practise a downright fraud upon their servants, infringe on the Christian statute by doing hard and despicable things. They are not governed by a just and generous policy. They wait to have increased wages—when they are just and needful—asked for, and extorted, instead of volunteering what is right, and so gaining the advantage and pleasure which attend upon unconstrained kindness and coerced equity. They exact from those in their employ the very utmost, but on their own part all is sharp, and grudging, and hard. This is alike unchristian and impolitic. The best domestic economy is justice, kindness, liberality. To do hard things in small matters is to obstruct the circulation of true Christian sentiments. Do not make the impression that you are content with so much service for so much coin. You are dealing with living souls. Consult their true interests as you would your own. Charge yourself with responsibility in regard to everything which involves their advantage.

[8495] I should trust that with Christian men there is some hope of getting them to look at the matter of wages from another than its political economy side. "Supply and demand" may be the ruling forces in the commercial world, but Christian men are united in a bond of brotherhood by God with humanity. You are your brothers' keepers. Christ died for them, and they are your equals in the eye of your Master in heaven. One of the crying evils of the day is that of underpayment. Wealth gained by witholding what is "just and equal" from our dependants can bring no blessing with it. True charity, then, in this case "begins" not in large contributions to public charities, but "at home," in adequate salaries to those who by their service have the first claim upon it. In this connection other matters must be insisted upon, as promptness in payment. Also the care of those who have grown old in service Sometimes there is no more compunction in

casting off an infirm servant than—well than a church has in getting rid of a minister who has finished his life's work and has nothing to depend upon, and who has for its sake existed through all the years on the scantiest income. Then employers should not overpress the physical and mental strength of their servants, but give them a fair proportionate work with proper time for refreshment and rest.—*W. Braden.*

[8496] Employers should identify themselves with those in their employ. The man or woman that works for you has, it may be, a wife and children at home; father, and mother, and brothers, and sisters may be there, and so all the tremulous anxieties and tender sympathies, too, are there, which you can have in the same relations. He has sensibilities growing out of them that can be touched, and that will vibrate joyously or sadly under your hand.—*Aikman.*

2 On the part of the servant.

(1) *In obedience.*

[8497] In the forefront of those characteristics which belong to a good servant is obedience—ungrudging, thorough, and cheerful obedience. And by love it is possible to so do the will of another as to find the labour a delight. Not only may we speak of a "service which is perfect freedom," of "statutes which are a song," and "a yoke that is easy and a burden that is light" in connection with the kingdom of God, but also in our earthly service. This virtue of obedience, however, is not the one most cultivated in the present day—nor is it possible without affection and esteem. Where these cannot be rendered it is the manifest duty of the servant to give up an engagement rather than commit the fraud of disobedience. But the true, happy, and honourable servant is the obedient one.—*W. Braden.*

(2) *In industry and diligence.*

[8498] How many servants you meet with who have no joy in their work, and who are as lazy as is consistent with retaining their situation. They try not to find how much they can do, but how little. They saunter through their work with an indifference most intolerable, and if asked for a little extra service, the murmuring, the sulkiness provokes one's Christian indignation. Now such a method of doing our duty is not Christian, not honest, is contemptible, and over against it I would put the apostolic precepts, "Not slothful in business," "With goodwill doing service," "Whatsoever ye do, do it heartily, as unto the Lord and not unto men."—*Ibid.*

(3) *In fidelity.*

[8499] Fidelity is another characteristic of Christian service: fidelity which involves two things — a conscientious discharge of duties which seem unimportant, and a steadfast pursuit of duty when there is no one to note its neglect. Men and women ought to be ashamed to find themselves watched like a gang of slaves, who by authority must be kept at their work. Your endeavour must be not to appear right, but to be right—not to obtain a mere passing reward, but to secure the approbation of conscience and the smile of God.—*Ibid.*

III. Its Advantages.

1 It lightens responsibility.

[8500] In the old law the high priest carried written upon the breastplate — which, hanging from his shoulders, rested on his heart—the names of the twelve tribes of Israel, by which we are taught that the superior should carry his subordinates in his heart, even as he carries them on his shoulders; for if he ceases to love them, they will become (a burden) intolerable to him.—*St. Francis of Assisi.*

2 It promotes comfort.

[8501] Masters and mistresses may depend upon it that there will never be perfect comfort in their connections with their servants while they stand upon pride, or force, or self-defence, on anything, in short, but the kindly sympathies which God has designed all His creatures to feel for each other.—*Chambers' Miscellany.*

3 It secures augmented respect.

[8502] A man who preserves a respect founded on his benevolence to his dependants, lives rather like a prince than a master in his family. His orders are received as favours rather than duties, and the distinction of approaching him is part of the reward for executing what is commanded by him.—*Hall.*

IV. Its Rarity.

[8503] On all hands we hear of the stern and growing conflict between capital and labour. Complaints from various classes fill the air. Speak to masters and mistresses, and, as a rule, they bitterly denounce those whom they employ for their want of earnestness, and their utter disregard of all interests but their own. Speak to the employed, and they retort the charge of selfishness, telling us that those whom they serve are hard, niggardly, censorious. The cry on one side is, "There are no good trustworthy servants now," and on the other, "Masters and mistresses who care for their servants are few and far between."—*W. Braden.*

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GOOD-HUMOUR.

I. Definition and Nature.

[8504] It is difficult to define good-temper; may we not call it, being always reasonable?—*A. Behn.*

[8505] Good-humour may be defined a habit of being pleased; a constant and perennial soft-

ness of manner, easiness of approach, and serenity of disposition, like that which every man perceives in himself when the first transports of new felicity have subsided, and his thoughts are only kept in motion by a slow succession of soft impulses. Good-humour is a state beween gaiety and unconcern ; the act or emanation of a mind at leisure to regard the gratification of another.—*Dr. Johnson.*

[8506] When used with adjectives of blame and praise, temper and humour mean nearly the same thing. A good-humoured person, or a good-tempered person, is one in whom the intentions and actions of others do not easily excite bad passions—who does not mistake the motives by which the rest of the world are actuated towards him.—*Sydney Smith.*

[8507] Good-humour pleases principally by not offending.—*Dr. Johnson.*

II. Difference Between Good-Nature and Good-Humour.

1 Good-nature lies in the nature and frame of the mind ; good-humour in the state of the humours or spirits.

[8508] Good-nature and good-humour both imply the disposition to please and be pleased ; but the former is habitual and permanent, the latter is temporary and partial. A good-natured man recommends himself at all times for his good-nature ; a good-humoured man recommends himself particularly as a companion ; good-nature displays itself by a readiness in doing kind offices ; good-humour is confined mostly to the ease and cheerfulness of one's outward deportment in social converse : good-nature is apt to be guilty of weak compliances ; good humour is apt to be succeeded by fits of peevishness and depression. Good-nature is applicable only to the character of the individual ; good-humour may be said of a whole company : it is a mark of good-nature in a man not to disturb the good-humour of the company he is in, by resenting the affront that is offered him by another.

[8509] A good-natured person is a man of active benevolence ; who seeks to give pleasure to others in little things. Good-temper measures how a man is acted upon by others ; good-nature measures how he acts for others. The presumption is, that the two excellences would be found uniformly conjoined together ; that a man who was passively benevolent would be actively so too ; but the reverse is often the case in practice. There are many men of inviolable temper, who never exert themselves to do a good-natured thing, from one end of the year to the other ; and many in the highest degree irritable, who are perpetually employed in little acts of good-nature.—*Sydney Smith.*

[8510] Good-nature is like the solid warmth of the earth, which produces the fruit and warms the cold seeds into fertile existence ; good-temper is the sunshine which lights up its dark corners, and good-humour the warm light which brings forward and into pleasant prominence things else unobserved.

[8511] It is important to guard against mistaking for good-nature what is properly good-humour—a cheerful flow of spirits, and easy temper not readily annoyed, which is compatible with great selfishness.—*Abp. Whately.*

[8512] Good spirits are often taken for good-nature, yet no two things differ more ; insensibility being generally the source of good spirits, and sensibility of good-nature.

III. Requirements of Good-Humour.

1 Physical.

(1) *Health of body.*

[8513] A good temper depends in some measure on the state of the body. A good digestion helps the temper considerably. An Englishman is said to be in the best of humours after dinner. Attention to a few of the laws of good health will often drive away distemper. Sleep intensely, rise tolerably early, bathe in cold or cool water every morning, eat only what you can digest, and be as much in the open air as possible. Children are often irritable because they have not enough fresh air. So it is with children of a larger growth.—*S. Pearson, M.A.*

[8514] Good-humour is not the product of philosophy, but of temperament or of fortune. Reason may superadd or modify, but nature must contribute the essentials in a case relating rather to the material than the intellectual ; to the nerves, circulation, and digestive apparatus, than to reflection or the operation of judgment. Irritability of feeling is always connected with weakness or disorder of the bodily system. One means of taming the ferocity of wild animals is to furnish them with a plentiful supply of food. A similar regimen is often applicable to the human animal ; as would appear from the confession of one of the Fathers, that he avoided abstinence because it rendered him peevish. The Moslems of Egypt, during the month of Ramadhan, or Lent, of the followers of the Prophet, are, contrary to their usual disposition, morose while fasting through the day, but very cheerful after their evening meal.—*Wm. Benton Clulow.*

2 Moral and mental.

(1) *Cultured action of the heart and mind.*

[8515] Although a good temper largely depends on the bodily health, it would be a mistake to imagine that when the physique is weak and nervous, the man must necessarily be not pained in mind. Temper is very much a thing of will, of watchfulness, and of habit. It is closely connected with a slow judgment. A man who gives himself time to form his opinions, who determines to hear both sides, will generally be

of an even temper; the short and hasty temper belongs to the man who easily decides, and at once jumps to a conclusion.—*S. Pearson, M.A.*

IV. Its Superiority to Mere Vivacity.

[8516] Vivacity is generally mistaken by the multitude for good-temper, but the fact is, good-temper is of a much milder nature; and where there is much vivacity there is seldom that sweetness and quiescence, that tenderness and humility, which best agree with the idea of good temper.—*Anonymous Lectures to Young Men.*

[8517] It is imagined by many that whenever they aspire to please, they are required to be merry, and to show the gladness of their souls by flights of pleasantry and bursts of laughter. But though these men may be for a time heard with applause and admiration, they seldom delight us long. We enjoy them a little, and then retire to easiness and good-humour, as the eye gazes awhile on eminences glittering with the sun, but soon turns aching away to verdure and to flowers. Gaiety is to good-humour as animal perfumes to vegetable fragrance. The one overpowers weak spirits and the other recreates and revives them.—*Johnson.*

V. Its Aspect as regards Genius.

[8518] Carefully separate the irritability of genius from ill-temper. If you could make that separation fairly, you would find a host of men who would enter into the good-tempered class; but who are now, from an inattention to this important distinction, excluded from that class by the ordinary observers in the world. In reality almost the principal characteristic of a man of genius is good-temper, or at least good-nature, which fact we sometimes fail to perceive, because his good-temper or his good-nature is complicated with irritability of nature. There are no persons so tolerant as great men; and this tolerance has its source more in the heart than in the head.—*Sir A. Helps.*

VI. Its Relation to Christianity.

[8519] Bishop Wilson, probably hearing some one talking disparagingly of good-temper in his presence, exclaimed, "Good-temper, sir! why good-temper is nine-tenths of Christianity."—*Ibid.*

VII. Its Culture.

1 Importance of its acquirement.

[8520] For once that the actions of human beings are guided by reason, ninety and nine times they are more or less influenced by temper. It is an even temper only that allows reason her full dominion, and enables us to arrive at any intended end by the nearest way, or at all. On the other hand, there is no obstacle to advancement or happiness so great as an undisciplined temper—a temper subject to pique or uncertainty. Pique is at once the bitterest and most absurd enemy a man can have. It will make him run counter to his dearest interests, and at the same time render him completely regardless of the interests of all around him. It will make him blindly violate every principle of truth, honesty, and humanity, and defeat the most important business, or break up the happiest party, without remorse, or a seeming consciousness of doing what is wrong. It is a pity that those who allow themselves to be subject to it are not treated with a great deal more severity than they usually are; for, in truth, they are greater pests to society than all the criminals who infest it, and, in my opinion, are often much more blameworthy. I have remarked that persons much given to pique are frequently particularly strict in the outward observances of religion. They must have strange notions, or rather no notions at all, of the spirit of Christianity; and the doctrines they hear must fall upon the most stony of places. Nay, I have met with persons so insensible to propriety, as to avow, without scruple, that they have left off attending a place of worship from some supposed affront they have received there. The concluding sentence of Fénélon's "Telemachus" is so much in unison with my sentiments, and is so well expressed, that I will conclude with it.

"Above all things be on your guard against your temper. It is an enemy that will accompany you everywhere, to the last hour of your life. If you listen to it, it will frustrate all your designs. It will make you lose the most important opportunities, and will inspire you with the inclinations and aversions of a child, to the prejudice of your gravest interests. Temper causes the greatest affairs to be decided by the most paltry reasons; it obscures every talent, paralyzes every energy, and renders its victims unequal, weak, vile, and insupportable."—*Moir.*

2 Hindrances to, and means of, its acquirement.

[8521] Irritability is the result of carelessness, but the *suaviter in modo* is the result of cultivation. Indolence whispers that you can never reach this suavity and sweetness. But you can. Pride asserts that if you reach these virtues, it will be at the expense of manliness. But it will not. Use every effort to gain control over yourself. The school of home duties and business will give you all the opportunities you need to learn such lessons. Let the lessons be learned thoroughly. Go through the discipline to the bitter end. Conquer angular and crabbed men by conquering yourself.—*S. Pearson, M.A.*

VIII. Its Value and Benefits.

1 It conquers difficulties, and controls the bad temper of others.

[8522] It may be a commonplace thing to say, but it has the charming truthfulness of commonplace, to say, that more than half the

difficulties of the world would be allayed or removed by the exhibition of good temper. In official or parliamentary life, most people who have had great experience will tell you that the main difficulty in accomplishing a good work consists, not in the innate arduousness of the work itself, but in prevailing over the humours and tempers of the men who have to frame it, to consider it, and to bring it into execution.—*Helps.*

2 It aids virtue, preserves domestic happiness, and universally cheers and blesses.

[8523] Without good-humour virtue may awe by its dignity and amaze by its brightness, but must always be viewed at a distance, and will scarcely gain a friend or attract an imitator.—*Johnson.*

[8524] One thoroughly good-humoured person in a house will do more to preserve both the moral and physical health of the inmates than a fashionable physician and a popular preacher together.—*C. Lloyd.*

[8525] The sunshine of good-temper penetrates the gloomiest shades. Beneath its cheering rays the miserable may bask, and forget all their misery.—*A. Behn.*

[8526] No trait of character is more valuable in a woman than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night wearied by the toils of the day, and how soothing is a word dictated by a good disposition! It is sunshine falling on his heart. He is happy, and the cares are forgotten. A sweet temper has a soothing influence over the minds of a whole family. Where it is found in the wife and mother, you observe kindness and love predominating over the natural feeling of a bad heart. Smiles, kind words, and looks characterize the children, and peace and love have their dwelling there. A sweet temper is more valuable than gold; it captivates more than beauty, and to the close of life it retains all its freshness and power.

3 It forms the most pleasing ingredient in social converse.

[8527] This portable quality of good-humour seasons all the parts and occurrences we meet with in such a manner that there are no moments lost; but they all pass with so much satisfaction that the heaviest of loads (when it is a load), that of time, is never felt by us. Varilas has this quality to the highest perfection, and communicates it whenever he appears. The sad, the merry, the severe, the melancholy show a new cheerfulness when he comes amongst them. At the same time no one can repeat anything that Varilas has ever said that deserves repetition; but the man has that innate goodness of temper, that he is welcome to everybody, because every man thinks he is so to him. He does not seem to contribute anything to the mirth of the company; and yet upon reflection you find it all happened by his being there.—*Steele.*

[8528] Honest good-humour is the oil and wine of a merry meeting, and there is no jovial companionship equal to that where the jokes are rather small and the laughter abundant.—*Washington Irving.*

[8529] In daily life good-temper will gain more victories than logic, just as one will catch more flies with honey than with vinegar. The good-tempered man is popular both with premiers and with children. It was Lord Melbourne who, perceiving how deeply Bishop Hampden's feelings had been wounded by persecution, laid a kindly hand on his arm, and said, "Be easy: I like an easy man." St. Francis de Sales must have answered that description. His fair, mild countenance, with rather a childish expression, pleased at first sight; little children in their nurse's arms could not take their eyes off him. He was equally delighted with them, and would exclaim, as he fondly caressed them, "Here is my little family." The children ran after him, and the mothers followed them.—*Dulce Domum.*

4 It is a source of contentment, happiness, and fortitude.

[8530] A great estate may, and often will, make a man only more miserable, especially if he be a very highly organized and sensitive being. A great intellect is almost as sure to make him melancholy and often cynical. The wisest of men are never the happiest; they have a keener sense of what should be, and a greater pain in knowing what is; they feel like a neat housewife placed in a thoroughly untidy house—full of a painful sense of disorder. Good-natured wise men often take refuge in cynicism and sarcasm, like the melancholy Jacques in the play, and avenge themselves by biting sentences intended to purge the world. Great beauty—outwardly the most enviable of gifts, the most popular and courted, and in its natural sphere, that of upper life and easy fortune, the most powerful—very frequently stupefies and hardens; but, armed with real good-humour, and cultivating good-nature and good-temper, a man can pass through life with the lightest purse and the thinnest of cloaks. Life's thorns will not scratch him; its troubles and pitfalls will be mere exercises to call forth this fine quality; its sorrows, when in his own breast, will be softened by this anodyne, and, when in the breasts of others, will draw forth its sweetest essence; life's little rubs and every-day annoyances will be but the flints which make the sparks fly out of this true steel.

[8531] Good-temper can even utilize the insolence of a fool, for it fortifies the weakness which he has exposed; receiving with gratitude what another might receive with indignation. It is the perfection of temper to bear interrup-

tions sweetly. Consider what a lesson God teaches in the sedge-bird: when it happens to be silent in the night, by throwing a stone into the bushes where it sits, you immediately set it a-singing.—*Dulce Domum.*

[8532] Good-temper has the same physical effect as hope: it makes life elastic and lengthens it. It saves from after regrets and shame. It makes one beloved and acceptable: it increases one's influence immensely: it disarms our opponents and mollifies their hatred. In this way we can all do something to augment good feeling; and if we cannot strew life's path with flowers, we can at least strew it with smiles.—*Ibid.*

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GOOD-NATURE, INCLUDING GOOD-WILL.

I. Definition and Nature.

[8533] Good-nature is that benevolent and amiable temper of mind which disposes us to feel the misfortunes and enjoy the happiness of others, and consequently pushes us on to promote the latter and prevent the former; and that without any abstract contemplation on the beauty of virtue, and without the allurements or terrors of religion.—*Fielding.*

[8534] I used to wonder that the term good-nature was not inserted in the catalogue of Christian graces, for I do not know of anything in the world that is more gracious, or more promotive of Christian life, than good-nature; but I have come to the conclusion that the reason why it was not put into that catalogue by name is, that it is the generic form which is produced by all the Christian graces. As light is white, although it is made up of all the other coloured rays, and as blended they make white light, so I think hope, and love, and joy, and peace mingled together, make good-nature.—*Beecher.*

II. Its Characteristics.

1 It is natural, but capable of cultivation.

[8535] Good-nature is generally born with us; health, prosperity, and kind treatment from the world are great cherishers of it where they find it, but nothing is capable of forcing it up where it does not grow of itself. It is one of the blessings of a happy constitution, which education may improve, but not produce.—*Steele.*

2 It is generally on the right side.

[8536] The man who is blessed with a "good-nature" wishes for everything to turn out well. Of nations, of individuals, of political changes, of personal disputes, he is always desiring that the outcome may be good. If the Manichæan theory were true, he would always be found on the side of the "Good Being," while the other man is on the side of the "Evil Being." The conduct of the good-natured man may not be irreproachable; on the contrary, he may have many vices, but somehow he has chosen the right side, and is always wishing for it to prevail, even if, in his own person, he sometimes lends an unwilling assistance to the opposite side. King David was on the right side.

Now this may seem to you a poor and shallow classification; but try it in real life for some time, and see whether you cannot range all the men whose characters you know well, under one or other of the opposing banners.—*Helps.*

III. Its Manifestations

1 In testimony to virtue.

[8537] Good-nature is a glow-worm that sheds light in the darkest place.—*Emerson.*

[8538] Good-nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty. It shows virtue in the fairest light, takes off in some measure from the deformity of vice, and makes even folly and impertinence supportable.—*Addison.*

[8539] It is a principal part of goodness for a man to be willing to be good.—*Seneca.*

2 In active good-will.

[8540] He who carries about a face that says, "Can I serve you?" who seems to say to the passer-by, "If you have a question to ask, here is one who acknowledges your claim to a kind and helpful answer;" who maintains an aspect of sincere sympathy with everybody's pleasures and sorrows, triumphs or failures; who listens to the tedious tale that unloads some breaking heart; who shakes hands as if he meant, and who really does mean, "God bless you!" who gives without hope or wish for any return; who sees no alien behind ignorance, or crime, or colour, or race, but always a fellow-creature, and limits his charity by no sect and no condition; who would rather lose his dinner than the chance of rendering a small but needed kindness, and counts no day happy in which he has not blessed some fellow-creature with an unexpected and unclaimed service; who quenches wrath by his meekness and banishes irritation by his self-control; who takes the unpopular side when it is the just one; who defends the absent, or protects the weak; who calls things by their proper names at the cost of his own reputation, when virtue and vice, right and wrong, are universally confounded; who is brave among social crowds and political poltroons—he is surely making himself the servant of humanity, and a chief among God's children and Christ's followers.

IV. Its Relations.

1 To virtue generally.

[8541] Good-nature is the very air of a good

mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.—*Goodman.*

2 To good sense and right reason.

[8542] Good sense and good-nature are never separated, though the ignorant world has thought otherwise. Good-nature, by which I mean beneficence and candour, is the product of right reason.—*Dryden.*

V. Its Value.

1 Personal.

[8543] Good-nature, like a bee, collects honey from every herb. Ill-nature, like a spider, sucks poison from the sweetest flower.

[8544] All other knowledge is hurtful to him who has not the science of honesty and good-nature.—*Montaigne.*

2 Social and conventional.

[8545] A spirit of universal good-will, a generous heart, an open hand, will place you in the ranks of the highest nobility. But if you are exclusive; if your hand is kept closed except when prised open by shame or stout appeal; if you go about in a spirit of caution and reserve and secret disdain of all but your set, you are out of our high category; neither money, nor birth, nor rank can smuggle you in.—*Munger.*

[8546] Nothing can constitute good-breeding that has not good-nature for its foundation.—*Bulwer Lytton.*

VI. The Dependent Quality of Good-nature, as shown forth in Active Good-will.

1 Good-will depends, for its value and permanence, upon a deeply seated religious and moral basis.

[8547] Such good-will as is shown in sociability is not worth much, unless it is more deeply rooted in that love which beholds in another not the natural amiability or interesting mental qualities he may possess, but an immortal soul created by God and redeemed by Christ. We soon feel the difference between a merely external and transitory interest and that deeper heart-interest which desires our real good; and we experience but too often how acquaintanceship of many years' standing are exchanged for complete indifference when they have no deeper foundation than merely sensible or intellectual enjoyment. Here, too, it is the religious and moral basis of the inner life which bestows its higher truth upon even this outward circumference of natural life.—*Chr. Ernst Luthardt.*

[8548] A man's force in the world, other things being equal, is just in the ratio of the force and strength of his heart. A full-hearted man is always a powerful man; if he be erroneous, then he is powerful for error; if the thing is in his heart, he is sure to make it notorious, even though it be a downright falsehood. Let a man be never so ignorant, still if his heart be full of love to a cause, he becomes a powerful man for that object, because he has heart-power, heart-force. A man may be deficient in many of the advantages of education, in many of those niceties which are so much lookd upon in society; but once give him a good strong heart, that beats hard, and there is no mistake about his power. Let him have a heart that is right full to the brim with an object, and that man will do the thing, or else he will die gloriously defeated, and will glory in his defeat. Heart is power.—*C. H. Spurgeon.*

VII. Cautions to be observed respecting Good-nature.

1 Great care must be exercised that it lapse not into weakness, indolence, or cowardice.

[8549] Beware of indulging in a certain indolent feeling which silly people call good-nature. It is a dangerous quality, and leads many, especially young persons, into serious difficulties and much criminal conduct. Easy good-nature is often considered as a noble and generous disposition; but in most cases it proceeds from either weakness, indolence, or cowardice. A man who is too civil by half is utterly unfit for any situation that requires integrity and firmness of character; for he possesses neither steady principles nor virtuous independence. He is a slave to the will of others, a coward to their prejudices, and a tool of their vices. He will patiently hear his friend or religion malignantly slandered because he wants the moral courage to defend them. In some the selfish love of enjoyment prevails above every other consideration. As such a person dreads nothing so much as being disturbed in the enjoyment of his comforts, he shuns nothing so much as trouble and disquietude. He is shrewd enough to perceive that the mutual restraints and civilities of civilized society are indispensable to his purposed ease, and so unavoidable. Hence for the sake of peace he is willing both to live and let live. But this quietness of disposition is a mere matter of selfish calculation, having no regard to the well-being of others, which it recognizes only as instruments of its own self-interested plans. Such persons, though completely under the dominion of selfishness, are yet too indolent and too fond of their own ease to be able to hate or hurt others except under very extraordinary excitement. Such persons often sin not only without the consent of their will, but even contrary to it, through a weak pliancy of disposition and an excessive desire to oblige. The Italians have a proverb, *Tanto buon che val niente;* so good that he is good for nothing. Does not this apply to persons of too easy a disposition? Indolent good-nature is but a modification of timidity and selfishness.—*F. J. S.*

[8550] We have an instance of a lower sense of good-nature—often mentioned as appertaining to a man and almost inseparable from him, but looked upon as a rather easy indulgence—in the case of Charles II., who would even permit his courtiers to break unseemly jests upon him; yet the countenance of Charles, as his portraits attest, is saturnine, and no doubt his natural state was melancholy, broken only by a sensual indulgence and love of pleasure. His good-nature will, if studied, resolve itself into a love of ease, a sort of *laissez-faire* temper, into which his many adventures, his trials, and the temper of the times had schooled him. So long as he was at his ease he cared little, and was good-natured enough to let his own servants rob him of his fine clothes and the linen of his wardrobe; on the other hand, his Majesty withheld his servants' wages, and lost the money to his courtiers at the gambling-table. A strong sense of justice prevents this sort of good-nature—which, in fact, is no good-nature at all, but is only to be put down to an easy temper, ready to indulge itself, and therefore not very severe on the little sins of others. There are instances, however, which most readers will call to mind, in which the easy-tempered Charles II. showed himself not only cruel but bitterly revengeful.

[8551] There are persons of that general philanthropy and easy temper, which the world in contempt generally calls good-natured, who seem to be sent into the world with the same design with which men put little fish into a pike pond, in order only to be devoured by that voracious water-hero.—*Fielding.*

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AGREEABLENESS.

I. Its Nature.

[8552] The true art of being agreeable (but there can be no such thing as art in it) is to appear well pleased with those you are engaged with, and rather to seem well entertained than to bring entertainment to others.—*Steele.*

[8553] The desire of pleasing makes a man agreeable or unwelcome according to the motive from which that inclination appears to flow. If your concern for pleasing arises from innate benevolence, it never fails of success; if from a vanity to excel, its disappointment is no less certain. What we call an agreeable man is he who is endowed with that natural bent to do acceptable things from a delight he takes in them merely as such. The happy talent of pleasing either those above or below you seems to be wholly owing to the opinion they have of your sincerity. This qualification will force the approbation of even your opponents.—*Ibid.*

[8554] We may say of agreeableness, as distinct from beauty, that it consists in a symmetry of which we know not the rules, and a secret conformity of the features to each other, and to the air and complexion of the person.—*Rochefoucauld.*

II. Its Synonyms.

[8555] Agreeable (Fr. *agréer*, from *gré*, pleasure, thanks, connected with *gratus* and *gratia*) expresses in no very strong manner anything which is *in harmony* with our tastes, temper, feelings or character. Pleasant (Lat. *placere*, to please) is a *more active* degree of the agreeable, and like it is applicable to things both moral and physical. Pleasing differs from pleasant in not applying to matters *purely* physical; so we might say, pleasing sounds, as exciting pleasureable feelings; but we should not say, a fruit of pleasing, but of pleasant taste. Moreover, pleasant refers rathers to the effect specifically produced; pleasing, to the general power of producing it. A pleasant manner would denote primarily one which was pleasant to us; a pleasing manner, one which would be so to people in general. Where they are applied to the same object, pleasing is more decided than pleasant, but of less extended meaning. The manner, the countenance, makes persons pleasing; the mind, the humour, make them pleasant. Wit, humour, geniality, and cheerfulness of disposition make men agreeable. Complaisance and the absence of affectation make women agreeable. Localities are pleasant. Prospects are sometimes pleasing. Generally speaking, that which satisfies the senses is pleasant; that which satisfies the mind, taste, judgment, or imagination, is pleasing. Moreover, pleasing is active; pleasant, passive. That is pleasant which produces pleasure, or in which pleasure is to be found; that is pleasing which imparts pleasure.

III. Its Requirements.

1 A pleasing desire.

[8556] Most arts require long study and application; but the most useful art of all, that of pleasing, requires only the desire.—*Chesterfield.*

[8557] The desire of pleasing makes a man agreeable or unwelcome to those with whom he converses, according to the motive from which that inclination appears to flow. If your concern for pleasing others arises from an innate benevolence, it never fails of success; if from a vanity to excel, its disappointment is no less certain. What we call an agreeable man is he who is endowed with the natural bent to do acceptable things, from a delight he takes in them merely as such; and the affectation of that character is what constitutes a fop.—*Steele.*

[8558] That constant desire of pleasing, which is the peculiar quality of some, may be called the happiest of all desires in this, that it scarcely

ever fails of attaining its ends, when not disgraced by affectation.—*Fielding.*

[8559] Nature has left every man a capacity of being agreeable, though not of shining in company, and there are a hundred men sufficiently qualified for both who, by a very few faults they might correct in half an hour, are not so much as tolerable.—*Swift.*

2 Simplicity of style and manner.

[8560] The act of being agreeable frequently miscarries through the ambition which accompanies it. Wit, learning, and wisdom conduce to the profit and delight of society; yet a man may be too invariably wise, learned, or witty, to be agreeable.—*R. Cumberland.*

[8561] An agreeable countenance includes in the idea an agreeable and gentle disposition.—*Abp. Usher.*

IV. Its Value.

1 To religion.

[8562] If good people would but make their goodness agreeable, and smile instead of frowning in their virtue, how many would they win to the good cause!—*Ibid.*

[8563] An agreeable, lively, but by no means frivolous French girl, once naively remarked—upon being expostulated with as to her indifference to the things of God—that she should "never be religious" because, in spite of all efforts, she "could not pull a long face"! . . . It is the sun's cheerful ray, rather than the moon's pale and sombre light, which attracts the bursting petals of the rosebud, and reveals its finished beauty. The sullen billows of a wintry sea give little indication of the sparkling treasures which lie beneath its surface.—*A. M. A. W.*

2 To society.

[8564] What is it that makes some women so charming—some men so pleasant? What quality that diffuses an aroma, an influence as of rose-leaves about them? that manifests itself in hands that receive us with graceful warmth, in eyes that beam with kindly pleasure, in smiles so genuine, so tender; in the general radiance of reception. What a benignant sunshine of welcome! how soothing to be cared for! how easily the time passes! And what constitutes this charm? for we are not supposing it to arise from any deep moral or intellectual superiority, which, truth to say, does not often exhibit itself in this way. Surely it is a natural sweetness, an inherent tenderness of sympathy—pervading rather than deep—acting upon a desire to please. There are some persons on whom society acts almost chemically, compelling them to be charming. It is part of themselves to meet advances, to labour in their graceful way, to create a favourable impression and to give pleasure; and yet, perhaps, our arrival was, after all, ill-timed—our approach at least was not welcome—we interrupted, we necessitated an effort. If at night we could overhear our friend's summary of the day, we might find ourselves classed as one of its troubles and hindrances: and, as we have said, we might unjustly feel a twinge of ill-usage. But is it not something not to have been made uncomfortable at the time—to have spent a happy hour instead of sitting on thorns, as with certain of our acquaintance we should inevitably have been made to do?—*Blackwood's Magazine.*

V. Its Counterfeit.

[8565] You have probably known people who had the faculty of making themselves extremely agreeable. You have known one or two men who, whenever you met them, conveyed to you by a remarkably frank and genial manner, an impression that they esteemed you as one of their best and dearest friends. A vague idea took possession of your mind, that they had been longing to see you ever since they saw you last: which in all probability was six or twelve months previously. And during all that period it may be regarded as quite certain that the thought of you had never once entered their mind. Such a manner has a vast effect upon young and inexperienced folk. The inexperienced man fancies that this manner, so wonderfully frank and friendly, is reserved specially for himself; and is a recognition of his own special excellences. But the man of greater experience has come to suspect this manner, and to see through it. He has discovered that it is the same to everybody; at least, to everybody to whom it is thought worth while to put it on. And he no more thinks of arguing the existence of any particular liking for himself, or of any particular merit in himself, from that friendly manner, than he thinks of believing, on a warm summer day, that the sun has a special liking for himself, and is looking so beautiful and bright all for himself.—*A. K. H. Boyd.*

[8566] Such persons are obsequious, supple, oily, cunning, complaisant, and unprincipled. They stop at no falseness. They coin pretences. They wear all the habiliments of affection only to soil them. They are the bloodsuckers of the heart.—*Beecher.*

VI. Characteristics of the Agreeable Person.

[8567] A nice (or agreeable) person is neither too tall nor too short, looks clean and cheerful, has no prominent feature, makes no difficulties, is never misplaced, sits at ease, is never foolishly affronted, and is void of affectations.

A nice person helps you well at dinner, understands you, is always gratefully received by young and old, grave and gay.

There is something in the very air of a nice person which inspires you with confidence,

makes you talk, and talk without fear of malicious misrepresentation; you feel that you are reposing upon a nature which God has made kind, and created for the benefit and happiness of society. It has the effect upon the mind which soft air and a fine climate have upon the body.

A nice person is clear of little, trumpery passions, acknowledges superiority, delights in talent, shelters humility, pardons adversity, forgives deficiency, respects all men's rights, never stops the bottle, is never long and never wrong, always knows the day of the month and the name of everybody at table, and never gives pain to any human being.

If anybody is wanted for a party, a nice person is the first thought of; when the child is christened, when the daughter is married—all the joys of life are communicated to nice people; the hand of the dying man is always held out to a nice person.

A nice person never knocks over wine or melted butter, does not tread upon the dog's foot, or molest the family cat, eats soup without noise, laughs in the right place, and has a watchful and attentive eye.—*Sydney Smith.*

[8568] The happy gift of being agreeable seems to consist not in one but in an assemblage of talents, tending to communicate delight; and how many there are who, by easy manners, sweetness of temper, and a spirit of other undefinable qualities, possess the power of pleasing without any visible effort, without the aids of wit, wisdom, or learning; nay, as it should seem in their defiance; and this without appearing even to know that they possess it.

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AMIABILITY.

I. Its Nature.

[8569] By amiableness we mean what we call good-nature, a kindliness of disposition, a willingness to oblige.—*J. A. James.*

II. Its Special Sphere.

1 The home circle.

[8570] It is a common practice for tradesmen to exhibit their goods to advantage; hence the current, but sometimes questionable, proverb of "putting the best side to London." There can be no doubt that we may with great advantage show the better side of ourselves. How many people show this side of themselves to strangers, or to those to whom they have been suddenly introduced! I have noticed in railway carriages, hotels, and sea-side resorts such blandness of manner, such kind and courteous words, such gracious smiles, that I almost wondered whether a company of angels, in human form and garb, had suddenly appeared on the scene. A little consideration, however, showed the politeness and suavity to be very much overdone, for why such a desire to show to advantage before those who probably will never be seen again? I would not object to this so much if a similar presentation of amiability were given in the home, where husband and wife are, where sisters, brothers, children, and servants are found. In the name of common sense, what is the reason for the worst side of so many men and women being seen where the most of their life is spent? Where so much of the happiness of others depends on us, viz., in the home, there let us show the best side of ourselves.—*Henry Varley.*

III. Its Culture.

1 The qualities necessary to its acquirement, generally considered.

[8571] To acquire a charming manner, I would advise you to guard your hearts against impure thoughts, and to live much in the good company of the best books and the most high-minded people. Truth, tenderness, affection, and unselfish charity enter into the composition of good persons because of an engaging and unobtrusive manner. Not to think too highly of self, not to be very sensitive, not to insist too strenuously on receiving attention and regard, are the negative qualities which the best manner implies. As for the positive qualities, they are all wrapped up, as the rose in its bud, in one beautiful word—charity or love. The thirteenth chapter of Paul's epistle to the Corinthians is a complete manual on the subject.

[8572] How shall a man cultivate an amiable temper, and exhibit a becoming example? Why, by adopting the following rules:

Reflect upon and deliberately weigh the peculiar advantages resulting from such a temper and conduct. To an individual this will bring serenity, peace, and joy; to a family, comfort, harmony, and help.

Carefully guard against such things as have the least tendency to disturb the mind and awaken uneasy tempers.

Assiduously avoid being ruffled or moved by little events. Neglect of this maxim has been the source of most little animosities.—*Evangelical Magazine.*

[8573] In order to render yourselves amiable in society, correct every appearance of harshness in behaviour. Let that courtesy distinguish your demeanour which springs, not so much from studied politeness, as from a mild and gentle heart. Follow the customs of the world in matters indifferent; but stop when they become sinful. Let your manners be simple and natural, and they will be engaging. Affectation is certain deformity. By forming themselves on fantastic models, and vieing with one another in every reigning folly, the young begin with being ridiculous, and end in being vicious and immoral.—*Blair.*

2 Its special requisite.

(1) *Spirituality.*

[8574] Whenever an undue irregularity is felt, an unseemly temper raised, seek refuge in retirement, and relieve the mind by solemn prayer to Him from whom cometh every good and perfect gift.

Frequently, very frequently, contemplate the character of that illustrious Prince of Peace, who, when He was reviled, reviled not again, neither was guile found in His mouth. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—*Evangelical Magazine.*

[8575] Here is a man who is naturally unamiable; he looks with a discriminating eye upon man and things; he is very passionate, fiery, self-asserting. Yet, by the grace of God, he is kept back; at times he shakes in the leash; he often seems as if he would break it and be away! Yet God's hold upon him is such that he speaks gentle words, restrains terms of indignation and wrath, moderates his rising passion. There—though he cannot look very amiable, though he may have a grim face—is the amiable man.—*Dr. Parker.*

IV. Its Influential Value, Social and Religious.

[8576] Amiable people, while they are more liable to imposition in casual contact with the world, yet radiate so much of mental sunshine that they are reflected in all appreciative hearts. —*Madame Deluzy.*

[8577] The man who is amiable will make almost as many friends as he does acquaintances. —*Lord Chesterfield.*

[8578] Be amiable as well as pious; not only your happiness, but your usefulness requires it; you know that vice has not unfrequently its attractions in the amiabilities, and that some are reconciled to it on this ground.—*J. A. James.*

V. Its Imperfect and Deleterious Forms.

1 As seen in the amiability of careless indifference.

[8579] A great many mistakes are made about amiability. A man may be amiable simply through mere want of interest or force; he may be so constituted that really he does not much care who is who, or what is what.

2 As seen in the amiability of faulty judgment and culpable weakness.

[8580] Amiable qualities, when unaccompanied by sound judgment, often become faults rather than virtues in those who exercise them; and of the nature of a curse rather than a blessing to those towards whom they are exercised. Such well-meaning persons are commonly proof against all arguments.—*F. J. S.*

[8581] Nothing conduces more to the well-representing of a man's self, and securing his own right, than not to disarm one's self, by too much sweetness and good-nature, which exposes a man to injuries and reproaches; but rather in all cases, at times, to dart out some sparks of a free and generous mind, that leaves no less of the sting than the honey.—*Bacon.*

[8582] Amiability is a duty most certainly, but must not be exercised at the expense of any of the virtues. He who seeks to do the amiable always, can only be successful at the frequent expense of his manhood.—*W. G. Simms.*

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GENIALITY AND AFFABILITY.

I. Nature and Manifestations.

[8583] Geniality flows from an easy, cheerful, and amiable disposition, desirous at once to please and to *be* pleased with others. Kindness and good-heartedness are two of its fundamental characteristics, and vivacity and humour frequent ingredients. Affability refers more to the manners through which such a disposition is displayed, uniting to unstrained courtesy an indefinable grace and tact which win all hearts and fascinate its object. As these qualities form a chief ornament in the domestic circle, so are they likewise the greatest charm of social converse, without which the pleasures of free mutual intercourse give place to the restraints of cold reserve, studied formality, ceremonious stiffness, or shy reticence; whereas it is impossible to feel awkward or embarrassed in the presence of the genial and affable, their magnetic influence so attracting kindred dormant qualities in others that under their sway the most bashful are at ease, and become as amazingly eloquent "out of their shells" as they were tongue-tied within them. Though classed side by side in their general unity of character, one slight difference may, however, be distinguished between geniality and affability: the former often exists without actual refinement, from which the latter is seldom, if ever, divorced.—*A. M. A. W.*

II. Their Importance and Sanction as regards Religious Usefulness.

[8584] Raise the temperature and you kill the insect germs. A warmer and more genial spiritual life would change the atmosphere which unbelief needs for its growth. It belongs to the fauna of the glacial epoch, and when the gloom and rigour of that wintry time begin to melt, and summer days set in, the creatures of the ice retreat into the arctic wildernesses, and leave a land no longer suited to their life.—*Alexander Maclaren, D.D.*

[8585] When John Wesley saw a young man

in danger of falling into the snare of evil associates, he did not watch him sharply at a distance, and speak of his shortcomings to others, predicting he was "on the high road to ruin." He invited him to his table, and by a genial, affable manner sought to give him good subjects for thought or hints for conduct. Advice thus hospitably enforced was very impressive. He would draw out a young man in conversation, and learn what studies he was most proficient in, which were essential to his success, and then assist him to acquire the mastery of them.

[8586] Such facetiousness is not unreasonable or unlawful which ministereth harmless divertisement and delight to conversation; harmless, I say, that is, not intrenching upon piety, nor infringing charity or justice, nor disturbing peace. For Christianity is not so tetrical [*i.e.*, froward, perverse], so harsh, so envious, as to bar us continually from innocent, much less from wholesome and useful pleasure, such as life doth need or require. And if jocular discourse may serve to good purposes of this kind; if it may be apt to raise our drooping spirits, to allay our irksome cares, to whet our blunted industry, to recreate our minds, being tired and cloyed with graver occupations; if it may breed alacrity, or maintain good-humour among us; if it may conduce to sweeten conversation and endear society, then it is not inconvenient or unprofitable. If for these ends we may use other recreations, employing on them our ears and eyes, our hands and feet, our other instruments of sense and motion, why may we not so well accommodate our organs of speech and interior sense? Why should those games which excite our wit and fancies be less reasonable since they are performed in a manly way, and have in them a smack of reason, seeing, also, they may be so managed as not only to divert and please, but to improve and profit the mind, rousing and quickening it, yea, sometimes enlightening and instructing it, by good sense conveyed in jocular expression.—*Barrow.*

[8587] It would surely be hard that we should be tied ever to knit the brow and squeeze the brain (to be always sadly dumpish or seriously pensive), that all divertisement of mirth and pleasantness should be shut out of conversation; and how can we better relieve our minds, or relax our thoughts, how can we be more ingenuously cheerful, in what more kindly way can we exhilarate ourselves and others, than by thus sacrificing to the graces, as the ancients called it? Are not some persons always, and all persons sometimes, uncapable otherwise to divert themselves than by such discourse? Shall we, I say, have no recreation? or must our recreations be ever clownish or childish, consisting merely in rustical efforts, or in petty sleights of bodily strength and activity? Were we, in fine, obliged ever to talk like philosophers, assigning dry reasons for everything, and dropping grave sentences upon all occasions, would it not much deaden human life, and make ordinary conversation exceedingly to languish.—*Ibid.*

[8588] Facetiousness is allowable when it is the most proper instrument of exposing things apparently base and vile to due contempt. It is many times expedient that things really ridiculous should appear such, that they may be sufficiently loathed and shunned; and to render them such is the part of a facetious wit. Most men are of that temper; and particularly the genius of divers persons, whose opinions and practices we should strive to correct, doth require not a grave and severe, but a free and merry way of treating them. They scorn to be formally advised or taught, but they may perhaps be slily laughed and lured into a better mind. If by such complaisance we can inveigle those dotterels to hearken to us, we may induce them to consider further, and give reason some competent scope, some fair play with them. Good reason may be apparelled in the garb of wit, and therein will securely pass whither in its native homeliness it could never arrive; and being come thither, it with especial advantage may impress good advice, making an offender more clearly to see and more deeply to feel his miscarriage, being represented to his fancy in a strain somewhat rare and remarkable, yet not so fierce and frightful. The severity of reproof is tempered, and the reprover's anger disguised, thereby. The guilty person cannot but observe that he who thus reprehends him is not disturbed or out of humour, and that he rather pitieth than hateth him; which breedeth a veneration to him, and imparteth no small efficacy to his wholesome suggestions. Such a reprehension, while it forceth a smile without, doth work remorse within; while it seemeth to tickle the ear, doth sting the heart. In fine, many whose foreheads are brazed and hearts steeled against all blame, are yet not proof against derision; divers who never will be reasoned may be rallied into better order; in which case raillery, as an instrument of so important good, as a servant of the best charity, may be allowed.—*Ibid.*

III. Their Influence, Effects, and Personal Advantages.

1 They cheer and recreate.

[8589] They constitute that sweetness of mind, and are the natural expression of that benevolence, which makes it a joy to have a person in the house, which makes a person's presence in the room in some sense like the shining of the sun through the window in a winter day.—*Beecher.*

2 They contribute to the peace and happiness of home.

[8590] A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers

which spring up along our path, full of freshness, fragrance, and beauty, so do kind words, and gentle acts, and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all tumults of the world; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.—*Dawson.*

3 They secure universal favour.

[8591] Such charms are there in affability that it is sure to attract the praises of all kinds of people. It is equally sure to set off every perfection to the highest advantage, and to palliate and conceal every defect.—*Anon.*, "*Observations Moral and Physical.*"

[8592] Milton is perhaps the sublimest among the sons of men; but it is quite possible that, had his sublimity been somewhat relieved by homely and everyday attributes, he would have passed through the house of his pilgrimage more cheerfully, and in after times might have numbered, if not more worshippers of his genius, more readers of his peerless work. Less soaring, less seraphic, we could not wish to see him; but we sometimes wish to see him fold his wings, and come walking towards our tent, if he should not even sit under the oak and rest a while. We would like sometimes to forget the angel in the man. Perhaps, could he have so far forgotten himself, Mary Powell would not have been seized, a few weeks after their marriage, with such a longing for the home of her girlhood as actually to run away; and the daughters, to whom he dedicated the tale of "Paradise," might not have shown such an undutiful impatience to hurry through the task and get back to their embroidery. At all events, a few softer moments and kindlier outbursts would have gratified many a reader. Shakespeare is occasionally as sublime as Milton; but in virtue of his genial humour he is every one's acquaintance, and he is always thought of with a large amount of human fondness. To many the Shakespearian genius looks like Etna, a fiery mountain, with flowery skirts and a merry vintage at its feet; whilst the genius of Milton, sequestered from his kind, and flaming upwards towards heaven, might rather be imaged by the great antarctic volcano, which, tall as Etna, is destined never to be trodden by man—an altar ever burning on an Alp of virgin snow.—*James Hamilton, D.D.*

[8593] Such is the effect of refinement and affability of manners, when blended with intelligence and virtue, that our prepossessions are at once enlisted in favour of those who are so pre-eminently endowed.—*Acton.*

[8594] Affability is a happy quality which never fails to make its way into the good opinion, and into the very heart.—*F. Atterbury.*

[8595] Men's minds are conciliated by a kind manner and affability of speech.—*Cicero.*

[8596] A pleasing, affable behaviour is not to be neglected; suavity of countenance, like beauty, always captivates.—*N. Macdonald.*

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GRACIOUSNESS

(*Including Benignity and Accessibility*).

I. Their Nature and Manifestations.

[8597] A benignant and gracious spirit of kindness is an invaluable trait, and an unmixed blessing to those who possess it. This disposition lies back of all external actions, and refers to the general habit of feeling. It leads us to look on the favourable rather than the unfavourable side of the conduct of our neighbours, and to suppose that they are right rather than to attribute the reverse.—*Hannah.*

[8598] A benign mind ever perceives harmony and happiness around it, and discovers in the beauty and bounty of nature something to admire.—*Oscar Wilde.*

II. Their Obligations.

[8599] It is a great privilege to have an opportunity many times in a day in the course of your business to do a real kindness which is not to be paid for. Graciousness of demeanour is a large part of the duty of any official person who comes in contact with the world. Where a man's business is, there is the ground for his religion to manifest itself.

III. Their Power and Influence.

[8600] There is a power in the direct glance of a sincere and loving human soul (benignity) which will do more to dissipate prejudice and kindle charity than the most elaborate arguments.—*George Eliot.*

[8601] Visiting the sick and needy is one of the best methods of condescending to men of low estate. Napoleon sometimes went to the hospitals attended by a splendid *cortége* in full uniform, preceded by the records of the regiments, in which the deeds of each were minutely entered, followed by servants in full livery, carrying large baskets of money. Nelson did the same thing with less pomp. After the battle of Copenhagen he arrived at Yarmouth. The populace soon surrounded him, and the military were drawn up in the market-place ready to receive him, but making his way through the dust and the crowd and the clamour, he went straight to the Naval Hospital. "I went round

the wards with him," says Dr. Gooch, "and was much interested in observing his demeanour to the sailors; he stopped at every bed, and to every man he had something kind and cheering to say. At length he stopped opposite a bed on which a sailor was lying, who had lost his right arm close to the shoulder joint, and the following short dialogue passed between them. Nelson—'Well, Jack, what's the matter with you?' Sailor—'Lost my right arm, your honour.' Nelson paused, looked down at his own empty sleeve, then at the sailor, and said, playfully, 'Well, Jack, then you and I are spoiled for fishermen—cheer up, my brave fellow!' And he passed briskly on to the next bed; but these few words had a magical effect upon the poor fellow, for I saw his eyes sparkle with delight as Nelson turned away, and pursued his course through the wards."—*Dulce Domum.*

[8602] How little honour is reflected on virtue when her dictates are performed with cold precision, unmingled with grace or with kindly feeling! and how vain the fancy that her enemies will be conciliated, or her converts multiplied, by approximation to the ruggedness or invective of Diogenes! Rectitude without courtesy is sometimes less agreeable than error or vice with courtesy. If the chivalrous spirit corresponded to Burke's idea of its nature, there would scarcely be exaggeration in his remark, that it divested vice of half its evil, by robbing it of all its grossness. Confucius perhaps displayed as much sagacity as benevolence, in making politeness one of his five cardinal virtues. Welcome at least should be any alleviation of the circumstances that, in spite of every wiser view, are apt to render intercourse with our fellow-beings somewhat oppressive. Benignity of demeanour, however despised by the vain or self-willed, has a worth of which both the solidity and attractiveness are touchingly presented in that union of apparent opposites—the force of gentleness; a charm as of a pure, divinely tempered nature, that can not only pity human frailty, but beam with loving regard towards goodness of the lowliest kind; as a plant or flower looking down fixedly on its own shadow, so much less beautiful than itself. Our ancestors must have had some sense of the quality, and of the sphere which it eminently becomes, if we could admit the more obvious, though not perhaps etymologically correct, interpretation of the words *gentle*man and *gentle*woman: a designation at least for attributes not to be confounded with adherence to conventional forms, or mere refinement—much less with tameness or inanity.—*Wm. Benton Clulow.*

IV. Their Source and Indications.

[8603] Goodness of disposition and kindness of heart produce a benign mind.—*Mrs. S. B. Johnson.*

[8604] A benigr mind shows a pure heart.—*Belleforest.*

[8605] Esteem a habit of benignity greatly preferable to munificence; the former is peculiar to great and distinguished persons, the latter belongs to flatterers of the people, who court the applause of the inconstant vulgar.—*Antoninus.*

V. Their Exemplification.

1 Tact as well as love is requisite.

[8606] I cannot say whether he (Colonel Hutchinson) were more truly magnanimous or less proud; he had a loving and sweet courtesy to the poorest, and would spend many spare hours with the commonest soldiers and poorest labourers; but still so ordering his familiarity that it never raised in them contempt.—*Mrs. Hutchinson.*

VI. Graciousness and Mercifulness relativelv considered as to their Spiritual Aspect.

[8607] Gracious, when compared to merciful, is used only in the spiritual sense; the latter is applicable to the conduct of man as well as of the Deity. Grace is exerted in doing good to an object that has merited the contrary; mercy is exerted in withholding the evil which has been merited. God is gracious to His creatures in affording them not only an opportunity to address him, but every encouragement to lay open their wants to him; their unworthiness and sinfulness are not made impediments of access to him. God is merciful to the vilest of sinners, and lends an ear to the smallest breath of repentance; in the moment of executing vengeance, He stops His arm at the voice of supplication: He expects the same mercy to be extended by man toward his offending brother. An act of grace in the largest sense, as not only independent of, but opposite to, the merits of the person, is properly ascribable to God alone, but by analogy it has also been considered as the prerogative of earthly princes: thus we speak of acts of grace, by which insolvent debtors are released: in like manner, the grace of the sovereign may be exerted in various ways.

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READINESS TO OBLIGE AND ACCOMMODATE.

I. Its Nature and Manifestations.

[8608] Akin to politeness is helpfulness, which is a subordinate element in ministering love. Helpfulness is an unselfish readiness to help others, with the power at our disposal, to the means which they need for their personal objects. He who, for instance, in a momentary pecuniary difficulty helps another with a loan, which the other can repay when convenient, or

he who offers me a book for a scientific undertaking, that I sought in vain in public libraries, or who, at the sacrifice of his time and without reward, performs a work for me, is helpful. But helpfulness, as such, has respect only to the means, while ministering love has paid diligent regard to the moral object. There is therefore also a helpfulness to immoral objects. And again, there is also a pressing and burdensome helpfulness to moral objects.—*Bp. Martensen.*

[8609] A mother is all things to her children. She is full of elasticity, adaptedness; she is a child with them; a nurse when they need nursing; a matron, a schoolmaster. She goes from one extreme to another; there is nothing in her too good for her children. She is down on the carpet with them, arranging their toys for them, using the whole power of her loving soul to do them good.

[8610] The accommodating person is ready to be obliging, not in the way of granting favours generally, like the obliging, but in meeting the particular or specific requirements of the time and occasion in favour of others, even at the cost of a little personal inconvenience.

II. Its Determinate Quality.

1 According to the characteristics of its subject.

[8611] So far as the great body of men and women and children are concerned, there is a disposition to oblige, to help a fellow-creature if this can be done without injuring their own interests; and in the case of not a few, it is a benevolence which prompts to self-sacrifice for the good of others.—*McCosh.*

[8612] Readiness to oblige, in ways great and lesser, is part of temper. One knows what it is to ask a favour of the genial gentleman, who instantly agrees, and thanks you for giving him a chance of helping you: from whom you depart thinking better of human nature. And one knows, too, what it is to ask a favour of the sullen boor, who, even if he does not refuse it, consents in so churlish and ungracious fashion that you leave him humiliated and irritated, and wishing to goodness that you did not need to take what was so offensively given.—*A. K. H. Boyd.*

[8613] There are some men who confer an obligation so clumsily that they please us less by the measure than they disgust us by the manner of a kindness; as puzzling to our feelings as the politeness of one who, if we dropped our handkerchief, should present it unto us with a pair of tongs.—*Colton.*

III. Its Objects.

1 The receiving of favours from others not necessarily derogatory to manhood.

[8614] Your independent fellow, brusque, rude, and loud-mouthed, who "never received a favour, and never will," is not one of the most agreeable specimens of young manhood. It is no doubt a fine idea to be able to push your way alone in life; but practically it cannot often be done; nor if it could would it be desirable. Dependence without servility is the soil on which the virtues of kindness, thoughtfulness, and gratitude grow. You need never be a parasite, a mere humble follower, a kind of fawning spaniel. Retain your manhood. But your manhood does not forbid your receiving help to help yourself, especially when it is freely offered or generously given.—*S. Pearson, M.A.*

[8615] Some of the most beautiful relations which exist between man and man have sprung up from the help which the strong have given to the struggling. Many artists and literary men could tell touching stories of the way in which their loneliness was lightened, and their early difficulties removed, by timely and friendly help. So it has been with the capitalist or young tradesman. Dr. Johnson would have been a mellower man if he had met with early and kindly encouragement. Chatterton might have been saved from the crime of suicide if some sagacious adviser had taken him by the hand. A thousand blessings on the German housewife who took compassion on Luther's youth, and gave him food, and love which was better than food, during his schoolboy days.—*Ibid.*

[8616] Some pretend want of power to make a competent return; and you shall find in others a kind of graceless modesty that makes a man ashamed of requiting an obligation, because it is a confession that he has received one.—*Seneca.*

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HOSPITALITY.

I. Its Nature and Obligations.

[8617] In its widest significance, hospitality is a form of sympathetic relation to other men, by which we open to them our house, our family circle, and let outsiders share the advantages of our own family life. Guests are not members of the family, but are, as visitors, admitted to the enjoyment of all the house affords. The proper and original meaning of the word φιλοξενια is hospitality as exercised towards strangers. In ancient and mediæval times this virtue was practised to a wider extent than at present, because the state of the law was then imperfect, and the roads insecure, because culture and civilization had not yet called into existence the many public houses of entertainment, where a stranger may find rest and refreshment for money. Hence it was a duty that a man should freely open his house to, and provide for, the stranger. A certain character of sacredness and individuality was attributed to a stranger

thus received, and this feeling has been maintained among all nations. And however past and present circumstances may differ, hospitality, both in its broader and narrower meaning, should be continually exercised, partly by entertaining strangers (Rom. xii. 13), partly by affording access to our domestic circle to the stranger who has inspired us with confidence; now by collecting about us those who are deprived of the advantages of family life, now by uniting friends, who have families of their own, in exhilarating social meetings.—*Bp. Martensen.*

[8618] Hospitality is the golden chain that binds society together; the salt that gives a zest to social life. To spread the glittering board and fill the flowing bowl is but the minor part of hospitality. We must respect the prejudices of our guests, sympathize with their sorrows, share their pleasures, minister to their ailments.

[8619] The observance of hospitality, even to an enemy, is inculcated by a Hindu author with great elegance: "The sandal-tree imparts its fragrance even to the axe that hews it."—*Book of the Fathers.*

[8620] Hospitality is the vernacular of heaven, and needs to be more widely inculcated in practical exemplification on earth. Gentle warmth opens the pores of our body sooner than an intense heat. The wild rose of the wilderness and its kindred flowers more delicately nurtured in our gardens, shut themselves up alike when the sun retires and the chilling damps of night approach.—*Magoon.*

II. Its Requirements.

1 Genuineness and cordiality.

[8621] The pleasantest hospitality waiteth not for curious costliness, when it can give cleanly sufficiency. More cometh of pride and greater friendliness to your own ostentation than to the comfort of the guest.—*Sir P. Sidney.*

[8622] Small cheer and great welcome make a merry feast.—*Shakespeare.*

[8623] For people to make invitations to their house and table, or offers of their fortune and services, is nothing. To be as good as their word is all the expense and difficulty.—*Bruyère.*

[8624] It is an excellent circumstance that hospitality grows best where it is most needed. In the thick of men it dwindles and disappears, like fruit in the thick of a wood; but where men are planted sparely it blossoms and matures, like apples on a standard or an espalier. It flourishes where the inn and lodging-house cannot exist.—*Hugh Miller.*

[8625] There is an emanation from the heart in genuine hospitality which cannot be described, but is immediately felt, and puts the stranger at once at his ease; breaking through the chills of ceremony and selfishness, and thawing every heart into a flow.—*W. Irving.*

[8626] Let not the emphasis of hospitality lie in bed and board; but let truth and love, and honour and courtesy, flow in all thy deeds. —*Emerson.*

[8627] I know some men who have refused hospitality to a hungry man—yes, child and woman too—when they came famishing and alone to their doors, who never refuse to place their names very conspicuously upon paper subscriptions, especially if those subscriptions are to be published in some newspaper or printed document; they are like dorsiferous plants, that bear their seeds on their leaves instead of in a capsule.—*L. C. Judson.*

III. Its Reciprocal Benefits.

[8628] How many of our guests have brought to us condolence and sympathy and help! There is a legend told of St. Sebald that in his Christian rounds he used to stop for entertainment at the house of a poor cartwright. Coming there one day, he found the cartwright and his family freezing for the lack of any fuel. St. Sebald ordered the man to go out and break the icicles from the side of the house and bring them in, and the icicles were brought into the house, and thrown on the hearth, and they began to blaze immediately, and the freezing family gathered around and were warmed by them. That was a legend; but how often have our guests come in to gather up the cold, freezing sorrows of our life, kindling them into illumination and warmth and good cheer. He who opens his house to Christian hospitality, turns those who are strangers into friends.—*Talmage.*

IV. Its Compensations.

[8629] The magnanimous know very well that they who give time or money or shelter to the stranger—so it be done for love and not for ostentation—do, as it were, put God under obligation to them, so perfect are the compensations of the universe.—*Emerson.*

V. Its Ancient Aspect.

[8630] By ancient nations it was considered a virtue of the highest class. The practice of it is seen to be peculiarly conspicuous among people semi-barbarous, as evinced in ancient history, as well as among others blessed with more civilization and refinement. The Jews even—most exclusive of nations—were required to show hospitality to strangers, and not to turn them away from their doors. At their simple repasts they offered them the highest place—a great mark of deference and esteem; and waited upon them in their own persons as a mark of humility and respect. The same singular custom prevailed in other countries, as may be seen in Homer and other observers of

manners and customs of society in ancient times. Such were the relations between the host and his guests.

It may be inferred that where the virtue of hospitality was so generally practised, a breach of it would be regarded with strong feelings of horror and dislike. Such was the case. A violation of the rule or custom was looked upon as heinous as an act of impiety; it was an offence to man and to the gods, who, if they sometimes forgave or overlooked the depravity of man, would not permit this crime to pass unpunished. The perpetrator of so gross an act was regarded as a being out of the pale of society, a person with whom no one who respected virtue or his own reputation would hold converse. He was very much on a par with him who would pursue a man to the altar, and there murder him. As the altar afforded protection to the criminal, judgment thereby passing into the hands of God, so hospitality, or being within the threshold, was a protection to the individual. No man dared avenge himself, even on his enemy, when he sought hospitality at his hands.—*The Book of Symbols.*

[8631] Hospitality is a virtue among barbarians; to shut the door against any man, whether known or unknown, is a sacrilege.—*Tacitus.*

VI. NEED OF ITS CULTURE.

[8632] Like many other virtues, hospitality is practised in its perfection by the poor. If the rich did their share, how would the woes of this world be lightened! How would the diffusive blessing irradiate a wider and a wider circle, until the vast confines of society would bask in the reviving ray! If every forlorn widow, whose heart bleeds over the recollection of past happiness made bitter by contrast with present poverty and sorrow, found a comfortable home in the ample establishment of her rich kinsman; if the lovely girls, shrinking and delicate, whom we see every day toiling timidly for a mere pittance to sustain frail life and guard the sacred remnant of gentility, were taken by the hand, invited and encouraged by wealthy relatives who pass them by with a cold nod—but where shall we stop in enumerating the cases in which, were true genial hospitality practised by the rich ungrudgingly, without a selfish drawback—in short, practised as the poor practise it—it would prove a fountain of blessedness, almost an antidote to half the keener miseries under which society groans!—*Mrs. C. M. Kirkland.*

VII. YEOMANRY HOSPITALITY.

[8633] Some hold when Hospitality died in England, she gave her last groan among the yeomen of Kent. And still at our yeomen's tables you shall have as many joints as dishes. No meat disguised with strange sauces; no straggling joint of a sheep in the midst of a pasture of grass, beset with salads on every side; but more solid, substantial food: no servitors (more nimble with their hands than the guests with their teeth) take away meat before stomachs are taken away. Here you have that which in itself is good made better by the store of it, and best by the welcome to it.—*Fuller.*

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COMPLAISANCE, INCLUDING SUAVITY.

I. NATURE, MANIFESTATIONS OF COMPLAISANCE, AND ITS SYNONYMS.

[8634] The true art of being agreeable is to appear well pleased with all the company, and rather to seem well entertained with them than to bring entertainment to them. A man thus disposed may, perhaps, have not much learning, nor any wit; but if he has common sense and something friendly in his behaviour, it conciliates men's minds more than the brightest parts without this disposition.—*Addison.*

[8635] If you wish to appear agreeable in society, you must consent to be taught many things which you know already.—*Lavater.*

[8636] Complaisance, from *com*, and *plaire* to please, signifies the act of complying with, or pleasing others. Deference, in French *déférence*, from the Latin *defero* to bear down, marks the inclination to defer, or acquiesce in the sentiments of another in preference to one's own. Condescension marks the act of condescending from one's own height to yield to the satisfaction of others, rather than rigorously to exact one's rights.

The necessities, the conveniences, the accommodations and allurements of society, of familiarity, and of intimacy, lead to complaisance; it makes sacrifices to the wishes, tastes, comforts, enjoyments and personal feelings of others. Age, rank, dignity, and personal merit, call for deference: it enjoins compliance with respect to our opinions, judgments, pretensions, and designs. The infirmities, the wants, the defects and foibles of others, call for condescension: it relaxes the rigour of authority, and removes the distinction of rank or station. Complaisance is the act of an equal; deference that of an inferior; condescension that of a superior. Complaisance is due from one well-bred person to another; deference is due to all superiors in age, knowledge, or station whom one approaches; condescension is due from all superiors to such as are dependent on them for comfort and enjoyment. All these qualities spring from a refinement of humanity; but complaisance has most of genuine kindness in its nature; deference most of respectful sub-

mission; condescension most of easy indulgence.—*C. J. Smith, M.A.*

II. Its Social Value.

[8637] Complaisance, though in itself it be scarce reckoned in the number of moral virtues, is that which gives a lustre to every talent a man can be possessed of. It was Plato's advice to an unpolished writer that he should sacrifice to the Graces. In the same manner I would advise every man of learning, who would not appear in the world a mere scholar or philosopher, to make himself master of this social virtue.—*Addison.*

[8638] A man without complaisance ought to have a great deal of merit in the room of it.

[8639] Complaisance is a coin by the aid of which all the world can, for the want of essential means, pay his club bill in society. It is necessary, finally, that it may lose nothing of its merits, to associate judgment and prudence with it.—*Voltaire.*

[8640] The wisest of men is he who has the most complaisance for others.—*G. P. Morris.*

III. Its Influence and Effects.

[8641] Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable. It smooths distinction, sweetens conversation, and makes every one in the company pleased with himself. It produces good-nature and mutual benevolence, encourages the timorous, soothes the turbulent, humanizes the fierce, and distinguishes a society of civilized persons from a confusion of savages.—*Addison.*

[8642] Complaisance pleases all, prejudices none, adorns wit, renders humour agreeable, augments friendship, redoubles love, and, united with justice and generosity, becomes the secret chain of the society of mankind.—*M. de Scuderi.*

IV. Definition of Suavity.

[8643] Suavity is the despotism of rhetorical mildness.—*Brown.*

[8644] Suavity is to the mind what sweetness is to the tongue.—*N. Webster.*

V. Its Synonyms.

[8645] Suavity is literally sweetness; and urbanity the refinement of the city in distinction from the country; inasmuch, therefore, as a polite education tends to soften the mind and the manners, it produces suavity; but suavity may sometimes arise from natural temper, and exist, therefore, without urbanity; although there can not be urbanity without suavity. By the suavity of our manners we gain the love of those around us; by the urbanity of our manners we render ourselves agreeable companions: hence also arises another distinction, that the term suavity may be applied to other things, as the voice, or the style; but urbanity to manners only.

VI. Its Value.

[8646] By the suavity of our manners we gain the love of those around us.—*G. Crabb.*

[8647] Riches may enable us to confer favours; but to confer them with propriety and with grace, requires a something that riches cannot give; even trifles may be so bestowed as to cease to be trifles. The citizens of Megara offered the freedom of their city to Alexander. Such an offer excited a smile in the countenance of him who had conquered the world; but he received this tribute of their respect with complacency on being informed that they had never offered it to any but to Hercules and himself.—*Colton.*

[8648] Suavity will collect more bills than a dozen lawsuits.—*Moses Brown.*

[8649] Persuasion is better than force, and suavity will often purchase what neither violence or money can obtain.—*G. Psalmanazar.*

VII. Its Power in Vicious Hands.

[8650] The dislikes of honest men are easy of discovery, but polished villanies can deceive every one.

VIII. Genial Suavity exemplified.

[8651] One evening, during the height of the London season, Prince Louis Napoleon found himself one among the guests of a gentleman well known and very popular in the ultra-fashionable world, whose house was only open to the "best of all good company." In the course of the evening a great lady, being not only present, but chancing to be in the same room as the prince, the latter made to his host the very natural request that he would present him to the autocratic lady above mentioned. . . . "I strongly object to knowing any of those foreign adventurers," she said; and the underbred insolence of her words and manner would probably not have been lessened had she been aware—which was, in fact, the case—that the object of her offensive expressions was within hearing distance of her remarks. The master of the house, who felt his position to be an awkward one, turned on his heel, and was considering in what manner he could, with the least chance of wounding the *amour propre* of his guest, make known the result of his embassy, when the prince, with a smiling face, interrupted the lame excuse and explanation which Mr. —— was about to offer. "Ny pensez plus, mon cher. J'ai tout entendu. Ce sera peut-être pour une autre fois. Madame la Comtesse a raison, je ne suis, après tout, qu'un aventurier."—*Mrs. Houstoun.*

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CONSIDERATENESS.

I. Its Nature described and exemplified.

1 Consideration, as a moral virtue, principally consists in kind thought for the feelings of others.

[8652] One imbued with this high quality never sees deformity or blemish. A lame man could easily classify his friends, as to their breeding, by drawing a line between those who ask how it happened, and those who refrain from all question. The gentleman will not talk to the beggar of his rags, nor boast of his health before the sick, nor speak of his wealth among the poor; he will not seem to be fortunate among the hapless, nor make any show of his virtue before the vicious. He will avoid all painful contrast, always looking at the thing in question from the standpoint of the other person.—*T. T. Munger.*

[8653] The great historical illustration of this grace of consideration is that of Sidney, at the battle of Zutphen, handing the cup of water, for which he longed with dying thirst, to the wounded soldier beside him. "He needs it more than I." Like it is the incident of Sir Ralph Abercrombie, who, when mortally wounded, found under his head the blanket of a private soldier, placed there to ease his dying pains. "Whose blanket is this?" "Duncan Roy's." "See that Duncan Roy gets his blanket this very night," said Sir Ralph, and died without its comfort. Two English navvies in Paris saw, one rainy day, a hearse with its burden winding along the streets unattended by a single mourner. Falling in behind, they followed it to the cemetery. It was only a sentiment, but it was fine and true.—*Ibid.*

[8654] Diderot one day, wanting to teach a lesson of considerateness for the feelings of others, told the story of some one who, wishing to give some money to a poor man without hurting his feelings, asked him for a pinch of snuff, and slipped a couple of sovereigns into the box before returning it. And then he added: "Give, but if you can, spare to the poor the shame of holding out a hand."

[8655] Lady Affleck, the wife of Dr. Whewell, Master of Trinity College, Cambridge, was remarkable for her considerateness and delicacy. Upon one occasion an undergraduate, upon whom his companions had played the senseless trick of sending him a forged invitation, presented himself about the hour of dinner at the Master's lodge. Lady Affleck quickly perceived the situation, and with consummate delicacy endorsed the invitation, and entertained her unconscious guest with so much ease and geniality that he left her house quite unaware of the deception that had been practised upon him.—*F. H. D.*

[8656] Napoleon, at St. Helena, was once walking with a lady, when a man came up with a load on his back. The lady kept her side of the path, and was ready to assert her precedence of sex; but Napoleon gently waved her on one side, saying, "Respect the burden, madam." You constantly see men and women behave to each other in a way which shows that they do *not* "respect the burden"—whatever the burden is. Sometimes the burden is an actual visible load, sometimes it is cold and raggedness, sometimes it is hunger, sometimes it is grief or illness. If I get into a little conflict (suppose I jostle or am jostled) with a half-clad, hungry-looking fellow in the street on a winter morning, I am surely bound to be lenient in my constructions. I expect him to be harsh, rude, loud, unforgiving; and his burden (of privation) entitles him to my indulgence. Again, a man with a bad headache is almost an irresponsible agent, so far as common amenities go; I am a brute if I quarrel with him for a wry word or an ungracious act. And how far, pray, are we to push the kind of chivalry which "respects the burden"? As far as the love of God will go with us. A great distance—it is a long way to the foot of the rainbow.—*M. Browne.*

[8657] Boaz, in order to avoid "the offence of charitable" with regard to Ruth, directed his reapers to let fall handfuls on purpose for her. An example for all time of the true charitable spirit.—*F. H. D.*

II. Its Force as a Christian Duty.

[8658] Since it was prescribed by the Jewish law that God's people should show consideration to the cattle of their enemies, how dare we despise the feelings of our own brethren? Dare we Christians to spend less consideration on the feelings of our fellow-creatures than did the Jews on the bodies of beasts?—*St. Chrysostom.*

III. Its Inculcation.

[8659] We ought to have a consideration for all who are in our service, not to demand more of them than what we may reasonably expect; we ought at all times to have a regard for our own credit and respectability among those who are witnesses of our conduct.—*G. Crabb.*

[8660] Be considerate to all fools; many a clown who tumbles in public to make you laugh, aches bitterly for it in private.—*A. L. C. Coquerel.*

IV. The Want of Consideration.

1 Deprives benevolence of its value.

[8661] Even a gift may be so bestowed as to make it more like a blow than a kiss. The very intentions of our benevolence may be frustrated by our failing to estimate aright the con-

ditions and feelings of those whom we seek to benefit.

2 Is always hurtful.

[8662] Feelings are wounded, reputations injured, and motives misapprehended, simply for the want of a little imaginative thoughtfulness.

3 Is both cruel and vulgar.

[8663] There is one respect in which our Anglo-Saxon race—especially where the Norman strain is thin—is simply brutal in its manners, viz., its treatment of the ludicrous when it involves pain. A person, old or young, on sitting down, misses the chair and comes to the floor, and the room screams with laughter. What could be more essentially cruel and barbarous? A public speaker stammers, and the audience giggles. They would be kinder, he thinks, if they would pelt him with footstools. A mistake, a peculiarity, an accident, often involves a ludicrous element, but it is well to remember that a sense of the ludicrous is not the loftiest of emotions. The simple question in such cases is not, How does the looker-on feel? but, How does the other person feel? We should like to gather up all the meaning and emphasis lodged in the word vulgar, and pour them on this habit of inconsiderate laughter at the misfortunes of others.—*T. T. Munger.*

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DELICACY.

I. Its Nature and Functions.

[8664] True delicacy consists in exactness of judgment and dignity of sentiment, or, if you will, purity of affection, as this is opposed to corruption and grossness.—*Steele.*

[8665] Delicacy is fineness of fibre. It is made up of quick perception and fine feeling. It leads one to see instantly the line beyond which he may not go; to detect the boundary between friendliness and familiarity, between earnestness and heat, between sincerity and intolerance in pressing your convictions, between style and fussiness, between deference and excess. It is the critic and mentor of the gentlemanly character. It tells him what is coarse and unseemly and rude and excessive. It warns him away from all doubtful acts and persons. It gives little or no reason—it is too fine for analysis and logical process—but acts like a divine instinct, and is to be heeded as divine.—*T. T. Munger.*

[8666] True delicacy, that most beautiful heart-leaf of humanity, exhibits itself most significantly in little things.—*Mary Howitt.*

[8667] There is a subtle tact and delicacy of conduct, which no mere artificial etiquette can give, and which flows only from our placing ourselves *en rapport* with others, so as to picture to our minds their attitude and wishes.

[8668] Delicacy respects the feeling of everybody. It not only abstains from wounding the sensibilities of a modest woman, but even from trifling with the fancies of a nervous hypochondriac.—*A Glance at Human Nature.*

[8669] It is this quality that decides matters of dress, the length and frequency of visits, that discriminates between the shadow and the substance in all matters of etiquette. It determines the nature and number of questions one may ask of another, and sees everywhere and always the invisible barrier that invests personality.—*T. T. Munger.*

(*Vide* the motto of the Garter—"Honi soit qui mal y pense)".

II. Its Source.

1 Sensibility.

[8670] Delicacy and respect are the fruits not so much of intellect as sensibility. We are considerate towards others, in proportion as our own consciousness gives us accurate insight; and sympathies are the best teachers of politeness.

III. Its Value.

1 Moral and mental.

[8671] Delicacy meliorates every virtue, and adds a lustre to every attainment of the human mind.—*S. Renori, "Moral Delineations."*

[8672] Even in the delicious potion of praise, of which all mankind drink greedily, if delicacy is not mingled in the cup, it generally loses its intoxicating effect.—*Ibid.*

2 Social.

[8673] It is this quality more than any other that draws the line in all rational society. Men often wonder why they are shut out of certain grades of society; they are well dressed, intelligent, moral, rich, amiable—still the door is shut. Let them, if they can, measure their *fibre*, and they will usually get at the cause.—*T. T. Munger.*

[8674] Delicacy is the badge of distinction between the polished European and the uncultivated Indian, and is in reality one of the most valuable blessings produced by the energies of civilization.—*R. Chambers.*

IV. Its Negative Aspect.

[8675] A man may be good without it, but he will fail of highest respect; he will miss the best companionship; he will make blunders that hurt him without his knowing why; he will feel a reproach that he cannot understand.—*T. T. Munger.*

DIVISION E.

SELF-CONTROL.

(*See* Descriptive and Classified Lists of Virtues, vol. i. pp. 503, 504; also Sectional Index, p. 517, and General Index at the end of last volume.)

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DIVISION E.

SELF-CONTROL.

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SELF-CONTROL AND SELF-CONQUEST, GENERALLY.

I. Nature of Self-Control.

1 **Self-control implies constant self-denial.**

[8676] The habit of self-control is but the accumulation of continued acts of self-denial; it is but the repeated authority of the reason over the impulses, of the judgment over the inclinations, of the sense of duty over the desire.

[8677] The great principle and foundation of all virtue is placed in this, that a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite lean the the other way; as the strength of the body lies chiefly in being able to endure hardships, so also does that of the mind.—*Locke.*

2 **Self-control implies the moral basis and balance of character.**

[8678] It may almost be regarded as the primary essence of character. It is in virtue of this quality that Shakespeare defines man as a being "looking before and after." It forms the chief distinction between man and the mere animal; and, indeed, there can be no true manhood without it. To be morally free—to be more than an animal—man must be able to resist instinctive impulse, and this can only be done by the exercise of self-control. Thus it is this power which constitutes the real distinction between a physical and a moral life, and that forms the primary basis of individual character. —*Smiles.*

[8679] The object of self-control is the government of the whole man, body, soul, and spirit. Especially (1) The thoughts and intents of the heart (Prov. iv. 23). (2) The tongue (Matt. xii. 37; James ii. 12, iii. 1). (3) The actions of the life (1 Cor. ix. 26, and context).

[8680] Self-control is such an alternate liberty of particular parts, with such an alternate restraint, that every part has its chance, every part gets its culture and strength, and all the parts are co-ordinated. Now, patience means, in its largest sense, that self-control in any faculty by which it awaits its turn, and accepts its limitation, in order that others may have justice equity, culture, development.—*Beecher.*

[8681] In the supremacy of self-control consists one of the perfections of the ideal man. Not to be impulsive—not to be spurred hither and thither by each desire that in turn comes uppermost — but to be self-restrained, self-balanced, governed by the joint decision of the feelings in council assembled, before whom every action shall have been fully debated and calmly determined—that it is which education, moral education at least, strives to produce.—*Herbert Spencer.*

[8682] Self-control implies command of temper, command of feeling, coolness of judgment, and the power to restrain the imagination and curb the will. It means such thorough mastery over self as Robert Ainsworth, the lexicographer, possessed, who, when his wife, in a fit of passion, committed his voluminous manuscript to the flames, calmly turned to his desk, and recommenced his labours. A similar misfortune befell Thomas Carlyle, and was similarly conquered. A friend to whom he had lent the manuscript of the first volume of his great prose epic, the "French Revolution," for perusal, carelessly left it lying on the parlour floor, and a servant, regarding it as a valueless bundle of waste paper, utilized it in kindling her fires. The original composition of a book is in most cases a labour of love, but to re-write it from memory is a cruelly unwelcome task. Carlyle, however, without uttering a word of complaint or reproach, addressed himself to it courageously, and at last completed the book. —*W. H. Davenport Adams.*

II. Its Characteristics.

1 **Courage.**

[8683] Self-control is only courage under another form.—*Smiles.*

[8684] The most precious of all possessions is power over ourselves; power to withstand trial, to bear suffering, to front danger; power to follow our convictions, however resisted by menace and scorn; the power of calm reliance in scenes of darkness and storms.

[8685] He who is superior to the common ambitions of man, is superior also to their common timidities. If he have little to hope from the favour of his fellows, he has little to fear

from their dislike ; with nothing to gain from the administration of servile flattery, he has nothing to lose by the expression of just rebuke. —*Archdeacon Farrar.*

[8686] Behold thy trophies within thee, not without thee. Lead thine own captivity captive, and be Cæsar unto thyself.—*Sir Thos. Browne.*

[8687] Brave conquerors ! for so you are, that war against your own affections and the huge army of the world's desires.—*Shakespeare.*

2 Steadfastness.

[8688] Man can have strength of character only as he is capable of controlling his faculties ; of choosing a rational end ; and, in its pursuit, of holding fast to his integrity against all the might of external nature.—*Mark Hopkins.*

[8689] We mistake strong feelings for strong character. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is often the highest result of strength. Did we never see a man in anguish stand as if carved out of a solid rock mastering himself? or one bearing a hopeless daily trial remain silent and never tell the world what cankered his home peace? That is strength. He who with strong passions remains chaste ; he who keenly sensitive with many powers of indignation in him, can be provoked and yet restrain himself and forgive—these are the strong men, the spiritual heroes.

3 Temperance.

[8690] Much of what may be said of self-control or self-government belongs to the cardinal duty of temperance. This term has sometimes been employed, in a large sense, to denote that mediocrity or moderation in which, according to some ancient philosophers, all virtue consists. In the New Testament scriptures the word which is translated temperance is *ἐγκράτεια*, "power over one's self," and comprehends the whole of self-government. So that under this head may be included all those duties incumbent upon man regarded as an individual, which consist in restraining and regulating the active powers and propensities of his nature.

The end or aim of these duties is not to eradicate or extirpate, but to check or prune : not to obliterate any of the powers and propensities of our nature, but to regulate and govern them—to keep each and all of them in due subordination and order, and to make them, as they were intended to be, the useful stimulants to activity and improvement, and our guides and directors to those pleasures which have been provided for us, and of which it may be consistent with innocence and virtue to taste.—*Wm. Fleming.*

4 Caution.

[8691] In fighting the battle of life, we must take care, if we would escape without a wound as wide as a church door, to preserve our self-control. The warrior who loses *that* gives the chances to his enemy, and to an enemy who is always on the watch to profit by his mistakes. The warrior who loses it not has the best of auxiliaries on his side. — *W. H. Davenport Adams.*

5 Patience.

[8692] Self-control avoids haste. It is always in time, but never *before* his time ; and in this respect it is allied to patience, or patience may be considered, perhaps, as a constituent part of it. Not, however, the patience which toils on unremittingly, but the patience which bides its opportunity. Some men have lost fame and fortune through their hurried efforts to snatch them before the fruit was ripe. They have acted like thoughtless plotters, who rush into the streets with swords drawn and banners flying, only to discover that the people are not prepared to join them. Their ambition is as abortive as a Perkin Warbeck's. But self-control moves with deliberation though with promptitude. It waits until the train is laid before it kindles the match. And if the match will not burn, or the powder ignite, it tries again, like Salkeld and Home before the Cashmere gate of Delhi. Scarcely a great man can be named who has not failed the first time. In such defeat no shame lies ; the shame consists in one's not retrieving it. Lord Beaconsfield made, as everybody knows, a signal failure in his maiden speech in the House of Commons. But he was not cowed by the derisive laughter which greeted him. With astonishing self-control, and no less astonishing self-knowledge, he exclaimed, "I have begun several times many things, and have succeeded in them at last. I shall sit down now ; but the time will come when you will hear me." The command of temper, the mastery over self, which these words displayed, is almost sublime. The late Lord Lytton made many failures. His first novel was a failure ; so was his first play ; so was his first poem. But he would not yield to disappointment. He subdued his mortification, and resumed his pen, to earn the eventual distinction of a foremost place among our foremost novelists, and to contribute to the modern stage two of its most popular dramas. We should be disposed to define genius as the capacity of surviving failure ; in self-control, at all events, it finds a powerful auxiliary and agent.—*Ibid.*

III. Its Tests and Confirmations.

[8693] One thing experience teaches, that life brings no benediction for those who take it easily. The harvest cannot be reaped until the soil has been deeply ploughed and freely harrowed. "Learn to suffer and be strong," says the poet ; and certain it is that without suffering there can be no strength. Not, indeed, that suffering *is* or *makes* strength, but that it evokes the latent power, and rouses into action the energies that would have otherwise lain inglori-

ously supine. The discipline of life is a necessary prelude to the victory of life ; and all that is finest, purest, and noblest in human nature is called forth by the presence of want, disappointment, pain, opposition, and injustice. Difficulties can be conquered only by decision ; obstacles can be removed only by arduous effort. These test our manhood, and at the same time confirm our self-control.—*Ibid.*

[8694] Self-control is like armour, which helps us most when the struggle is sharpest. Life cannot fail to bring with it its contrary gales and storms of thunder and lightning, but these will never do us hurt if we meet them bravely, and calmly, and hopefully. Sorrow never withstands us long if we eye it unflinchingly. It is only the craven who hears the feet of the pursuer. No doubt it is not always easy to detect "the uses of adversity ;" but if there were no trial there would be no honour. How do we know that we possess any power of self-command until we have been proved ?—*Ibid.*

[8695] In the reproof of chance
Lies the true proof of men. The sea being smooth,
How many shallow bauble boats dare sail
Upon her patient breast, making their way
With those of nobler bulk !
But let the ruffian Boreas once enrage
The gentle Thetis, and, anon, behold
The strong-ribb'd bark through liquid mountains cut,
Bounding between the two moist elements,
Like Perseus' horse ; where's then the saucy boat
Whose weak, untimbered sides but even now
Co-rivalled greatness ?
—*Shakespeare.*

IV. Necessity of its Culture.

1 In order to check the unseen workings of evil.

[8696] We have need not only to watch, but to keep up a strong habit of self-control. How it is that every act we do leaves upon us its impression, we know not ; but the scars and the seams of our bodily frame may warn us of the havoc sin makes in our unseen nature. The current of our thoughts, the wandering of our imaginations, the tumult of our passions, the flashes of our temper, all the movements and energies of our moral being, leave some mark, wither some springing grace, strengthen some struggling fault, decide some doubtful bias, aggravate some growing proneness, and always leave us other and worse than we were before. This is ever going on. By its own continual acting, our fearful and wonderful inward nature is perpetually fixing its own character. It has a power of self-determination, which, to those who give over watching and self-control, becomes soon unconscious, and at last involuntary. —*Cardinal Manning.*

2 In order to follow the higher tendencies of our nature.

[8697] Man is chained by his body, by his sensual wants and appetites, to earth, and these constantly entice him away from his higher tendency. He cannot follow the latter, unless his heart exercises constant renunciation, and frees itself thereby from all the charms and allurements of earth.—*De Wette.*

3 In order to the completion of a true character.

[8698] Man who man would be,
Must rule the empire of himself ; in it
Must be supreme, establishing his throne
On vanquished will, quelling the anarchy
Of hopes and fears, being himself alone.
—*Shelley.*

[8699] Settle it in your minds, young men, that the first and the last of all virtues and graces which God can give, is self-control ; as necessary for the saint and the sage, lest they become fanatics or pedants, as for the young man in the heyday of youth and health ; but as necessary for the young man as for the saint and sage, lest while they become only fanatics and pedants, be become a profligate and a cumberer of the ground.—*Charles Kingsley.*

4 In order to the attainment of spiritual maturity.

[8700] If our faith is to grow high and bear rich clusters on the topmost boughs that look up to the sky, we must keep the wild lower shoots close nipped. Without rigid self-control and self-limitation, no vigorous faith ; and without them no effectual work !—*Maclaren.*

5 In order to conserve the freedom of the will and to overthrow moral slavery.

[8701] The rudder is given into the hand of man in his frail skiff, not that he may be at the mercy of the waves, but that he may follow the dictates of a will directed by intelligence. He is made free that he may control himself.—*Goethe* (*adapted*).

[8702] Nature is self-control, yet no restraint. It is perfect liberty, absolute, self-enjoying freedom. Oh, wild luxuriance of beauty ! forms of perfect loveliness in infinite diversity, wandering in your own sweet will, creeping over earth or towering to heaven, making space resonant with gentle laughter, and radiant with smiles. Ye speak to my heart of passion wisely ruled, of affections directed to the right. Our self-control, ye testify ever to reluctant man, is life, is joy. is liberty. Ever ye say to man be free like us ; make not thyself a slave.—*James Hinton.*

[8703] Who to himself is law no law doth need.—*Chapman.*

V. Mode of its Culture.

1 There must be the highest possible motive.

[8704] Many of those virtues which are summed up in the words self-control have been inculcated outside Christianity. What then is the difference? It is here—*in the motive*. "They that are Christ's have crucified the flesh with its affections and lusts," "Ye are Christ's," here is the motive; and because ye are no longer "your own," but His who died for you, therefore your affections and lusts, being a part of the nature dedicated by you to Him, to whom you owe everything, must be "kept under and brought into subjection," even as He for your sake subjected Himself to death upon the cross. Christianity regards our human nature as identified with the divine in Christ; "Ye are the members of His body, of His flesh." "Shall I then take the members of Christ and make them the members of a harlot?" It also regards the human body as a shrine for the presence of Christ by His indwelling Spirit. Our mortal bodies are "temples of the Holy Ghost." How then can we desecrate what Christ in His love bas hallowed for Himself? Others may tell us of the injurious effects of the want of self-control. But Christ would have us temperate, not so much with a view to our own comfort or convenience, nor even from respect to the dignity of nature, as because intemperance and kindred vices are a detraction from that willing service which we owe to him, a breach of our allegiance, a faithlessness in our love.—*I. G. Smith, M.A.*

2 There must be a constantly restraining discipline of desire united to general forbearance.

[8705] Conscience bids us practise this virtue, from the first dawn of reason until we lie down in the grave.—*A. Behn.*

[8706] The most self-reliant, self-governing man is always under discipline: and the more perfect the discipline, the higher will be his moral condition. He has to drill his desires, and keep them in subjection to the higher powers of his nature. They must obey the word of command of the internal monitor, the conscience—otherwise they will be but the mere slaves of their inclinations, the sport of feeling and impulse.—*Smiles.*

[8707] Let us make the object familiar to our minds, or keep out of the way of it, according as we perceive one or other of these tends to abate the passion. Love and anger and envy are generally fed by thought, while fear lessens. Do we find in ourselves the seeds of ambition, of covetousness, of sensuality? are we inclined to doat upon the pomp and riches and pleasures of the world? do these things dazzle our eyes and bewitch our hearts? Let us, like the Psalmist, "turn away our eyes from beholding vanity."

[8708] By forbearing to do what may innocently be done, we may add hourly new vigour or resolution, and secure the power of resistance when pleasure or interest shall lend their charms to guilt.—*Johnson.*

[8709] The consciousness of superior strength disarms the spirit of resentment. I could revenge, but I would much rather reclaim. I prefer that moral self-restraint so beautifully expressed by the poet, where he represents Neptune as allaying the wild waters, instead of rebuking the winds which had put them in a war.—*Canning.*

VI. The Chief Enemies to be confronted in the Contest with Life.

1 The sins of the passions.

(1) *Generally, as regards the choleric sensibilities.*

[8710] Lord Macaulay has remarked that there are some unhappy men constitutionally prone to the darker passions, men to whom bitter words are as natural as snarling and biting to a ferocious dog; and he asserts that to come into the world with this wretched mental disease is a greater calamity than to be born blind or deaf. A man, he proceeds to say, who, having such a temper, keeps it in subjection, and constrains himself to behave habitually with justice and humanity towards those who are in his power, seems worthy of the highest admiration. "There have been instances of this self-command, and they are among the most signal triumphs of philosophy and religion." The inspired authority previously cited has declared him that is slow to anger to be better than the mighty, and him that ruleth bis spirit than him that taketh a city.—*F. Jacox.*

[8711] Most difficult this. But here is the test. Now, while the provocation is at work—*now* let it be seen that the temper has learnt submission to the royal will of Christ. If I were asked what is the main cause of many physical evils, I should say temper. It has to do with two-thirds of the miseries, sorrows, spoilt days, and marred joys of humanity.

[8712] It is certainly much easier wholly to decline a passion than to keep it within just bounds and measures; and that which few can moderate almost anybody may prevent.—*Charron.*

[8713] A cobbler at Leyden who used to attend the public disputations held at the academy, was once asked if he understood Latin. "No," replied the mechanic; "but I know who is in the wrong in the argument by seeing who is angry first."

[8714] In our joint life with others we have constant opportunity to exercise ourselves in that discretion that complies with the apostle's exhortation, "Let every man be swift to hear, slow to speak" (Jas. i. 19), an exhortation that

manifestly presupposes that men mostly use their tongues too much, their ears again too little; as we also have opportunity to exercise ourselves after Job's example, who says (xxxi. 1), "I have made a covenant with mine eyes;" or also to exercise ourselves in maintaining repose of mind and internal equipose, in combating our indispositions and accidental moods (humours), in quenching our impatience, our pride, our vanity, especially our anger, which, even when it is just, must not fly up into rage and passion: wherefore an old proverb recommends us to take the pot from the fire ere it boil over. In innumerable situations we have opportunity to exercise ourselves in resisting what would disturb inward peace, every paroxysm of unrighteousness, or envy, or injured vanity; ever new occasion to shut up our trouble, our cares, in our own breast, and to cast them on God, so as not to weary man with them. Every one who would with real fidelity fulfil his life-task, which also includes fidelity in so-called trifles, will find rich, yea, abundantly rich opportunity for this.—*Dr. H. Martensen.*

[8715] Be sweet to all. Is thy complexion sour?
Then keep such company; make them thy allay:
Get a sharp wife, a servant that will lour;
A stumbler stumbles at least in rugged way.
Command thyself in chief. He life's wars knows,
Whom all his passions follow, as he goes.
—*George Herbert.*

(2) *Specially, as regards the anger of speech.*

[8716] It is the spirit that moves the tongue. And what horrors the sword of the tongue achieves. We read of the froward tongue, the lying tongue, the false tongue, the flattering tongue, the crafty tongue, the tongue "as a devouring fire," "the perverse tongue that falls into mischief." It is said of the righteous, "he backbiteth not with his tongue." It is David's prayer, "Keep my tongue from evil." It is said of the wicked, "Their tongue is a sharp sword." And again, the wise man tells us, there is "the power of life and death in the tongue." What a bridle it needs. Yes, and the mad, passionate horse can break away from that. The spirit must be right! The tongue is the electric index of the heart. How many homes have been cursed, how many dear friends divided through the tongue!

[8717] Some say that they cannot preserve their tempers. Yet it may easily be done on the self-sealing principle. It is only to "keep the mouth of the vessel tightly closed."

2 The sins of the appetites.

[8718] Conquer thyself. Till thou hast done that thou art a slave; for it is almost as well for thee to be in subjection to another's appetite as thy own.—*Burton.*

[8719] The most terrible scourges with which the East is afflicted in the way of disease are the fruits of gross living—eating as well as drinking—perhaps the first most. Men in those climates cannot bear it; students cannot in this. To keep a clear eye, a firm hand, a steady brain were more to Daniel than pleasures of the palate. I venture to say that no man has ever greatly distinguished himself whose body was not in firm control. It is not enough to follow nature and never be excessive; nature wants curbing, and unless young men take their bodies in hand, and compel them sometimes to abstain, and obey the mastery of the will, it is impossible to keep the body in due subjection, and make it the eager and rapid handmaid of the soul. Fasts are good things in youth, simply as a moral discipline; as a man training for a race abstains from all which might imperil his hope of a prize. The Romanists abuse them to superstitious ends, and the peril of doing so is great; therefore the Protestant churches, wisely, I think, leave them alone. But you must master the body; you must make its limbs to move to the music of temperance and chastity; and there are times when pulse and water will be the fittest nourishment, and leave the spirit free for aspiration, and the mind clear and strong for work.—*J. Baldwin Brown.*

[8720] Self-knowledge and self-denial, in connection with self-control, to which we also add the free and fresh activity of the spirit that unfolds itself in self-forgetfulness and surrender—these are what must be exercised that humility and obedience, chastity, true (internal) poverty, and sympathetic righteousness may be developed, and thereby love and evangelical liberty may take shape within us, or become character. But what must ever be kept in view is, that we strive towards the standpoint and the stage of the Christian life where ascetic is superfluous, where that which is ascetic only serves as means, becomes a living element in love, is assumed into and pervaded by this. Above all things this must be laboured for, that experimental ascetic obtain only a passing fading import, and that its crutches become superfluous.—*Dr. H. Martensen.*

3 The sins of pleasure and desire.

[8721] 'Tis a great happiness not to know the baits and charms of pleasure; but 'tis a great virtue to resist them when once we have known them.

The greatest of all pleasures is to conquer pleasure.

'Tis easier to conquer all evil than pleasure, because the one is all horrible, the other is pleasing and agreeable.—*St. Cyprian.*

[8722] Among the chief objects of human desire and human pursuit are—honour, wealth, and pleasure.

It is natural and right to desire the approbation and esteem of others, and to seek those marks of distinction and honour to which they

lead. But the honours and applause of the world may be valued too highly, and sought too eagerly. And the duty of self-control, in respect of these, will guard against valuing them too highly, and seeking them too eagerly—against being overjoyed by the attainment of them, or too much cast down by the loss of them.

Wealth is a fair and laudable object of desire and activity. It is a desire, however, which is very ready to grow by the acquisition of its object. And when the desire becomes excessive, the true use and value of the object, as a means of doing good, is lost sight of, and the mere possession of it rested in as an ultimate end. The loss of it is regarded as the greatest of all calamities, and is followed by the deepest dejection and misery. The office of self-control is to restrain the inordinate love of wealth, and moderate the anxious and excessive pursuit of it—to check the being too much elated by the acquisition of it, or unreasonably depressed by the loss of it.

It is lawful and right moderately to taste those pleasures which gratify the innocent sensibilities of our nature, and temperately to join in those rational amusements which serve to recruit the mind after great exertion, and to prepare it for future activity. As sleep is necessary to refresh the powers of the body, so relaxation and amusement are useful in restoring the energies of the mind; and the Scripture hath said that there is a time to dance and a time to sing. But there is great risk of running to excess in these things, and sinking into idleness and frivolity, or something worse. The office of self-control is to guard against the gradual encroachments of a love of pleasures and amusements, which, though not positively wrong, may come to absorb the whole heart and consume the whole time, rendering us insensible to our proper duties, and at length incapable of discharging them.—*Wm. Fleming.*

4 The sins of thought and mental action.

(1) *Generally considered.*

[8723] Thought is to be brought into captivity to the obedience of Christ. You say we cannot help evil thoughts sometimes. True. I cannot help evil characters coming to the door of my house, but I can take care that they do not remain.—*W. M. Statham.*

(1) *Specially considered.*

a. As to the undue excitation of fancy and imagination.

[8724] Fancy places its objects in a preternatural and magical light, that makes them more and more irresistible. But antipathy, distrust, enmity, and jealousy will also soon see their objects, by the magic of the fancy, increase to preternatural magnitude; and passion increases along with the mirrored image hovering before us. We have a great instance in Shakespeare's Othello, whose jealousy is wound up to its frightful height by the activity of the fancy, and the phantasms that this conjures up. But daily life is also rich in examples. It is ever anew occurring that men picture to themselves real, or even only imaginary opponents quite differently and in far blacker colours than they are in reality. And in many, the magic with which the fancy dominates their will is also manifested in this, that they cannot but constantly occupy themselves with persons for whom they have an aversion, and incessantly "monologize," as the Princess von Galitzin somewhere expresses it, with these absent ones; that they in fancy have frequent meetings and contact with persons whom they as much as possible avoid in actual life, and of whom they declare that they are entirely indifferent to them. It will not be possible to write the secret history of the human heart without writing along with it a history of the activity of the fancy; and every confessional will have much to tell of this. But as it belongs to self-control to keep one's self free and independent of all impure, not ethical, irregularly roving fancies, so also from dim feelings, accidental moods and humours, which are often connected with states of the body, and arise from the unconscious, nocturnal domain of our being. The will must also be lord in its world of feeling, show itself as the idealizing power over it, and only yield to those feelings and moods that may be yielded to. The first thing, therefore, that is necessary, if we are to remain independent of the deceptions of the fancy, of the change of feelings and moods, is this, that we make for ourselves firm principles, definite rules and purposes, and keep to them amid all changes. But that such principles may become and continue effectual, it is not only requisite that the will be sanctified, but also the organs, bodily and spiritual, must be cultivated in the service of holiness, that they may come, even without special effort, to work of themselves in a normal direction, may become fit and ready to serve the will.—*Dr. H. Martensen.*

[8725] We are not ourselves
When nature, being oppressed, commands the mind
To suffer with the body.

—*Shakespeare.*

VII. THE GRADUAL OPERATIONS OF SELF-CONQUEST, ITS PAINFUL PROCESS AND DIFFICULT NATURE.

[8726] This is not a conquest won by one campaign. It is a long border warfare around all the territories of our nature. 1. *Look at the life-story of others.* Paul had to keep under his body, and bring it into subjection. Peter learnt how difficult it is to conquer timidity and to be brave-hearted indeed. Do not be disappointed with yourself. Conquest is a habit, not an inspiration. 2. *Look at the fact of new temptations.* You are tempted, perhaps, as you have never been. In a family or in a business house where your temper is tried, where your dis-

position is in danger of being soured. Take care. New trials are fresh tests of the reality of your consecration.—*W. M. Statham.*

[8727] It is flesh and blood that has to be ruled. The bridle hurts the horse's mouth. Our self-conquest hurts the spirit. 1. *It wounds our pride.* Seeing we have our rights let us stand on them. No, says the gospel. If when ye do well and take persecution patiently, this is acceptable with God. It is hard to feel that we have a reason for smiting, and that the sword must be put into the sheath. 2. *It lets off an enemy.* He escapes. When we might so easily have smitten him with scorn or satire. Yes, revenge is sweet, deny it who can? He who conquers himself loses the smile sometimes of man, who approves the public scourging of the malefactor or bad-doer. But he wins the smile of God, and He can order all the rest. "Vengeance is mine, I will repay, saith the Lord."—*Ibid.*

[8728] One of the most important, but one of the most difficult things for a powerful mind is to be its own master. Minerva should always be at hand, to restrain Achilles from blindly following his impulses and appetites, even those which are animal and sensual. A pond may lie quiet in a plain, but a lake wants mountains to compass and hold it in.—*J. C. Hare.*

VIII. The Divine Aid imparted in Self-Conquest.

1 Christ gives us His sympathy.

[8729] "This is the victory that overcometh the world, even our faith." We are not left alone in these hours of struggle with self.

He is by our side who has taught us by His inspired apostles, not to be overcome of evil, but to overcome evil with good. Better far than the burning of a city, to heap coals of fire on our brother's head. Christ sees then the kingdom coming in our hearts, and He knows all it has cost us to overcome.

2 Christ endues us with His strength.

[8730] Faith fills us with His power. And that is infinite. All power is given unto Him in heaven and in earth. In the moral sphere I can do all things through Christ who strengtheneth me. The gospel not only is a converting power, it is a redeeming and renewing power, so that now we may lay hold on His ever-living strength who says, "Lo, I am with you alway, even unto the end of the world."—*W. M. Statham.*

IX. The Moral Grandeur of Self-Conquest.

1 As seen in its supreme nobility.

[8731] To conquer enemies doth not render kings so illustrious as to conquer wrath and anger; for in the former case the success is due to arms and soldiers; but here the trophy is simply thine own, and thou hast no one to divide with thee the glory of thy philosophy. Let all unbelievers learn that the fear of Christ is able to bridle every kind of authority.—*St. Chrysostom.*

[8732] For a man to conquer himself is the first and noblest of all victories, whereas to be vanquished by himself is the basest and most shameful of all things. For such expressions show that there is a war in each of us against ourselves.—*Plato.*

[8733] When some of those cutting, sharp, blighting words have been spoken which send the hot, indignant blood to the face and head, if those to whom they are addressed keep silence, look on with awe, for a mighty work is going on within them, and the spirit of evil, or their guardian angel, is very near to them in that hour. During that pause they have made a step towards heaven or towards hell, and an item has been scored in the book which the day of judgment shall see opened.—*Emerson.*

[8734] One daily defect or infirmity overcome by God's aid is worth whole years of supposed security and highly wrought feeling, without such earnest self-mastery.—*Keble.*

2 As seen in its resultant effects.

(1) *Self-conquest secures peace here and reward hereafter.*

[8735] The self-conquered man sits, as it were, above his brethren, on a sunlit eminence of peace and purity, unblinded by the petty mists that dim their vision, untroubled by the petty influences that disturb their life.—*F. W. Farrar.*

[8736] So through many duties, many trials, many temptations, many cares, we shall hold still that central peace of mind which is promised to the man whose mind is stayed upon his God: we shall be victors in a noiseless, bloodless battle, fighting day by day in many quiet places—fought in by shrinking women, and by men that never drew a sword—yet open, too, to the most daring and heroic: a battle which may leave upon the outer aspect no worse trace than the thin cheek and the sad smile: yet which is the heaviest strain upon human pith and endurance; and which may end in the most glorious rewards which can ever be won by human being.—*A. K. H. Boyd.*

X. The Disastrous Consequences of its Loss.

[8737] When men have lost the government over their passions, lusts, anger, avarice, and the like, what will be the state of society and the commonwealth? While the moral power diminishes, the material power must be perpetually increased—the laws of coercion, penalties, police, standing armies. When men can no longer be governed by the free assent of the reason convinced of duty, and by the sponta-

neous obedience of the will submitted to the law, what remains to government but brute force? At this moment five or six millions of men are under arms in this Christian Europe of ours, and are looking into each other's face, watching to see who shall make the first spring. —*Cardinal Manning.*

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DECISION.

I. Definition and Nature.

1 Calm judgment united to moral courage.

[8738] Decision is a power of deliberately planning a course of action, or of forming an unbiassed opinion, and then consistently and firmly carrying out such purposes and taking an unflinching stand on the side adopted, unless some new and unexpected combination of circumstances renders the one inexpedient, or a previously unknown argument makes the other unwise and untenable.

[8739] The decisive man walks by the light of his own judgment: he has made up his mind; and, having done so, henceforth action is before him. He cannot bear to sit amidst unrealized speculations: to him speculation is only valuable that it may be resolved into living and doing. There is no indifference, no delay. The spirit is in arms: all is in earnest. Thus Pompey, when hazarding his life on a tempestuous sea in order to be at Rome on an important occasion, said, "It is necessary for me to go: it is not necessary for me to live." Thus Cæsar, when he crossed the Rubicon, burned the ships upon the shore which brought his soldiers to land, that there might be no return.—*Paxton Hood.*

[8740] Sudden resolutions, like the sudden use of the mercury in the barometer, indicate little else than the changeableness of the weather. —*J. C. Hare.*

2 Strength of mind united to resolved liberty of action.

[8741] No man can be denominated a decided character who suffers his mind to be the sport of inordinate affections, irregular appetites, excessive joy, or overwhelming solicitude. These have all a tendency to mar the peace and corrode the happiness, which infallibly possesses the mind of that man who conscientiously obeys the dictates of reason and virtue. Uninfluenced by party spirit, he speaks his sentiments without fraud or disguise; regardless of the allurements of pleasure, he obeys the call of duty with cheerfulness and alacrity—unshaken by misfortunes, he considers them as his shares in that cup of sorrow, from the taste of whose bitter draughts not one of his species is exempt; and, alike insensible to the adulation of his friends and the reproaches of his enemies, he pursues such a steady and determined line of conduct in the prosecution of his designs as will not fail to ensure the desired success. These traits in the character cannot exist in the mind which is "tossed to and fro" by a variety of contending passions, and when the sentiments ebb and flow in exact accordance with popular opinion; but in that mind only, which, conscious of its Divine origin, scorns to be confined in the inglorious shackles of democratic clamour, and disdaining to be influenced by any base or sordid motive, exerts itself alone, in those pursuits which will merit the commendations of an approving conscience, and infallibly produce "the soul's calm sunshine and the heart-felt joy."

Thus strength of mind, though not synonymous with a decided character, is essential to its formation, being necessarily connected with it; *that* being in a manner the cause, *this* the effect. It is the basis on which the superstructure is erected—remove it, and the edifice is destroyed.—*Rev. Robert Bond.*

[8742] There is nothing more to be esteemed than a manly firmness and decision of character. I like a person who knows his own mind and sticks to it; who sees at once what is to be done in given circumstances, and does it.—*Hazlitt.*

[8743] Decision is the foundation of character —the robe and vestment of character (for character may be good or bad, but it may be questioned whether any person has attained either one or the other without decision)—it is that bright and vivid insight into things, and that determined and resolute activity of mind resulting from the insight. Decision is never lazy, does not lie down to sleep on highways; does not despair of success; does not accept every interpretation of a matter, and renounce his own individuality.—*Paxton Hood.*

II. Its Necessity.

1 For the deep-lining of character.

[8744] Nothing can be more certain than that the character can only be sustained and strengthened by its own energetic action. The will, which is the central force of character, must be trained to habits of decision, otherwise it will neither be able to resist evil nor to follow good. Decision gives the power of standing firmly, when to yield, however slightly, might be only the first step in a downhill course to ruin.—*Smiles.*

[8745] That which the easiest becomes a habit in us is the will. Learn then to will strongly and decisively; thus fix your floating life, and leave it no longer to be carried hither and thither, like a withered leaf, by every wind that blows.—*Lamennais.*

[8746] A stout "No" means a stout character; the ready "Yes" means a weak one, gild it as we may.—*T. T. Munger.*

[8747] How is it that some men impress you as possessing a character as soon as they are introduced to you; while others never seem to belong to the company at all. Some men, like seals, stamp themselves wherever they go, and each impression is in its turn obliterated by the succeeding one. In all this we trace the lack of character; for character absorbs all impressions, and makes them a part of itself and of its individuality, and the force by which it does so is spontaneous and immediate. Decision is the moral vertebræ of the character; it gives to the whole being a bearing, stamina, and consistency; he who has it not, cannot walk erect,—you may know him by his shuffling gait, by his timid and fearful appearance, by the craven and downcast look, by the hesitating and snail-like motion. We write beneath the persuasion that while much of this is of course constitutional, and belongs to the temperament, much of it also is the result of education, and may be removed in early life by training to rapid and vigorous habits, to determined and conclusive modes of thought, and to self-respect and self-reliance. These two have not claimed and received the respect they deserved, and the consequence has been—as always such consequence must follow—there has been a sort of moral pauperism of character, a self-abandonment. Who shall say how much evil and folly and sin have resulted from simple weakness, from vacillancy, from the inhabituation to look at things fairly and fully, and in the same manner to calculate their consequences? The man of decision will not always be a good man, but he will never be a weak one; and who does not know that—

> "To be weak is miserable,
> Doing or suffering"?

—Paxton Hood.

2 **For the control and culture of moral sentiment.**

[8748] For a few brief days the orchards are white with blossoms. They soon turn to fruit, or else float away, useless and wasted, upon the idle breeze. So will it be with present feelings. They must be deepened into decision, or be entirely dissipated by delay.—*T. L. Cuyler.*

3 **For effective influence in controversy.**

[8749] It is not altogether the thing said, but the time at which it is said, that may constitute the greatest part of its potency. A suggestion of itself weighty, if uttered at the beginning of a debate, may not equal a much less weighty suggestion which is made after a long time has been spent in debating.

4 **For general success in life.**

[8750] Few things are more necessary to success in life than decision of character. With it a man can rarely fail, without it he can rarely succeed.—*H. Edwards.*

[8751] When Sir Colin Campbell was asked, on his appointment to the command of the Indian army, when he would be ready to set out, replied, "To-morrow." Such quick decision augured well for his success.

[8752] It is necessary to be decisive; not because deliberate counsel would never improve your designs, but because the foolish and the unthinking will certainly act, if there be but a minute's pause.—*Arthur Helps.*

[8753] True decision of character will not hesitate to abandon an object which it clearly sees to be unattainable, but will persevere until it arrives at this point of view. And there is this to be remembered, that it is a kind of talisman which nearly always commands success. "Whatever you wish," says an eloquent writer, "that you are; for such is the force of our will, joined to the Divine, that whatever we wish to be, sincerely and with a true intention, that we become." Certainly, without this firm determination of purpose we are but rudderless ships buffeted about on the wild sea of passion, or shuttlecocks which circumstance tosses to and fro at its pleasure. It is the characteristic, as Horace has noted, of the wise statesman *justum ac tenacem propositi*—to be just and tenacious of purpose. Here, in the tersest phraseology, the essential marks of a reasonable decision of character are indicated; it is not only firm but just; and its force of will is always brought to bear upon a noble end. Look at the decision of a Wyclif, a Savonarola, and a Luther, and consider how much religion gained by it. Contrast it with the unhappy vacillations of a Cranmer. Look at the decision of a Hampden, an Eliot, and a Pym, and consider how much it has profited the cause of English freedom. Contrast it with the temporizing policy of a Falkland. It is sufficiently obvious that indecision in certain circumstances may swell to the proportions of a fatal vice; but under whatever conditions it is manifested, it cannot be otherwise than evil.—*W. H. Davenport Adams.*

III. Its Moral, Mental, and Physical Requirements.

1 **Steadfastness.**

[8754] In coming nigh the temple of truth, let us enter boldly and willingly; in approaching the temple of God, let us not hesitate at the threshold, as if our duties to Him were things of indifference, but enter the sacred courts, and join in the song of praise. In entering the world, we must needs assume all our decision and firmness; for there are rocks to avoid, and greater evils still to shun—the subtle quicksands of wickedness, falsehood, and deceit. We must become the champions of truth, and the unrelenting enemies of vice. And, if our opinions are well grounded, our principles firmly established; if a rational conviction fortify our minds; we may calmly encounter

those trials that await us in this chequered life. If, on the contrary, we waver and hesitate at the threshold, we shall, in an evil hour, find our principles given to the winds, and all the landmarks and beacons of truth and virtue swept away before the tide of sophistry, irreligion, and deceit.—*The Book of Symbols.*

2 Energy.

[8755] Decision of character is one of the most important of human qualities, philosophically considered. Speculation, knowledge, is not the chief end of man; it is action. We may, by a fine education, learn to think most correctly and talk most beautifully; but when it comes to action, if we are weak and undecided, we are of all beings the most wretched. All mankind feel themselves weak, beset with infirmities, and surrounded with dangers; the acutest minds are the most conscious of difficulties and dangers. They want, above all things, a leader with that boldness, decision, and energy which will fill them with shame they do not find in themselves. He then who would command among his fellows must excel them in energy of will rather than in power of intellect.

[8756] Lose this day loitering—'twill be the same story,
To-morrow and the next more dilatory;
The indecision brings its own delay,
And days are lost lamenting over days.
Are you in earnest? Seize this very minute;
What you can do, or dream you can, begin it.
Boldness has genius, power, and magic in it.
Only engage, and then the mind grows heated;
Begin, and then the work will be completed.

3 Deliberation.

[8757] With regard to decision in conduct, the first great point is *to know what to decide upon*, and the second, *to know if the plan adopted should be unflinchingly carried out.* Many men are remarkably decisive, without being wise, or finding their choice a fortunate one. Many hold firmly enough to their plan, when wisdom would rather recommend its being abandoned. Decisiveness of conduct is, in such cases, manifestly no advantage. But when quick and far-seeing sagacity has once chosen a right course, it is well to adopt it unhesitatingly, cordially, fully, and carry it through with boldness and energy. Then is decision in conduct found to be a valuable quality—but then only.—*Robert Chambers.*

[8758] Deliberate with caution, act with decision, and yield with graciousness, or oppose with firmness.—*Lacon.*

4 Thoroughness.

[8759] Whatever we think out, whatever we take in hand to do, should be perfectly and finally finished, that the world, if it must alter, will only have to spoil it; we have then nothing to do but unite the severed, to recollect and restore the dismembered.—*Goethe.*

5 Self-reliance.

[8760] Decision follows, of course, from self-reliance, as light from the presence of the sun. The man with just confidence in himself, and a lofty independence of external influence, who sees clearly and thinks clearly, will necessarily decide promptly.—*W. H. Davenport Adams.*

6 Bodily health.

[8761] Decision is not a simple quality of the mind—it is complex, and a combination of several of the most exalted powers of the soul. Physical character and temperament have much to do with the formation of this habit—earnestness, courage, will; but this only proves the necessity of an education in all these aids to moral power.—*Paxton Hood.*

7 General moral and spiritual culture.

[8762] It may not be denied, perhaps, that decision is to some extent a physical quality; that, though a moral power in itself, it is closely connected with physical peculiarities of temperament. But so much might be said perhaps of all or of most of our virtues. The mind cannot release itself entirely from the influences of the body. A fit of indigestion may shake the firmest will, as it shook Napoleon's before the battle of Borodino, and prevented him from marshalling and moving his forces with his customary decisiveness. John Foster, in his well-known essay on "Decision of Character," goes so far as to say that, if we could trace the histories of all the persons remarkable for strength of will and force of purpose, we should find that the majority were gifted with great constitutional firmness. But we believe that, though often inherited or innate, it is also a product of cultivation; and that a man, constitutionally subject to feebleness or lassitude, may, by diligently watching himself, by carefully guarding against every sign of hesitation or uncertainty, and devout submission to the will of God, prevail over the weakness of the flesh. It has been said that every man has "the germ of this quality," and we believe it to be as susceptible of cultivation as the germ of any other quality; that it is as easy to cultivate a habit of decision as a habit of industry, and as easy to keep a resolution as to break it. We are much too prone to shift the burden from our own shoulders to those of nature; to comfort ourselves with the consolatory idea that the irresolution which springs from indolence and want of thought is due to "physical peculiarities of temperament." Let no man lay that flattering but dangerous unction to his soul. To educate one's self up to a just decision of character is part of that moral and mental training which constitutes the chief work of life, by which alone one can attain to "the stature of the perfect man." We cannot expect to complete our education without many disappointments, many failures, but these must not discourage us. Because we sometimes fall away from a purpose, we must not lose heart;

because we waver when we should stand firm, we must not too hastily assume that we are the victims of a constitutional weakness of character. On the contrary, let us accept the warning and profit by it, to be on our guard against a repetition of the weakness.—*W. H. Davenport Adams.*

IV. Its Advantages, Importance, Power, and Influence.

[8763] When a fine decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom. . . . A man without decision can never be said to belong to himself.—*Foster.*

[8764] Behold the decided man! He may be a most evil man; he may be grasping, avaricious, covetous, unprincipled: still, look how the difficulties of life know the strong man, and give up the contest with him. A universal homage is paid to the decided man as soon as he appears among men.—*Paxton Hood.*

[8765] Decision and firmness in a cause which is but indifferent, often achieve more than timidity and vacillation in a good one. There is something in the mere exhibition of energy which controls the commonalty of minds, and disposes them to follow in the train, as weeds or other floating substances are drawn into the wake of a vessel in full sail. Such a reflection has at times crossed me on witnessing the disposition in children, or wayside loiterers, to fall into the track of a person who happens to pass by with a steady and determined pace. We may see the effect of an unswerving, irrepressible bent of mind, sustained by a chivalrous enthusiasm, in Don Quixote, who, though surrounded with every ludicrous accompaniment, was able to captivate and master the more ordinary nature of his squire. It demands no great intellect, certainly, to display a fixed, resolute, persevering spirit, such a trait being in fact exhibited by many of the brute creation; but few who possess this species of pertinacity or doggedness of aim leave the world without attaining some kind of distinction, or a certain amount of success, in whatever line they have chosen.—*Wm. Benton Clulow.*

[8766] So important to us seems the habit of decision of character, that we are quite prepared to risk the chance of an occasional premature act or judgment. It can do no more harm for a man to decide wrongly than never to decide at all. He must be hopelessly crazed in intellect and awry in morals if his decisions be invariably erroneous. But as decision of character almost necessarily implies accuracy of perception and clearness of reasoning, there is little fear that it will ever lead to ill conclusions.—*W. H. Davenport Adams.*

[8767] That "dauntless temper of the mind" of which Shakespeare speaks is as precious in the lowliest individual as in kings. Wordsworth recognizes it as part and parcel of the character of his Happy Warrior—

"Who, with a natural instinct to discern
What knowledge can perform, is diligent to learn;
Abides by this resolve, and stops not there,
But makes his moral being his prime care. . . .
Who, if he be called upon to face
Some awful moment to which Heaven has joined
Great issues, good or bad for human kind,
Is happy as a lover; and attired
With sudden brightness, like a man inspired;
And through the heat of conflict keeps the law
In calmness made, and sees what he foresaw;
Or if an unexpected call succeed,
Come when it will, is equal to the need."

It is, indeed, a primary qualification for a successful warrior that he should be able to come to instant decision when great perils or great opportunities arise; and for all of us it is a good thing if we know how (in the world's homely language) to "keep our wits about us." Men with this habit of decisive action instantly come to the front in sudden emergencies. We have seen a crowd collected by an accident, and every one staring helplessly, chattering confusedly, unable to assist a sufferer or remedy a mishap, when suddenly a person of calm demeanour forces his way through the press, comprehends all the bearings of the situation at a glance, decides in a moment what can or should be done, and unhesitatingly proceeds to do it. What a relief is afforded by the appearance of such an one! How instantaneously everybody acknowledges and yields to the master-spirit! It is men of this stamp who, when a ship is wrecked, inspire the crew, comfort the passengers, prevent disorder, lower the boats, and carry them ashore. It is men of this stamp who, when the battle is lost, rally the fugitives and cover the retreat of the broken army. It is such men who, when a city is besieged, stimulate the spirits of their fellow-citizens, devise measures for the discomfiture of the enemy, and maintain the defence so long as there is hope of a prosperous issue. It was men of this stamp who, when surprised by the sudden outbreak of the Indian Mutiny, saved India for England, by calmly meeting danger wherever it arose, never flinching, never off their guard, never at a loss for expedients, never paralyzed by fear or hesitation. Such men, happily, England has always bred in great numbers, or her history would have been written in less glorious and enduring characters.—*Ibid.*

V. Its Opportunities.

1 Their solemnity.

[8768] On the verge of a decision we all tremble: hope pauses with fluttering wings.—*George Eliot.*

[8769] An instant decides the life of man and his whole fate; for after lengthened thought the resolve is only the act of a moment; it is the man of sense that seizes on the right thing to be done; it is ever dangerous to linger in your selection of this and that, and so by your hesitation get confused.—*Goethe.*

[8770] There are moral crises in life—certain conjunctures of affairs when God displays Himself as He never does at other times; and if we do not then make observations, like some stellar phenomena, certain truths will not come again for ages, and to us, never!

[8771] On the summit of a hill in a western state is a courthouse so situated that the raindrops that fall on the one side of the roof descend into Lake Erie, and thence through the St. Lawrence into the Atlantic. The drops on the other side trickle down from rivulet to river, until they reach the Ohio and Mississippi, and enter the ocean by the Gulf of Mexico. A faint breath of wind determines the destination of those raindrops for 3000 miles. So a single act determines sometimes a human destiny for all time and eternity.—*T. L. Cuyler.*

VI. Its Defective Forms.

1 **As seen in the decision of dogged obstinacy and self-opinionativeness.**

[8772] It is of course perfectly possible to be decided and unshaken in actions, or opinions, adopted without due consideration and impartiality. But in such cases there can hardly be the calm satisfaction and repose which the consciousness of an honest exercise of judgment will ever give amidst the changing aspect and varying tide of human affairs. That satisfaction is entirely and completely denied, and in its place appears a dogged determination to hold out against every kind of reason, whether legitimate or otherwise, for change. On the other hand it is quite possible to be open to just argument and retain proper decision of character; but, to accomplish this, there should be great care and discrimination in choosing those who have the privilege of giving advice.

[8773] The Rev. Amos Barton was one of those men who have a decided will and opinion of their own; he held himself bolt upright, and had no self-distrust. He would march very determinedly along the road he thought best; but then it was wonderfully easy to convince him which was the best road.—*George Eliot.*

[8774] Men first make up their minds (and the smaller the mind the sooner made up), and seek for the reasons; and if they chance to stumble upon a good reason, of course they do not reject it. But though they are right, they are only right by chance.—*Whately.*

[8775] It must not be confounded with obstinacy, which indeed is the vice of a feeble rather than a strong character. The man of decision will know when to yield, and will yield promptly; the obstinate man adheres to his standpoint whether it be right or wrong. Obstinacy is the natural refuge of the timid. It is the legitimate offspring of doubt and indecision. True firmness will be as swift to concede as strong to persist in the interests of truth and justice.—*W. H. Davenport Adams.*

VII. Examples of its Manifestation and Deficiency.

1 **As illustrated in the characters of Napoleon Bonaparte, the Earl of Chatham, and Sir James Mackintosh.**

[8776] The career of Napoleon furnishes numerous remarkable illustrations of what may be achieved by decision of character. . . . He was not given to hesitate. Of two important objects he had the sagacity to detect and seize the more important, and sacrifice the other to it—a resolution simple in itself, but exhibiting the great captain and the great man. Not in war merely, but in politics, and all the affairs of life, if men encounter two objects, and seek to compass both, they will fail in each. Bonaparte possessed that rare and decisive vigour which prompts at once the choice and the sacrifice. . . . His decision of character was not less evident than his military genius. As Wellington afterwards said of him, there was no general in whose presence it was so dangerous to make a mistake. He saw it immediately, and immediately profited by it.—*Ibid.*

[8777] In the political world we find a remarkable example of decision of character in the great Earl of Chatham. He formed his plans with promptitude; he executed them with energy. Such was his vigour and such his intellectual stress, that he communicated something of his own nature to his subordinates. Colonel Barré said of him that no one ever spent five minutes with him in his closet without leaving it braver than he entered it. With him, to design was to accomplish. A striking contrast is presented by Sir James Mackintosh, whom the late Lord Dalling, in his brilliant "Historical Characters," has appropriately designated "The Man of Promise." A man of great abilities and lofty aspirations, he accomplished little. His life is a sad record of unfulfilled projects. He was always meditating action and never beginning. He could not make up his mind to bend the bow even when he had fixed his arrow. No man knew better how to hit the right nail on the head, but he could never persuade himself to lift the hammer. *Ibid.*

VIII. The Evils of its Deficiency.

[8778] With respect to any final aim or end, the greater part of mankind live at hazard. They lack decision. But to him that knoweth not the port to which he is bound, no wind can be favourable; neither can he who has not

decided what mark to aim at direct his arrow aright.—*Coleridge.*

[8779] Doubt, indecision, and self-distrust are the chief causes of human downfall. Is there anything in which man fails oftener than in being firm? Says an author, "When temptation comes to us, in any form, we should have firmness to say "No!" decidedly and emphatically; not weakly and waveringly, as if the next answer would be "Yes!" but a firm, decided negative which shuts off all further parleying." Thus only can we maintain an upright carriage; thus only can we hold the ground upon which we stand.

[8780] A man who has not learned to say "No"—who is not resolved that he will take God's way in spite of every dog that can bark at him, in spite of every silvery voice that can woo him aside—will be a weak and wretched man till he dies.—*Alexander Maclaren.*

[8781] Who would be a characterless man, a poor being of straw, the sport of every wave, the creature of every thoughtless being's scorn? Who would be a poor wretch without an aim or a purpose in life—tossed hither and thither by the breath of the strong-minded man, or crushing weight of circumstances—a being who is not a being—for he who is not his own property, who never can tell one hour what he will be the next, can scarcely be called so. What characteristic of the moral nature is there upon which man's happiness so much depends as decision? Without it a man must be trampled down; and as he lies embarrassed, feeble, powerless, he wonders at his own misfortunes. All the evils and afflictions of the world poured their streams there; there so many confluences met and therefore he was overwhelmed. Nobody else ever had to encounter such disasters. If he attempts to bestir himself, he calls for crutches and for stick, for aid from the nearest neighbour, or from a dozen of the nearest neighbours; for he is willing to accept the advice of so many, but not at all willing to follow any advice or even the promptings of his own common sense.—*Paxton Hood.*

[8782] Of all wretched characters, the man "who can never make up his mind" is the most wretched. A torment to himself, he is the reproach and laughter of others, who frequently suffer in no small degree from his hesitation, decay, and fickleness. There can scarcely be any more fatal censure passed upon a man than that implied in the patriarch's apostrophe to his son: "Unstable as water, thou shalt not excel." The very promise of well-doing must be denied to the waverer. History has recorded the evils inflicted on two nations by the instability of James I. of England and VI. of Scotland, and many of us have read with appreciation the anecdote of the criticism so aptly passed upon him by his chaplain, who, when ordered to preach before the king, read as his text with emphatic significance, "James I and VI., 'He that wavereth is like a wave of the sea driven with the wind and tossed,'" provoking from that self-conscious monarch the exclamation, "Saul o' my body, he is at me already!" —*W. H. Davenport Adams.*

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DETERMINATION AND RESOLUTION.

I. Their Nature and Connection with Decision.

[8783] Resolution is an extraordinary force of the soul which raises us above the troubles and disorders of life, and those perils and dangers human life is subjected to; and it is by the force of this that the greatest heroes support themselves in a peaceable state, and preserve their reason entire for more surprising accidents.—*Mrs. A. B.*, "*Moral Reflections.*"

[8784] Choice is a preference of conflicting motives; determination is a decision of the will respecting them.—*F. J. S.*

[8785] A choice between action and inaction is resolution. (It is remarkable that the English resolute has the opposite meaning to the Latin *resolutus*, resolved or relaxed.) Our idea of resolution is the resolving or reducing an act to its motives, and a determination to abide by them. A choice between one motive and another is determination (*de* and *terminus*, an end). An irrevocable choice is a decision (*decidere*, to cut short). Resolution is opposed to practical doubt; determination, to uncertainty or practical ignorance; decision, to hesitation or incompleteness of final purpose. After consideration we resolve; after deliberation we determine; after decision nothing remains but action. Decision commonly implies a choice among several courses of action. We determine what to do, and resolve to carry out our determination. Determination is a less energetic form of decision. Resolution is a promise made to one's self to undertake a thing. It implies a finer moral choice. A stubborn man may be determined, a firm man is resolved, what to do. A decided character is quick in forming a judgment, and firm in adhering to it. He has a sharp understanding of distinct motives and lines of conduct. What he has decided he is likely to carry out resolutely.

Decided marks that which is actually decided; decisive that which appertains to decision. Decided is employed for persons or things; decisive only for things. A person's aversion or attachment is decided; a sentence, a judgment, or a victory, is decisive. A man of a decided character always adopts decisive measures. It is right to be decidedly averse to everything which is immoral: we should be cautious not to pronounce decisively on any

point where we are not perfectly clear and well grounded in our opinion. In every popular commotion it is the duty of a good subject to take a decided part in favour of law and order: such is the nature of law, that if it were not decisive it would be of no value.

A man who is decided (*v. To decide*) remains in no doubt: he who is determined is uninfluenced by the doubts or questions of others: he who is resolute (*v.* to determine, resolve) is uninfluenced by the consequences of his actions. A decided character is at times essential for a prince or a minister, but particularly so in an unsettled period; a determined character is essential for a commander or any one who has to exercise authority; a resolute character is essential for one who is engaged in dangerous enterprises. Pericles was a man of a decided temper, which was well fitted to direct the affairs of government in a season of turbulence and disquietude. Titus Manlius Torquatus displayed himself to be a man of a determined character when he put to death his victorious son for a breach of military discipline. Brutus, the murderer of Cæsar, was a man of a resolute temper.

II. Their Relation to Physical Temperament.

[8786] A spirit of resolution and perseverance is more dependent on physical composition, or muscular and fibrous texture, than on argument or self-interest. Firmness of character and purpose indeed is for the most part the result of a corresponding nervous organization. Nor were it a theoretic fancy, as some might deem, that climate, and even the transient vicissitudes of weather, exert an influence on tenacity of aim, as perhaps on disposition in general. One thing appears worthy of remark, that many of the finest geniuses on record have had no claim to the attribute of decision, on which, as a mark of mind, whatever its value in the practical affairs of life, a more than legitimate stress seems laid in the striking picture of it in the essay by Foster. Poets have not seldom been noted for the contrary feeling; while tyrants and their minions of war, like the ravenous beasts which they resemble, often display consummate energy and force of temper; a quality which, as strength of will confounded with strength of intellect, is apt to be taken by the superficial—and by some, I fear, as Mr. Carlyle, far different from superficial—for a symbol of greatness.—*Wm. Benton Clulow.*

III. Their Requirements.

1 Self-denial.

[8787] However strong a man's resolution may be, it costs him something to carry it out now and then. We may determine not to gather any cherries, and keep our hands sturdily in our pockets, but we can't prevent our mouths from watering.—*George Eliot.*

2 A fine sense of honour.

[8788] Happen what may, of me expect to hear
Nothing dishonourable, impure, unworthy
Our God, our law, my nation, or myself.
—*Milton.*

3 Unwavering courage.

[8789] What duty is made of a single difficult resolve? The difficulty lies in the daily unflinching support of consequences that mar the blessed return of morning with the prospect of irritation to be suppressed or shame to be endured.—*George Eliot.*

4 A mighty will.

[8790] There dwelt in him a mighty will, which merely said to the serving company of impulses, Let it be! Such a will is not stoicism, which rules merely over internal malefactors, as knaves, or prisoners of war, or children, but it is that genially energetic spirit which conditions and binds the healthy savages of our bosoms, and which says more royally to itself than the Spanish regent to others: I, the king.—*Richter.*

[8791] The engineer, when he cannot carry his tunnel across or around a mountain, tunnels through it. "Impossibilities!" cried Lord Chatham, "I trample upon impossibilities!" "Impossible!" exclaimed Mirabeau, "Talk not to me of that blockhead of a word." If a man's faith in himself and his mission be real and earnest, he cannot fail to gain a certain measure of success. If he do not satisfy the world, he will at least satisfy the voice of conscience. When we look back upon the history of humanity, we see nothing else but a record of what has been achieved by men of strong will. The present elevation of the race, the refined civilization of Christendom, is due to their unflinching courage. Their will it is that has opened up the way to their fellows. Their enthusiasm of purpose, their fixity of aim, their heroic perseverance—we are all inheritors of what these high qualities have won. "The world is no longer clay," says Emerson, "but rather iron in the hands of its workers, and men have got to hammer out a place for themselves by steady and rugged blows." But it is the persistent effort of those who have come before us that has made the world thus plastic.—*W. H. Davenport Adams.*

[8792] "Happy is he whose will is strong:
He suffers; but he will not suffer long."

Happy, indeed; for to him it will be given to see the right side of things, and to escape from many sins which weakness always entails. They who worship power are not always in the wrong. They are wiser than those vacillating persons who pin their faith to one who cannot excel, because he is "unstable as water," and who can never properly guide public opinion, simply because he has no opinion of his own.—*Hain Friswell.*

[8793] But, in truth, biography is full of examples of what may be accomplished by resolute will. It may safely be asserted that most great men have commenced their careers under peculiarly unfavourable conditions. Thus, Columbus, who opened to commerce and civilization a New World, was in early life a weaver; Richter, the great "Jean Paul" of the Germans, was the son of a poor teacher; Niebuhr, the great traveller, of a small yeoman; Sextus V. spent his youth in the seemingly hopeless position of a swineherd, Æsop was a slave; Homer, "the blind old man of Scio's rocky isle," if tradition may be trusted, a beggar; and Demosthenes, the son of a sword-maker. Take some instances from our British hagiology. Gainsborough, whose name is second only to that of Reynolds in the bright record of our artists, was the son of a clothier; Burns, who walked

"In glory and in joy,
Behind his plough, upon the mountain-side,"

was a poor cotter's son; Gifford, the critic, a cobbler; Richard Arkwright, a barber; Halley, the astronomer, a soap-boiler; "Rare Ben Jonson" handled the bricklayer's trowel; and Prideaux, he divine, was at one time employed to sweep the rooms of Exeter College.—*W. H. Davenport Adams.*

[8794] While beneficed clerks, and other sleek philosophers, reclining on their cushions of velvet, are demonstrating that, to make a scholar and man of taste, there must be co-operation of the upper classes, society of gentlemen commoners, and an income of four hundred a year, arises the son of a Chemnitz weaver, and with the very wind of his stroke sweeps them from the scene. Let no man doubt the omnipotence of Nature, doubt the majesty of the human soul; let no lonely unfriended son of genius despair! Let him not despair; if he have the will, the right will, then the power also has not been denied him. It is but the artichoke that will not grow except in gardens. The acorn is cast carelessly abroad into the wilderness, yet it rises to be an oak; on the wild soil it nourishes itself, it defies the tempest, and lives for a thousand years.—*Ibid.*

5 Persistent firmness.

[8795]
Be firm; one constant element of luck
Is genuine, solid, old Teutonic pluck.
Stick to your aim: the mongrel's hold will slip,
But only crowbars loose the bulldog's grip;
Small though he looks, the jaw that never yields
Drags down the bellowing monarch of the fields."
—*Oliver Wendell Holmes.*

[8796] Many resolutions are like impressions made on the sand, the first wave washes them away.

III. THEIR POWER AND DIGNITY.

1 Generally considered.

[8797] Strength of resolution is, in itself, power and ability; and there is seed of sovereignty in unflinching determination.

[8798] I learned grammar when I was a private soldier, on the pay of sixpence a day. The edge of my berth, or that of my guard bed, was my seat to study in; my knapsack was my bookcase, and a bit of board lying in my lap was my writing-table. I had no money to purchase candle or oil; in the winter time it was rarely that I could get any light but that of the fire, and only my turn even of that. To buy a pen or a sheet of paper I was compelled to forego some portion of my food, though in a state of half starvation. I had no moment of time that I could call my own; and I had to read and write amid the talking, laughing, singing, whistling, and bawling of at least half a score of the most thoughtless of men; and that, too, in hours of freedom from all control. And I say, if I, under circumstances like these, could encounter and overcome the task, can there be, in the whole world, a youth who can find an excuse for the non-performance?—*Wm. Cobbett.*

2 Specially considered.

(1) *They make a man superior to circumstances.*

a. By the subjugation of circumstances to his will.

[8799] Much mischief has been wrought on weak minds by the craven plea that man is the creature of circumstances. Man is the master of circumstances. Those he has not himself created he can subjugate, and employ as means to his own noble and honest ends.—*Dr. Granville.*

[8800] Poverty, obscure birth, lack of the appliances of knowledge, hunger, friendlessness—such are the obstacles which it overcomes, when directed by a strong will and a steadfast heart. It can overcome even greater obstacles—those that spring from ease and luxury, parental indulgence, and the unfortunate accidents of high birth or wealth. It is easier, in many respects, for the mind disciplined by want and sorrow to achieve greatness, or attain a clear comprehension of the true aims of life, than for the mind which every surrounding circumstance has a tendency to enervate.—*W. H. Davenport Adams.*

b. By the creation of means to an end.

[8801] A friend of mine making the ascent of Ben Cruachan, when he had reached what he thought the top, found that the real peak was two miles further to the west, along a stony ridge not easy for weary feet to tread on. But this was a small matter. The peak was being enveloped in mist, and it was only an hour from sunset. He wisely determined to take the nearest way down; but what did he do next day? He ascended the Ben again, and took his dinner triumphantly on the topmost top, in order, as he said, that this most beautiful of Highland mountains might not for ever be associated in

his mind with bafflement and defeat. This sort of a man, depend upon it, will succeed in everything he undertakes.—*J. S. Blackie.*

[8802] The truest wisdom is a resolute determination. Such was one of Napoleon's favourite maxims; and his whole career shows what a resolute will could do. On one occasion he was told that the Alps stood in the way of his army. "There shall be no Alps," was his reply; and soon the Simplon Pass was made.

[8803] Persons who have made up their minds to do a thing seldom lack the means. They are so much in earnest that they will make the means according to the old adage, Where there's a will there's a way. Determination conquers all things. Only say, "I must do this, somehow, and I will;" and as a rule you will succeed.

[8804] In a resolute character, determined to succeed in life, there is often a fair amount of that species of undaunted assurance which may be summed up in the word, so expressive if so inelegant, denominated "cheek." A certain student, newly entered upon his medical profession, and presumably possessed of every professional virtue except *patience* (and every requisite for success except *patients*), at the same time most steadfastly decided that his end and aim should be attained—used frequently to resort to stratagem in order to gain "the bubble reputation." One very efficacious mode of assuring any stray individual who sought his sanctum of the numerous calls upon his healing skill, was to keep them waiting a few moments within listening distance, while he entered upon most learned discussions on every conceivable ailment, with imaginary patients in the adjoining surgery, invariably finishing up with a master stroke of diplomacy, by loudly admonishing "buttons" at the final moment as follows: "*If Mr. Gladstone should call, ask him to take a seat, and say that I will be with him in a jiffey!*" Apart from the question involved in the doubtful legitimacy of such artifice, the above will illustrate the determined spirit of resolution which boldly fronts difficulty, ever courts hope, and dares defeat and failure, even with a grin!—*A. M. A. W.*

IV. Their Value and Importance.

1 To the attainment of moral greatness and general success.

[8805] Strength of character depends upon the degree in which will is involved in the habits or character. This may be in various ways; the main feature of it is resistance to temptation in virtue of habit combined with more or less of living principle or consciousness. If there were not the habit or usage, it would be simply strength of will: if there were nothing but the usage, it would be a sort of strong stupidity or imperceptiveness; and we must beware lest, in speaking of moral conduct as habitual, we should fall into the error of supposing it to be of this kind.—*Grote.*

[8806] Resolution is necessary to guard us against dejection; for the world will beat that man whom fortune buffets. And unless by this he can ward off the blows, he will be sure to feel the greatest burden in his own mind. A wise man makes trouble less by fortitude; but to a fool it comes heavier by stooping to it.

[8807] A man of unsteady purpose goes backwards and forwards, and really makes no progress on the smoothest road; a man of steady will advances on the roughest, in spite of rock and pitfall, and will gain his end if it have but a little wisdom in it.—*W. H. Davenport Adams.*

[8808] The endowments of nature we cannot command, but we can cultivate those given. My experience is that men of great talents are apt to do nothing for want of vigour. Vigour, energy, resolution, firmness of purpose—these carry the day.

Is there one whom difficulties dishearten—who bends to the storm? He will do little. Is there one who *will* conquer? That kind of man never fails.

Let it be your first study to teach the world that you are not wood and straw—*some iron in you.*

Let men know that what you say you will do; that your decision made is final—no wavering; that, once resolved, you are not to be allured nor intimidated.—*Sir Fowell Buxton.*

[8809] The cultivation of this quality is of the greatest importance; resolute determination in the pursuit of worthy objects being the foundation of all true greatness of character, and of all success in life.

[8810] A good resolution is the most fortifying armour a good man can wear. That can defend him against all the unwelcome shuffles that the poor rude world can put upon him. Without this, like hot iron, he hisses at every drop that finds him; but with it he can be a servant as well as a lord, and have the same pleasantness in the stakes of fortune that he carries in his softest smiles.—*J. Beaumont.*

[8811] Many men, from want of this inflexible resolution, though endowed with splendid talents, have passed away without accomplishing any good deed or noble action, without leaving behind them a "shining mark" for the admiration of posterity; or any memorial by which the world might be the better for their having lived. Alcibiades was gifted with every grace of mind and person; was the idol of the gay Athenians; brave, eloquent, generous; yet he perished miserably, in a small Phrygian town, by the hands of blood-bedabbled Persian mercenaries. The Duke of Wharton, Pope's Duke of Wharton, was endowed with the highest intellectual gifts, and with every advan-

tage of rank, affluence, and station, but he died in poverty—in a Spanish village—without a friend to soothe his latest murmurs. It seemed as if the fairies had loaded him at birth with a thousand blessings, but added that fatal curse of instability, which neutralizes all. The bright and glittering Villiers, second Duke of Buckingham—

"A man so various, that he seemed to be
Not one, but all mankind's epitome;"

the favourite of his sovereign, the darling of the crowd—wit, poet, statesman, critic—died in shame, suffering, and indigence. For he,

"In the course of one revolving moon,
Was fiddler, statesman, poet, and buffoon,"

and upon him, therefore, fell the old scriptural curse, "Unstable as water, thou shalt not excel!" From this life which had budded and flowered in the lustre of a court, but to terminate miserably in a "dull inn's worst room," canst thou not, O youth, derive a lesson and a warning? So, too, with the poet Coleridge: "What a mighty intellect," said Robert Nicoll, "was lost in that man for want of a little energy, a little determination!"—*W. H. Davenport Adams.*

V. Examples of Resolution.

[8812] It was resolution that made Empedocles sacrifice himself to the flames of Etna; that made Anaxarchus, when his bones were crushed, make sport with his torments, and cry out, "Break, break the carcase of Anaxarchus, but his mind you shall never break;" that made Regulus fling himself into the merciless arms of his enemies, and suffer himself to be stung and pricked to death; that made Attalus sit down cheerfully in the fiery chair and say, "It's not we that do eat children, but it's you that devour innocent Christians;" that made Blandina encourage her fellow-Christian, though she was wounded, torn, bruised, racked, and miserably handled; that made Job bear his many misfortunes with invincible magnanimity; that made David run through a troop and leap over a wall (Psa. xviii. 29).—*Anthony Horneck.*

[8813] His secret lay in the magnetic influence of a dauntless will, in his unrivalled power of patience, in his impenetrable reserve and detachment. . . . If we compare the beginning of his political life with its close, and note how its unchastened audacity was gradually toned down into the coolest determination and the most dispassionate tenacity, we shall see how the magnificent victory he achieved over himself gave him the power to govern others, to withstand their opposition, and to bend their wills to his own.—*Times, on Lord Beaconsfield.*

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FIXITY AND TENACITY OF PURPOSE.

I. Necessity and Value of a Definite Purpose in Life.

1 Fixity of purpose is the essential condition of success.

[8814] Think of what capability is lodged in the hand of the pianist or of the physician—fairly seeing with his fingers. Or take the mechanical eye, instantly seizing proportions; or the ear of the musician; or the mind bending itself to mathematical problems, or grouping wide arrays of facts for induction—the everyday work of the professional man, the merchant, and the manufacturer. How to use these tools, how to get the faculties to work, is the main question. The answer is steady use under a main purpose.—*T. T. Munger.*

[8815] A man must have either great men or great objects before him, otherwise his powers degenerate, as the magnet's do when it has lain for a long time without being turned towards the right corners of the world.—*Richter.*

[8816] Nothing will take its place. Talent will not; nothing is more common than unsuccessful men of talent. Genius will not; unrewarded genius is a proverb; the "mute inglorious Milton" is not a poetic creation. The chance of events, the push of circumstances will not; the natural unfolding of the faculties will not; education will not; the world is full of unsuccessful educated men. There is no road to success but through a clear strong purpose.—*T. T. Munger.*

[8817] The severest censure that can be passed upon a man is that of the poet's—"Everything by turns and nothing long." The words contain a sad revelation of wasted opportunities, wasted powers, wasted life. They have always seemed to us to apply, with a painful degree of exactness, to the career of Lord Brougham. Few men have been more richly endowed by nature. Few men have exhibited a greater plasticity of intellect, a greater affluence of mental resources. He was a fine orator, a clear thinker, a ready writer. It is seldom that a man who sways immense audiences by the power of his eloquence attains also to a high position in the ranks of literature. Yet this Brougham did; while, as a lawyer, he gained the most splendid prize of his profession, the Lord Chancellorship of England, and as a scientific investigator, merited and received the applause of scientific men. All this may seem to indicate success; and, to a certain extent, Brougham *was* successful. Not the less, having been everything by turns and nothing long—having given up to many pursuits the powers which should have been reserved for one or two

—he was, on the whole, a failure. Not only did he fail to make any permanent mark on the history or literature of his country, but he even outlived his own fame. He was almost forgotten before he died. He frittered away his genius on too many objects; while every schoolboy knows, that to secure the greatest possible amount of solar energy, you must concentrate the rays upon a single focus.—*W. H. Davenport Adams.*

[8818] It seems to me that the cardinal defect of modern educational systems is, that they demand too much from their victims; that they bind down the weary brain to the study of half a dozen *isms* and a score of *ologies*, until a smattering is obtained of many branches of knowledge, but a profound acquaintance with none. Now-a-days we produce a few scholars, but a host of elaborate little dunces!

The error of our boyhood, however, becomes the curse of our manhood. Unable to select any special vocation as that for which they have been fitted by a special training, our young men enter upon life without a definite object, and waste it as trifiers, or struggle through it as plodders. The heart without a hopeful aspiration must necessarily grow cold and dreary; the mind without a healthy ambition will soon become dwarfed to little things; and blank and cheerless, indeed, must be the existence — miserably profitless the career — of a man without a purpose.—*Ibid.*

[8819] We have all to keep ahead if we can, and in order to do so we must economize our means. But it is one of the first rules of economy not to do two things, nor have two things to do, when one will do. The shabby, unsuccessful, and blundering—that is, the people who make the mob of life—are generally so because they will not concentrate their powers, their thoughts, their expenditure, on one object, one work, one line of life, one residence, one circle of friends, or whatever is within their reach, measure, and compass.—*Times.*

[8820] It was this wise concentration of purpose on a single object that made Faraday a great chemist. When an apprentice in a bookbinder's shop, he devoted his scanty leisure to the acquisition of the knowledge for which his soul thirsted. In the hours after work, he learned the beginnings of his philosophy from the books given to him to bind. There were two that helped him materially, the "Encyclopædia Britannica," from which he gained his first notions of electricity, and Mrs. Marcet's "Conversations in Chemistry," which afforded him an introduction to that science of wonders. In time he obtained his master's permission to attend a series of scientific lectures at a Mr. Tatum's; and afterwards, through the kindness of a gentleman who had noticed and admired his remarkable industry and intelligence, he was present at the last four public lectures of Sir Humphrey Davy. "The eager student sat in the gallery, just over the clock, and took copious notes of the professor's explanation of radiant matter, chlorine, simple inflammables, and metals, while he watched the experiments that were performed. Afterwards he wrote the lectures fairly out in a quarto volume that is still preserved; first, the theoretical portions, then the experiments with drawings, and finally an index." Sending these notes to Sir Humphrey Davy, with a letter explaining his intense attachment to scientific research, he was offered the post of assistant in the laboratory of the Royal Institution of London. Gladly he accepted it, with its weekly wage of twenty-five shillings and the advantage of a room in the house Thenceforward his career was assured; but it must be remembered that the renown which gilded it was won by Faraday's unwavering pursuit of a single end.—*W. H. Davenport Adams.*

[8821] The "bull's-eye" may not be hit by the rifleman whose hand is uncertain, and his footing infirm. The goal will never be reached by the runner who swerves from a straight course, and wanders into a pathless wilderness. The student will accomplish nothing who flies from study to study with the restlessness of disease; and no man, whatever his condition or mental powers, will win or deserve success, unless he fixes upon some special object to be carried out, and through cloud and sunshine steadily perseveres in his settled purpose. It is purpose, indeed, which is the very essence—the main element—of an heroic character. It was purpose which animated Ignatius Loyola in his ascetic labours; in persecution, and captivity, and physical suffering, still toiling at the fulfilment of his cherished design, the establishment of that "Society of Jesus," whose influence on the world's history has been so signal and remarkable. Martin Luther's "purpose" achieved the Reformation. Oliver Cromwell's "purpose" turned the tide of battle at Naseby, and placed him in the seat of the English kings. Mahomet's "purpose" built up a mighty empire, and fixed the firm foundations of a new creed. The man who concentrates his energies upon the fulfilment of an unalterable design will assuredly wring success from the hands of a reluctant fortune. Such a man will take no heed of "impossibilities." "Impossible?" exclaimed Napoleon; "there is nothing impossible; it is a word only found in the dictionary of fools." The difference between genius and mediocrity lies chiefly in this matter of "purpose;" for true genius has, what mediocrity usually wants, the capacity of labour. "Work and purpose" is the moral of every heroic life.—*Ibid.*

a Fixity of purpose, or the want of it, is a criterion of character.

[8822] The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible de-

termination—a purpose once fixed, and then death or victory.—*Sir F. Buxton.*

[8823] Men may be divided in many ways, but there is no clearer cut division than between those who have a purpose and those who are without one. It is the character of the purpose that determines the character of the man; for a purpose may be good or bad, high or low. It is the strength and definiteness of the purpose that determine the measure of his success.—*T. T. Munger.*

[8824] He who wavers is moulded by the world; but he who firmly stands to his purpose and holds on his way maketh the world his clay and shapes men to his will.—*Goethe.*

II. The Culture of Fixity and Tenacity in Purpose.

1 There must be a consecrated motive involved in the purpose.

[8825] Let no purpose pass current from thy heart till God hath set on it His stamp and seal of approbation.

[8826] Men of mark are almost invariably distinguished for their oneness of idea or singleness of aim. In view of this they lay their schemes and prepare their plans. Whatever is to be done, there stands the object, to them ever visible, before which the way is prepared, and for the compassing of which they ever strive. And as this is high and holy, or the reverse, so the life may be written down a failure or success.

[8827] There is no action so slight nor so mean but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, especially that chief of all purposes, the pleasing of God. Hence George Herbert—

> "A servant with this clause
> Makes drudgery divine;
> Who sweeps a room, as for Thy laws,
> Makes that and the action fine."
>
> —*Ruskin.*

2 The purpose once fixed must be tenaciously held.

[8828] Mr. Smiles wisely says that, "Whatever a youth undertakes to learn, he should not be suffered to leave it until he can reach his arms around it and clench his hands on the other side. Thus will he learn the habit of thoroughness." The same applies to every department of life.

[8829] Go on working. What you *have* done—what *has* been said about it—soon moves into the region of the past, and it moves much more quickly for you, when you give your mind to attempting something new. Vain and retrospective persons most suffer from hostile criticism.—*Arthur Helps.*

[8830] That you may find success, let me tell you how to proceed. To-night begin your great plan of life. You have but one life to live; yet it is most important that you should not make a mistake. To-night begin carefully. Fix your eye on the fortieth year of your age, and then say to yourself, "at the age of forty, I will be an industrious man, a benevolent man, a well-read man, a religious man, and a useful man; I resolve and will stand to it." My young friends, pray to God that this resolution may stand like the oak, which cannot be shaken.—*C. Brooks.*

3 It must avoid the extremes of narrowness and discursiveness.

[8831] I am very far from recommending young men to concentrate their entire energies upon a pursuit and forget all else. The mistake men make is in not recognizing the breadth of their nature. One must heed the social, domestic, and religious elements of his being, as well as the single one that yields him a fortune. These should be embraced under a purpose as clear and strong as that which leads to wealth, and be cherished, not out of a bare sense of duty, but for manly completeness.—*T. T. Munger.*

4 It must not be discouraged by adverse circumstances.

[8832] Wordsworth in his "Excursion," when the sky began to look dark and threatening, gives as a reason for going on with his mountain walk, that, though a little rain might be disagreeable, the act of giving up a fixed purpose, in view of a slight inconvenience, has a very injurious effect upon the character.

[8833] No great work is ever done in a hurry. To develop a great scientific discovery, to paint a great picture, to write an immortal poem, to become a minister, or a famous general—to do anything great requires time, patience, and perseverance. These things are done by degrees, "little by little." Milton did not write "Paradise Lost" at a sitting, nor did Shakespeare compose "Hamlet" in a day. The greatest writers must begin with the alphabet, the most famous musicians once picked out their notes laboriously; a child must learn to draw a straight line before he can develop into a Titian or a Michael Angelo.—*W. J. Wilmot Buxton.*

[8834] Diligence, resolute work, unchanging purpose—these are the qualities which achieve greatness. Especially in the lives of men who have perfected noble inventions or completed mechanical processes which have multiplied results while economizing labour, are illustrated the great advantages of a steady aim—of work with a purpose. Days of toil and nights of thought have been ungrudgingly sacrified, that the one fixed object might be secured. No obstacles have been suffered to daunt the

earnest soul; no misgivings to paralyse the stalwart arm. In the extremest penury, in the bitterest desolation, these heroes have kept before them their settled resolve, and never doubted but that in the fulness of time the light and glory of success would break though the scattered clouds. "Trifles light as air" have no power to move the enthusiastic mind. Men in earnest are influenced as little by the ridicule of the ignorant as by the warnings of the learned. They have had faith in themselves and their mission, and gathered up all their powers to carry out the work they had set themselves to do. And the crown of victory has rewarded their efforts, even if the world has grudged them a tardy and a scanty recognition. These men, indeed, cared nothing for the world. Their reward was not the applause of multitudes, nor the stars and ribbons with which the unthinking are deluded. They laboured under a higher inspiration and for a more precious prize—the consciousness of having done well, the sweet delight of labour, the exquisite felicity of having succeeded.—*W. H. Davenport Adams.*

III. Its Power.

1 Fixity of purpose baffles insincerity and inspires energy.

[8835] Elevation of character, indeed, cannot stoop to meet wile with wile. But as the swift arrow distances the winding snake, so shall directness of purpose, coupled with the goodness and intelligence, in most cases baffle the insincerity which confides in nothing, not even in itself.—*McComac.*

[8836] It is still better to pass under the sway of a fixed purpose of our own, which shall be worthy of our conscience and adequately tax our powers; to make it the master of our industry, the counsellor of our doubts, the victor of our temptations. And whether it be to write a history to solve a problem, or to remedy an abuse, whoever has clearly before him such an end, sails with his compass alight through the wildest night, and, bearing onward, is heedless of the pelting rain, and unbewildered by the gloom.—*James Martineau.*

[8837] Few men ever held to a purpose more steadily than Warren Hastings, having for the dream and sole motive of his youth and manhood to regain the lost estates and social position of his family. The career of Lord Beaconsfield is another illustration of how a definite purpose carries a man on to its fulfilment. When the young Jew was laughed at and jeered into silence in his first attempt to address the House of Commons he remarked, "The time will come when you will hear me," speaking not out of any pettishness of the moment, but from a settled purpose to lead his compeers.—*T. T. Munger.*

[8838] With few exceptions any person may learn anything on which he sets his heart. To ensure success, he has simply so to discipline his mind so as to check its vagrancies, to cure it of its proneness to be doing two or more things at a time, and to compel its combined energies simultaneously to a single object, and thus to do one thing at once. This I consider one of the most difficult, but one of the most useful lessons that a young man can learn.—*Dr. Olinthus Gregory.*

[8839] The generality of men have no ruling passion, but spend their days in a kind of passive acquiescence, and are borne on unconsciously by the tide of life. A ruling passion requires mental energy, of which most people are destitute. I do not apply the appellation to what would properly be termed a hobby, of which Sterne has delineated so amusing a specimen—though many are without the tinge of any whimsical peculiarity—nor to a transient impulse towards a particular end, to be succeeded perhaps by another impulse, equally strong and not less transient. But that I call a ruling passion which is the main object of a person's existence, and to which his thoughts, aspirations, efforts, ultimately or more nearly tend. When this can be discovered, which is not always done even where the feeling has the strongest hold, it is the key to the whole being, nor is Pope's representation at all over-coloured.—*Wm. Benton Clulow.*

2 Fixity of purpose elevates self, and influences others.

[8840] The hero, the reformer, your Brutus, your Howard, your republican, whom civic storm, your genius, whom poetic storm impels; in short, every man with a great purpose, or even with a continuous passion (were it but that of writing the largest folios); all these men defend themselves by their internal world against the frosts and heats of the external, as the madman in a worse sense does; every fixed idea, such as rules every genius and every enthusiast, at least periodically, separates and raises a man above the bed and board of this earth—above its dog's grottoes, buckthorns, and devils' walls; like the bird of paradise he slumbers flying; and on his outspread pinions oversleeps unconsciously the earthquakes and conflagrations of life in his long fair dream of his ideal mother-land.—*Richter.*

[8841] Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it! How, as a free-flowing channel, dug and torn by noble force through the sour mud-swamp of one's existence, like an ever-deepening river there, it runs and flows; draining off the sour festering water, gradually from the root of the remotest grass blade; making, instead of pestilential swamp, a green fruitful meadow with its clear-flowing stream. How blessed for the meadow itself, let the stream and its value be great or small!—*Carlyle.*

[8842] Be great in act, as you have been in

thought; be stirring at the time; be fire with fire; threaten the threatener, and outface the brow of bragging horror, so shall inferior eyes, that borrow their behaviours from the great, grow great from your example, and put on the dauntless spirit of resolution.—*Shakespeare.*

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PERSEVERANCE.

I. Definition, Significance, and Import.

1 It both implies and involves patient endeavour in continuous action.

[8843] Perseverance is the continuance in any design, state, opinion, or course of action.—*C. Buck.*

[8844] Perseverance is *patience in its active mood*, and ever present tense. That gentle grace (patience) may sit on the proverbial "monument" of sublime endurance, and, folding her hands in most pronounced resignation, "smile" at the griefs, impediments, and difficulties of our lot. But without the energy which perseverance gives, how about the rising up, and the getting down to front them and *subdue*, in determined heroic life struggle?—*A. M. A. W.*

[8845] The spirit of indomitable perseverance which "crowns all worthy heroes" is a kind of instinctive duration of our inclinations and sentiments.—*C. N.*

[8846] Perseverance is failing nineteen times and succeeding the twentieth.—*Dr. J. Andrews.*

II. Its Requirements.

1 Perseverance needs the force of determined resolve.

[8847] Never go back, unless you find you are wrong. What you attempt, do with all your strength. Determination is omnipotent. If the prospect be somewhat darkened, put the fire of resolution to your soul, and kindle a flame that nothing but death can extinguish.—*Saturday Magazine.*

[8848] For some men, like unskilful jockeys, give up their designs when they have almost reached the goal; while others, on the contrary, obtain a victory over their opponents, by exerting, at the last moment, more vigorous efforts than before.—*Polybius.*

[8849] Like nature, we must take time to strengthen ourselves and to develope all our resources. Hence we get the lesson of perseverance. What a mighty power lies latent in the mind of man! Fail once, twice, and again, you will grow stronger with the failure, as great generals are said to learn the worth of victory from defeat.—*Anonymous Lectures to Young Men.*

[8850] If there be one thing on earth which is truly admirable, it is to see God's wisdom blessing an inferiority of natural powers, where they have been honestly, truly, and zealously cultivated.—*Dr. Arnold.*

[8851] It is all very well to tell me that a young man has distinguished himself by a brilliant first speech. He may go on, or he may be satisfied with his first triumph; but show me a young man who has not succeeded at first, and nevertheless has gone on, and I will back that young man to do better than most of those who have succeeded at the first trial.—*Charles James Fox.*

[8852] Great works are performed, not by strength, but by perseverance. Yonder palace was raised by single stones, yet you see its height and spaciousness. He that shall walk with vigour three hours a day will pass in seven years a space equal to the circumference of the globe.—*Dr. Johnson.*

[8853] All the performances of human art, at which we look with praise or wonder, are instances of the resistless force of perseverance; it is by this that the quarry becomes a pyramid, and that distant countries are united by canals. If a man was to compare the effect of a single stroke of a pickaxe, or of one impression of the spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion; yet those petty operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled, and oceans bounded, by the slender force of human beings.—*Ibid.*

[8854] Yet I argue not,
Against Heaven's hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward.—*Milton.*

2 Perseverance needs the deathless energy of hope.

[8955] The mystery of Napoleon's career was this; under all difficulties and discouragements to "press on." It solves the problem of all heroes; it is the rule by which to judge of all wonderful success and triumphal marches to fortune and genius. It should be the motto of all. "Press on," never despair, never be discouraged; however stormy the heavens, or dark the way, or great the difficulties, or repeated the failures, "press on."—*B. Jameson.*

3 Perseverance needs steady application and definite exertion.

[8856] It is only by slow stages that we can rear a monument whose proud boast it shall be that it is "ære perennius." The mind is a weapon which needs continual tempering and welding before it acquires the requisite strength and flexibility. The constant dropping of water,

says the proverb, hollows out the stone; or, to use an Italian adage, *Chi va piano, va longano, e va lontano*—who goes slowly, goes long, and goes far. Like the athlete, we must undergo an appropriate training, and accustom the mind to systematic exertion. No work is well done that is done by fits and starts. The necessity of diligence is felt as powerfully by the man of genius as by the man of moderate talents. The irregularities of genius, on which some writers enlarge in so maudlin a tone, are not its indispensable concomitants, but its accidental blemishes. They may win the superficial admiration of the ignorant, but all sober minds agree in condemning them; and while the world blesses and reverences a Milton or a Scott, it has only pity or scorn for an Edgar Allan Poe.—*W. H. Davenport Adams.*

[8857] Let it be remembered that "steadfast application to a fixed aim" is the law of a well-spent life. When Giardini was asked how long it would take to learn the violin, he replied, "Twelve hours a day for twenty years together." Alas, too many of us think to play our fiddles by a species of inspiration! The Leotards and Blondins whose gymnastic achievements attract such admiring crowds—what labour must they have undergone; what "painful diligence" must they have exhibited! The same energy, the same adherence to a settled purpose, might assuredly have made them benefactors of mankind, had they been animated by a nobler impulse. In music, take the examples of Malibran and Pasta; in painting, of Titian and Raffaelle; in letters, of Lord Lytton and Carlyle; in science, of Laplace and Faraday; and you will find that the great results which have surrounded their names with imperishable honour, were wrought out by the most wonderful constancy of labour, and the most heroic energy of patience.—*Ibid.*

[8858] Genius has been happily defined as "an immense capacity for taking trouble," and its achievements are owing to its "passionate patience" rather than to its faculty of imagination or insight. No great musician or painter has accomplished his masterpieces by a "sudden inspiration." "Ecstatic bursts," and "divine impulses," and "flashes of thought," are known only to feeble sentimentalists. What is the cultivation to which true genius, the genius of men like Mendelssohn and Beethoven, Michael Angelo and Turner, Gibson and Canova, willingly submits? "It needs unwearied labour at what to another man would seem the drudgery of the art—what ceases to be drudgery only because the light of genius is always present in every trifling act. Nothing can be a greater mistake than to suppose that genius dispenses with labour. What genius does is to inspire the soul with a power to persevere in the labour that is needed; but the greatest geniuses in every art invariably labour at their art far more than all others, because their genius shows them the value of such patient labour, and aids them to persist in it." What is true of the musician and the painter is true also of the actor. Macready was a patient and industrious student; so was Garrick; so was Mrs. Siddons. "Acting," said the elder Kean, whose marvellous power electrified audiences, "does not, like Dogberry's reading and writing, 'come by nature;' with all the high qualities which go to the formation of a great exponent of the book of life (for so the stage may justly be called), it is impossible, totally impossible, to leap at once to fame. 'What wound did ever heal but by slow degree?' says our immortal author; and what man, say I, ever became an actor without a long and sedulous apprenticeship? I know that many think to step from behind a counter or jump from the high stool of an office to the boards, and take the town by storm in 'Richard' or 'Othello,' is 'as easy as lying.' Oh, the born idiots! they remind me of the halfpenny candles stuck in the windows on illumination nights, they flicker and flutter their brief minute, and go out unheeded."—*Ibid.*

[8859] The heroism of perseverance was surely exhibited by Euler when, prevented by blindness from committing his calculations to paper, he accustomed himself to work them out mentally, and retained the results in his memory. Not less noteworthy is the example of Mr. Henry Fawcett, the politician and political economist, who, instead of allowing his blindness to prove an incumbrance to him, has succeeded in spite of it in gaining a very considerable amount of political influence. This inflexible industry and this power of will have been the characteristic traits of most men who have risen to eminence. Without their impulse and influence could Hannibal have led his army across the Alps, and, almost unsupported by Carthage, have planted his standard within sight of the walls of Rome? Was it not the inspiration of these qualities that carried Julius Cæsar through his campaigns in Gaul and raised him to the throne of an imperial dictator? "Quicquid vult, valde vult;" that is the watchword of true greatness. What Dr. Arnold said of the boys at Rugby may be said of men on the stage of the world—"The difference between one and another consists not so much in talent as in energy." The energy which manifests itself in an unflinching perseverance, in a patient diligence, is the spell that binds and overcomes all the powers of nature.—*Ibid.*

[8860] Well has it been said that it is difficult to exaggerate the wonders which perseverance and patience—in other words, "intense and persistent labour"—can accomplish, when impelled by the strong will. And the enormous toil and long preparatory training which men voluntarily undergo for the sake of what, after all, are comparatively mean and trivial objects, must often reproach the supine and indolent engaged in lighter pursuits. "You will see one man toiling for years to draw sweet strains from a fiddle-string, or to bring down a pigeon on tth wing; another tasking his inventive powers,

and torturing verbs and substantives like a Spanish inquisitor, to become a punster; a third devoting half his life to acquiring the art of balancing himself on a rope, or of standing on his head on the top of a pole; a fourth spending time enough in getting a mastery of chess to go through the entire circle of the sciences and learn half a dozen languages. A Taglioni, to ensure the agility and bounds of the evening, rehearses her *pirouettes* again and again for hours together, till she falls down exhausted, and has to be undressed, sponged, and resuscitated ere she is conscious. You listen to some great pianist, whose touch seems miraculous, and, as his fingers glide over the keys, you almost imagine that they are instinct with thought and feeling oozing from their tips, as if the soul had left its inner seat to descend into his hands. But, on inquiry, you learn that from the age of six or eight to manhood he sat on the piano-stool from morning till night, practising almost without interruption, except for meals and elementary instruction, and that incessant toil was the price of the skill which affects us like magic." To be a Leotard or a Blondin will never, we imagine, be the ambition of our readers; but will they not emulate these athletes in their splendid devotion to a special end, in their untiring patience and inflexible perseverance?—*Ibid.*

[8861] I committed one fatal error in my youth, and dearly have I abided it. I started in life without an object, even without an ambition. My temperament disposed me to ease, and to the full I indulged the disposition. I said to myself, "I have all that I see others contending for, why should I struggle?" I knew not the curse that lights on those who have never to contend for anything. Had I created for myself a definite pursuit—literary, scientific, artistic, social, political, no matter what, so that there was something to labour for and to overcome—I might have been happy. I feel this now—too late! The power is gone. Habits have become chains. Through all the profitless years gone by, I seek vainly for something to remember with pride or even dwell on with satisfaction. I have thrown away a life. I feel sometimes as if there were nothing remaining to me worth living for, I am an unhappy man. — *R. D. Owen*, "*Among the Breakers.*"

[8862] The greater part of mankind, in aiming at a certain end, are more capable of one great effort than of continued perseverance. Their sloth or unsteadiness causes them to lose the fruit of the best beginnings. They often allow themselves to be passed by those who have started on their journey long after them, and who advance slowly but steadily.—*La Bruyère.*

[8863] Thomas Erskine, whom Lord Campbell pronounces the greatest advocate and most consummate forensic orator that ever lived, began his career under the cold shade of poverty. For many years his path lay up the steepest side of the hill of difficulty, and he ascended only by small degrees and through the most arduous labour. His father's means having been exhausted on the education of his two elder brothers, young Erskine entered upon active life with a very imperfect stock of scholarship. While pursuing his legal studies, he was compelled to adopt the most rigid economy. For several years, because he could afford nothing better, he lived upon cow-beef; and his shabbiness of dress was noticed even by Bentham. His heart quailed not, however; his patience did not succumb; his perseverance could not be broken down: and, in an important case which accidentally fell into his hands, having won a verdict, and astonished judge, jury, bar, and public, by his brilliant eloquence, he secured the prize for which he had striven and suffered. —*W. H. Davenport Adams.*

III. Its Necessity in the Spiritual Life.

[8864] No grace, not even the most sparkling and shining, can bring us to heaven without perseverance in following Christ; not faith, if it be faint and frail; nor love, if it decline and wax cold; nor humility, if it continue not to the end; not obedience, not repentance, not patience, no, nor any other grace, except they have their perfect work. It is not enough to begin well, unless we end well.—*T. Brooks.*

[8865] As many as have entered their names in the mystical book of life, they have taken upon them a laboursome, a toilsome, a painful profession; but no man's security is like to theirs. "Simon, Simon, Satan hath desired to winnow thee as wheat;" here is our toil: "But I have prayed for thee that thy faith fail not;" this is our safety. No man's condition so sure as ours. The prayer of Christ is more than sufficient to strengthen us, be we never so weak, and to overthrow all adversary power, be it never so strong and potent. His prayer must not exclude our labour: their thoughts are vain, who think that their watching can preserve the city which God Himself is not willing to keep. And are not theirs as vain, who think that God will keep the city for which they themselves are not careful to watch? The husbandman may not therefore leave his plough, nor the merchant forsake his trade, because God hath promised, "I will not forsake thee." And do the promises of God concerning our stability, think you, make it a matter indifferent for us to use or not to use the means whereby to attend or not to attend to reading? to pray or not to pray, that "we fall not into temptations?" Surely, if we look to stand in the faith of the sons of God, we must hourly, continually be providing and setting ourselves to strive. It was not the meaning of our Lord and Saviour in saying, "Father, keep them in My name," that we should be careless to keep ourselves. To our own safety, our own

sedulity is required. And then blessed for ever and ever be that mother's child whose faith hath made him the child of God.—*Hooker.*

IV Its Value and Power.

[8866] Perseverance is the master impulse of the firmest souls; the discipline of the noblest virtues; and the guarantee of acquisitions the most invigorating in their use and inestimable in their worth.—*E. L. Magoon.*

[8867] Perpetual pushing and assurance put a difficulty out of countenance, and makes a seeming impossibility give way.—*Jeremy Collier.*

[8868] Perseverance gives power to weakness, and opens to poverty the world's wealth. It spreads fertility over the barren landscape, and bids the choicest flowers and fruits spring up and flourish in the desert abode of thorns and briars.—*S. G. Goodrich.*

[8869] Perseverance, dear my lord, keeps honour bright. To have none, is to hang quite out of fashion, like a rusty nail in monumental mockery.—*Shakespeare.*

[8870] Great works are performed not by strength, but by perseverance.—*Book of Reflections.*

[8871] There are two ways of attaining an important end—force and perseverance. Force falls to the lot only of the privileged few, but austere and sustained perseverance can be practised by the most insignificant. Its silent power grows irresistible with time.—*Madame Swetchine.*

[8872] Yes; perseverance and application are the twofold charm which has the power of opening up the inmost treasure-caves of knowledge. By perseverance and application we may accomplish whatever reasonable aim we may set before ourselves, and by perseverance and application may so utilize our life as to render it of value not only to ourselves but to our fellows.—*W. H. Davenport Adams.*

V Its Rewards.

[8873] Whoever perseveres will be crowned.—*Herder.*

[8874] Victory belongs to the most persevering.—*Napoleon.*

[8875] To the persevering mortal, the blessed Immortals are swift.—*Zoroaster.*

VI. Example of its Exercise.

1 Illustrating moral victory in worldly failure.

[8876] Everybody is familiar with the story of Bernard Palissy, the Huguenot potter. Everybody has read of his bitter struggles during the years he was labouring to discover the secret of enamelling. How he made furnace-fuel of his chairs, his tables, the rafters and joists of his rooms; how he spent all he could earn on what seemed to his wife and neighbours a visionary object; how he endured uncomplainingly the keenest of household sorrows; how he mourned over six children successively taken from him; how he bore, and answered not, the reproaches and railings of his wife; how he sweated at his furnace until his hose, "a world too wide," slipped from his shrunken legs; how all men condemned the enthusiasm they could not understand; how he stole through the streets with bowed head, knowing that no one sympathized with him in his heroic life-work; how he hungered and thirsted, and, what was harder, much harder to endure, saw his children hungering and thirsting; and how, in spite of all, he persevered, rising up, after each failure, like a giant refreshed by "new wine," and so rediscovered the great secret of enamelled ware which for centuries had been lost;—all this is familiar as a twice-told tale. Yet it is worth our while to read it, and re-read it, and think upon it. It was not for fame or wealth that Palissy toiled and suffered; his object had been the enamel, the crown and the completion of his work; and in the darkest hour of his troubled career he was happy in the exquisite happiness of duty done and success deserved. The prize might never be his, but none could take from him the proud consciousness of the struggle. His "end of life" was no sham respectability, no stately mansion and sumptuous banquets; but to win the secrets of science by repeated experiment and continual meditation. An heroic youth was appropriately crowned by an heroic manhood. For Palissy the potter, though not a hero after the world's pattern, was, in very truth, a man of the purest and noblest heroism: eager for the right, and resolute in the defence of sacred principles. He was earnest, truthful, sincere in all he had to do; his was the passionate patience of genius which knows how to labour and to wait. Success, he knew, was in the will of One who is mighty to build up and cast down; but towards the end he at least could resolutely march, satisfied at least that he was doing his duty. And, therefore, if he had never found the enamel, his life would not have been a failure. High effort, noble purpose, intrepid perseverance, a mind enlarged and strengthened by assiduous cultivation, a heart animated by faith in God—do you call these failures? The curate who devotes his life to ministering among the poor and forlorn, the artisan who supports an ailing sister by the sweat of his brow, the man of letters whose ever-busy pen is the sole prop and stay of wife and children, are "failures," I admit, in the eyes of the world, but not failures in themselves—in their well-spent, noble, devoted lives—in the meed which will await them hereafter in the paradise of God.—*W. H. Davenport Adams.*

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STEADFASTNESS

(*Including Steadiness, Stability, and Unchangeableness*).

I. Nature of Steadfastness (or Firmness) and its Connection with Perseverance and Unchangeableness.

[8877] Firmness is a faculty more readily observed when defective or in excess than in its normal condition. We can recognize in a moment the vacillating persons in whom it is wanting, and the obstinate persons who possess it in overflowing measure. It is not easy to gauge the precise degree of firmness that constitutes true manliness. It is plainly to be seen when it takes the form of perseverance, than which there is no virtue more conducive to a prosperous career. The possession of a full measure of firmness constitutes what is known as the determined character, which carries out its resolves in defiance of difficulties. It differs from perseverance in this—that perseverance is persistency in the pursuit of an end; determination is the resolve to secure that end and to remove whatever obstructions may stand in the way. A man may be determined without having perseverance, and possess perseverance without determination.

II. Its Origin and Root.

1 Soul consecration.

[8878] The root of all steadfastness, whether as the steady and consistent maintenance of a great principle, the firm holding to a great purpose, or the unchanging attitude of the soul against sin and towards righteousness, in spite of force on the one hand, or enticement on the other, is our consecration to God.—*Alexander Maclaren* (*adapted*).

III. Its Requirements.

1 An unwavering heart of love.

[8879] The heart is the nourishing power in a man. Keep thy heart with all diligence, for out of it are the issues of life. Be attentive to your love if you care for the life. Now abideth these three, faith, hope, love; but the greatest of these is love, because without love, faith and hope could not abide. It is the steady love which makes the steady life.—*Dawson.*

2 A mighty will and constant self-restraint.

[8880] It requires two things for its existence—strong feelings and strong command over them. Now it is here we make a great mistake; we mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake because he has his will obeyed, we call him a strong man. The truth is that he is the weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence, composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or did we never see a man in anguish stand, as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remained chaste; he who, keenly sensitive, with manly powers of indignation in him, can be provoked, and yet restrain himself, and forgive—these are the strong men, the spiritual heroes.—*Rev. F. W. Robertson.*

3 Quiet perseverance in the conquest of difficulties.

[8881] The nature of steadiness is to overcome difficulties—not with a rush and a shout, but one by one. They dissolve away before its incessant pressure, like icebergs before the steady radiance of the sun.

[8882] Like the star,
That shines afar,
Without haste
And without rest,
Let each man wheel with steady sway
Round the task that rules the day,
And do his best.—*Goethe.*

[8883] A worthy purpose once formed, we should go steadfastly on toward our chosen goal, no matter what lions threaten the forward path, no matter for outward opposition, difficulties, discouragements, no matter even for "the traitor in the heart," whispering self-doubt and despair. It is something when, in those inner dialogues known to every soul, one self can say to the other, "Yes, I know what you hint is largely true. The way is long, hard, steep. I am weak, and I journey alone. As you say, probably I shall fall at last; nevertheless, I shall go on." When the path seems to end against a blank wall, and we come to a stop, still one can, as Paul says, "stand," and, "having done all, stand." Walls, finally, crumble before a determined steadfastness. To often ponder the life of Him whose face was set so steadfastly towards the Jerusalem of His betrayal, agony, death, may vivify and strengthen our own weak steadfastness, and enable us to accomplish more than we know or dream.

[8884] It is easy to live well among good people. But show me the man who can preserve his temper, his wisdom, and his virtue in spite of strong temptation and universal example.

IV. Its Value.

[8885] Steadfastness may almost be deemed *the* virtue, without which no other is possible. We often see natures rich with every quality but this; attractive, lovely, bright, with a genius that illuminates everything it touches, but lacking a persistent steadfastness. Such people have a talent for brilliant beginnings, their friends are constantly wrought up with great expectations; but they accomplish nothing, and finally fritter away even their own powers. "Unstable as water, thou shalt not excel," has been life's verdict on many a modern Reuben.

[8886] Neither untoward circumstances nor the evil behaviour of others can effect the fall of a man with a firmly based character. They may make him halt in his journey, and stumble and grow weary, and this is bad enough. But there is no ruin in it. On the contrary, until years have stolen away his sap and vigour, the feeling of having got well over a nasty place, though the reminiscence is too painful to allow him to congratulate himself, still inspires him with a sober confidence and a trustworthy self-respect which supports and encourages him in every new venture.—*Saturday Review.*

V. Its Necessity in the Spiritual Life.

[8887] In such a world as this, with such hearts as ours, weakness is wickedness in the long run. Whoever lets himself be shaped and guided by anything lower than an inflexible will, fixed in obedience to God, will in the end be shaped into a deformity, and guided to wreck and ruin.—*Alexander Maclaren.*

[8888] An intermittent religious life is both unprofitable and dangerous. The steady gale bears the ship most directly and safely to port; gusts and hurricanes forebode shipwreck and ruin of all on board. The true type of religion is the well of water "springing up to everlasting life."

[8889] A wise man is one as steadfast as the sun. He builds his house upon a rock, and that rock is Jesus Christ, the Son of God. Therefore his house is never shaken down. Be the storm or tempest ever so rough, yet it shall stand fast like mount Zion, because his trust is in the name of the Lord. He knows that his name is written in the Book of Life; he knows that he belongs to the Lord's sheepfold, and that no man can take him away out of the Lord's hand. In this boldness David saith, "Though I should walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff, they comfort me."—*Bp. Jewel.*

[8890] There is no stability and settled persistency of righteous purpose possible for us, unless we are made strong because we lay hold of God's strength, and stand firm because we are rooted in Him. Without that hold, we shall be swept away by storms of calamity or gusts of passion. Without that . . . there will not be solidity enough in our character. . . . To stand amidst . . . earthquakes and storms we must be built upon the rock, and build rocklike upon it. Build thy strength upon God.—*Alexander Maclaren.*

VI. Its Influence and Reward.

1 He who continues "steadfast, unmovable, always abounding in the work of the Lord" will find that his "labour is not in vain in the Lord."

[8891] A man whose life is pure and high may not open his lips, yet his very silence shall be eloquent for God. Day by day, virtue is going out of him; day by day, he is giving strength to one who is wrestling with doubt or temptation; day by day, he is a beacon to those who are tossed on the waves of irresolution and uncertainty; day by day, he is, without knowing it, a stay, a support, an encouragement to many who but for him would flag, or be beaten down in the battle.—*J. J. S. Perowne.*

VII. Its Negative and Excessive Aspect.

[8892] There is a star called Perseus. It shines for two days with the brilliancy of a star of the second magnitude; then, suddenly, it loses its light, and in three hours drops to the radiance of a star of the fourth magnitude; then, in another three hours and a half, it flashes up into its former brightness, but only to grow dim again. Some people are such variable stars.—*Beecher.*

[8893] The lack of firmness is but too familiar to us. In excess, it becomes obstinacy, which is an impulse to do or not to do, because the mind has so resolved, without reference to the right or wrong of the course adopted! Its use or abuse mainly depends upon the other mental powers with which it is combined. If the good faculties predominate, firmness, even if a little in excess, confirms the good and gives to it the force of its alliance; but, if the other faculties are not well balanced, the firmness that strengthens the good strengthens the evil also.—*Cox.*

VIII. Steadfastness exemplified in the Characters of Sir Francis Bacon and Sir Philip Sidney.

[8894] "My name and memory I leave to men's charitable speeches, and to foreign nations, and to the next ages." Such was the legacy bequeathed to posterity by Francis Bacon—a legacy only second in its high imperishable character to that which Englishmen received from William Shakespeare. It is a legacy which, I conceive, every man that reverences the noblest manifestations of human genius, and the purest developments of human virtue, will know how to

value ; and by which each man among us may assuredly hope to profit. Not one but may share in the royal gift, and employ it to the culture of his intellect, the inspiration of his soul, and the purification of his ambition.

Bacon has left to the young the legacy of his example. He was an untiring student, even to the last ; sacrificing his life for a philosophical experiment. Neither the pomps of a court, nor the splendour of his high judicial dignity, could wholly abstract him from his beloved studies. Knowledge was the constant object of his labours ; all his aspirations and desires centred in the acquisition of knowledge. It was the mistress from whose sweet company he sorrowed to be torn ; the star which attracted and led his steps, as of old the wise men of the East were guided by the sphere of prophetic light. His life was that of a sincere Christian ; the light of religion plays with beautiful and lambent ray over every page of his writings ; it shone around his pathway from the cradle to the grave. He recognized it as "the bond of charity, the curb of evil passions, the consolation of the wretched, the support of the timid, the hope of the dying." It strengthened his soul in the hour of adversity ; it checked his vanity in the flush of his success ; it cheered the dying philosopher when the death-shadows gathered around him. His bitterest enemies could not dare to accuse him of an irreligious life. His most malignant slanderers could not say that he was insolent in his day of triumph, or abject in the time of his downfall. He readily forgave those who had injured him the most deeply, and seemed to bear no resentment against his persecutors. His character shone most brightly in his adversity, and men thought that it developed fresh graces as troubles pressed upon him. He had learned the sublime lesson, that out of sorrow springs the highest wisdom. As he himself says with his wonted felicity of style, "Prosperity is the blessing of the Old Testament ; adversity is the blessing of the New, which carrieth the greater benediction and the clearer evidence of God's favour." And the adversity which overtook Francis Bacon displayed all the nobility of his intellect and the steadfast hopefulness of his soul. — *W. H. Davenport Adams.*

[8895] The personal graces of Sir Philip Sidney, his accomplishments, his illustrious lineage, naturally introduced him to the most exclusive circles of French society, and he was beset with temptations which ardent and impassioned youth usually finds most difficult to resist. But he endured the ordeal of fire unharmed. He was resolute enough to put away the Circean cup which pleasure held again and again to his lips. His refined intellect eschewed the vices of the Parisian capital. His breeding and education inclined him to adopt the principles, and seek the company of the Huguenot leaders ; and it was from among the most honourable of these that he chose his dearest and most cherished friends.—*Ibid.*

IX. Characteristics of the Steadfast Man of God.

1 He displays the martyr's spirit of unworldliness, heroic fortitude, and undaunted courage.

[8896] The eleventh chapter of the Epistle to the Hebrews has been called the "Westminster Abbey of Old Testament saints." There is a niche for these old heroes and a monumental inscription for each. Then, as room begins to fail, one grand memorial slab is inscribed to those who cannot be mentioned by name, and in detail ; and one comprehensive outline of the triumphs of faith. Often it occurs to the reader of the chapter to ask whether there is equally now an open field for the heroic endeavour and endurance of faith ; whether there he any such thing as modern martyrdom. In former ages the tests of fidelity to Christ were severe. Go into the church of San Stefano at Rome, and the panels set forth the tribulations through which the early disciples entered the kingdom of God. Stephen was stoned, Peter crucified, James beheaded, Paul torn to pieces of wild beasts, if these traditions be true. Some were boiled in cauldrons of oil ; others were stretched on the rack, burned at the stake, buried alive ; no ingenuity was spared that could by the refinements of cruelty put faith and faithfulness to the test. But in these days we face no such horrors and terrors. The tests of Christian character and loyalty are no longer exile, persecution, imprisonment, torture, and death. Civilization has brought toleration, and made cruelty distasteful even to those who are not Christ's disciples. In enlightened communities the profession of Christ is rather a glory than a shame, and the Church is the highway to popular respect and regard. In God's providence, to confess Christ is no longer linked with loss of property, liberty, or life. Is there then any room for martyrs in modern times? Are there tests of our piety and loyalty to Christ, which, though different in form, are as decisive as the old ordeal of fire? The modern martyr is he who dares to live an unworldly life. Before the days when Constantine wedded the profession of piety with the possession of state patronage, secularism had begun to invade the house of God. The spirit of the world was shaping the doctrine, deportment, policy, and polity of the Church. Worldly men and maxims and measures began to control and prevail, and even the Reformation of the sixteenth century, which did so much to revive evangelical faith, did very little to divorce Church and State, and separate the secular from the spiritual. Nothing is more needed to-day than practical separation from the world, not in form like anchorite, but in fact, in spirit, like the Master, who even at the wedding feast at Cana manifested forth His glory. To be brave and intrepid enough, firmly and fearlessly to protest both by lips and life against worldliness in the Church ; the spirit of caste invading Christian equality ; the spirit of frivolity, treating with lightness sacred and solemn things ; the spirit

of selfishness that sneers at self-denial; the spirit of rationalism that would take from the Bible all miracle and mystery—all this demands the faith and firmness of a martyr to withstand and oppose. The drift is toward the world, and he who swims heavenward opposes the current. The preacher, the editor, the disciple, who in these days dares patiently, constantly, firmly to "stand up" for spiritual truth, worship, teaching, and holy living, may still find that "all who live godly in Christ Jesus shall suffer persecution."

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ENERGY.

I. Its Value as a test of Character.

[8897] What Dr. Arnold said of boys is equally true of men—that the difference between one boy and another is not so much talent as energy. —*Smiles.*

II. Its Difficulties as regard the Passive Virtues.

[8898] To be energetic and firm where principle demands it, and tolerant in all else, is not easy. It is not easy to abhor wickedness, and oppose it with every energy, and at the same time to have the meekness and gentleness of Christ, becoming all things to all men for the truth's sake. The energy of patience, the most godlike of all, is not easy.—*Mark Hopkins.*

II. Its Objects.

[8899] For people who are of that eager spirit that they must contend with something or somebody, there are always the great men of former days to contend with, and if possible, to be surpassed; and also, there is nature to be wrestled with, who will not yield her "open secrets" without much compulsion, and who is an antagonist always at hand, offering full scope for our utmost energy and mettle.—*Arthur Helps.*

VI. Its Necessity and Importance.

1 To moral growth, culture, and excellence.

[8900] The one thing to be attended to here is to have it distinctly and explicitly graved into the soul, that there is only one thing that can give significance and dignity to human life, viz., Virtuous energy; "and that this energy is attainable only by energizing."—*J. S. Blackie.*

[8901] It seems to be absolutely necessary for the purpose of stimulating the growth and culture of every individual. It is deeply rooted in man, leading him ever to seek after, and endeavour to realize, something better and higher than he has yet attained.—*Smiles.*

[8902] Tocqueville wrote to a friend, "There is no time of life at which one can wholly cease from action: for effort without one's self, and still more effort within, is equally necessary, if not more so, when we grow old, as it is in youth. I compare man in this world to a traveller journeying without ceasing towards a colder and colder region; the higher he goes, the faster he ought to walk. The great malady of the soul is cold. And in resisting this formidable evil, one needs not only to be sustained by the action of a mind employed, but also by contact with one's fellows in the business of life.

[8903] My last words must once more strike the chord I struck, when last I addressed the conference, of serious resolution, grateful affection, and calm hopefulness. We have a very great deal to do here; and the more we discover the greatness of our task, the more we may be tempted to be appalled by it. But courage never grows by looking too closely at difficulties; and when the Divine Lord desired to chide the querulous feebleness of the disciples, who saw only the embarrassments of the positions, and would not weigh the resources for meeting it, He calmly said, "Make the men sit down." The five loaves are still being multiplied in the hands of those who know that they are breaking and distributing them in their Master's presence. Let us give thanks and pray: He will listen and bless. There is a movement in the diocese, all through it, of thought, of activity, of devotion; and movement means life. What I most dread, either for an individual, or a parish, or a diocese, is drifting into the doldrums and remaining there. Perhaps some of you may be glad of an explanation of what the doldrums mean. In the Atlantic Ocean there is a region of water for a few degrees on each side of the equator, where the sun never shines, and the breezes never blow; where a sickly heat stupifies every vital function, and a drizzling mist envelopes the ship in a damp pall. Steamers drive through it, and are glad to be out of it. Sailing ships often are detained there for weeks. Let us have movement, and energy, and zeal, and as much prudence as possible; so long as it is not the tepid prudence which is always pausing to ask what our neighbour will think of us; nor the egotism which is so wofully afraid of criticism that it becomes despised instead.—*Bp. Thorold.*

2 To general influence and success.

[8904] I do not know a more enviable gift than the energy to sway others for good; to diffuse around us an atmosphere of cheerfulness, piety, truthfulness, generosity, magnanimity. It is not a matter of great talent; not entirely a matter of great energy; but rather of earnestness and honesty—and of that quiet, constant energy which is like soft rain gently penetrating the soil.—*Boyd.*

[8905] A man with a definite will and an energetic personality acts as a sort of flag to

draw and bind together the foolish units of a mob.—*George Eliot.*

[8906] The men who have most powerfully influenced the world have not been men of great genius so much as men of strong will and indomitable energy; such, *e.g.*, as Mahomet, Luther, Knox, Loyola, Napoleon, Wesley.—*Smiles.*

[8907] It is energy—the central element of will—that produces the miracles of enthusiasm in all ages. Everywhere it is the mainspring of what is called force of character, and the sustaining power of all great action.—*Ibid.*

[8908] Success grows out of struggles to overcome difficulties. If there were no difficulties there would be no success. If there were nothing to struggle or compete for, there would be nothing achieved. It is well, therefore, that men should be under the necessity of exerting themselves. In this necessity for exertion, we find the chief source of human advancement—the advancement of individuals as of nations.—*Ibid.*

V. Its Exemplification in Thomas Brassey.

[8909] His energy was almost boundless. Mr. Harrison says of him:—"I have known him come direct from France to Rugby. Having left Havre the night before, he would have been engaged in the office in London the whole day; he would then come down to Rugby by the mail train at twelve o'clock, and it was his common practice to be on the works by six o'clock the next morning. He would frequently walk from Rugby to Nuneaton, a distance of six miles. Having arrived at Nuneaton in the afternoon, he would proceed the same night by road to Tamworth, and the next morning he would be out on the road so soon that he had the reputation among his staff of being the first man on the works. He used to proceed over the works, from Tamworth to Stafford, walking the greater part of the distance; and he would frequently proceed the same evening to Lancaster, in order to inspect the works in progress under the contract which he had for the execution of the railway from Lancaster to Carlisle." It was said of him by one who rightly estimated the strength of his determination and his profound self-reliance: "If he had been a parson, he would have been a bishop; a prize-fighter, he would have won the champion's belt." And Sir Arthur Helps thus commemorates the singleness of purpose, the concentration of aim which marked his career: "The ruling passion of his life was to execute great works which he believed to be of the highest utility to mankind; to become a celebrated man in so doing—celebrated for faithfulness, punctuality, and completeness in the execution of his work; also—for this was a great point with him—to continue to give employment to all those persons who had already embarked with him in his great enterprises, not by any means forgetting the humbler class of labourers whom he engaged in his service." It was characteristic of Mr. Brassey that he always found time for everything. He was never in a hurry and never behindhand. He wasted not a moment; he never left a letter unanswered. When he visited Scotland in the shooting season, a bag containing writing appliances and a pile of letters that required acknowledgement always accompanied the luncheon-basket. He would enjoy a brisk short walk on the moor, and then, in the shelter of a shepherd's hut or screened by a stone dyke, would sit down and write his letters with his usual clearness and intelligence. Idleness was a thing utterly beyond his comprehension. In his own words: "It requires a special education to be idle, or to employ the twenty-four hours in a rational way without any particular calling or occupation."—*W. H. Davenport Adams.*

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ENTHUSIASM.

I. Its Nature.

1 Defined.

(1) *As a moral virtue.*

[8910] Enthusiasm is that which presents motives in an entire absence of self; something that gives patience and feeds human love when the limbs ache with weariness, and human looks are hard upon us; something that lies outside personal objects, that includes resignation for ourselves, and active love for what is not ourselves.—*George Eliot.*

[8911] What is enthusiasm but an earnest devotedness towards a special object, and a constant striving after some higher standard than that which contents the mass of commonplace humanity.—*W. H. Davenport Adams.*

(2) *As a Christian grace.*

[8912] Christian enthusiasm is that earnestness in the Christian life and work in which right purpose is instinct with Christian feeling. It is the intelligent zeal of one who loves Christ, and longs to do His will.—*Dawson.*

2 Discriminated.

(1) *Enthusiasm differs from mere excitement.*

[8913] It is this sort of earnestness, in which far-seeing wisdom is combined with the vitalizing glow of ardent feeling, that should be recognized as the true enthusiasm. It is to be carefully distinguished from the frenzy of sudden and great excitement, and from the impulsive recklessness that is often energetic in proportion as it is blind.—*Martin.*

[8914] Enthusiasm is grave, inward, self-controlled; mere excitement, outward, fantastic,

hysterical, and passing in a moment from tears to laughter.—*Sterling.*

[8915] God approves
The depth, but not the tumult of the soul—
A fervent, not ungovernable love.
—*Wordsworth.*

[8916] Enthusiasm is that effervescence of the heart or the imagination, which is the most potent stimulus of our nature, where it stops short of mental intoxication.

(2) *Enthusiasm differs from wild fanaticism.*

[8917]. Many people are prejudiced against enthusiasm; they confound it with fanaticism, which is a great mistake. Enthusiasm is connected with the harmony of the universe; it is the love of the beautiful, elevation of soul, enjoyment of devotion, all united in one single feeling which combines grandeur and repose.

II. Its Power.

1 As a vitalizing moral and spiritual energy.

[8918] If enthusiasm makes enthusiasts, we pray for more of them. There is a wild and noble enthusiasm. The former is dangerous, the latter a royal gift. It is regulated force; heart and sense combined; eagerness and foresight prosecuting sublime purposes. Those endowed with it are not blind to difficulties, but brave to meet them; they measure dangers, recognize the chances of failure, but venture where duty calls, expecting to conquer by success. There is fire in their bones and wisdom in their heads, and the more the fire burns the clearer the mind becomes; resources are developed as difficulties accumulate, and the "one chance in ten" for success, is the one they expect to grasp, by dint of energy and skill, and usually do it.—*Theological Framework.*

[8919] Enthusiasm is the spur of a slow, but the wing of a swift and impetuous mind.—*W. H. Davenport Adams.*

[8920] Every great and commanding movement in the annals of the world is the triumph of some enthusiasm.—*Emerson.*

[8921] Nothing is so contagious as enthusiasm; it is the real allegory of the lute of Orpheus; it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.—*Lord Lytton.*

[8922] Genuine heart-burning enthusiasm is as rare as it is beautiful. Just a little less calculation, a little less frigid philosophising, a little less complacently lazy logic, and, in the void, a little more energizing zeal, would have the effect—by such even balance of theory and practice—of turning a few bipeds into men, and forcing aërial fancies and vague dreams to give place to the great realities of definite soul-inspiring action.—*A. M. A. W.*

[8923]. Enthusiasm is the element of success in everything. It is the light that leads, and the strength that lifts men on and up in the great struggles of scientific pursuits and of professional labour. It robs endurance of difficulty and makes a pleasure of duty.—*Bp. Doane.*

[8924] Men of enthusiastic spirit have been the life of the Church. They have assailed error, reformed abuses, planted missions, organized forces, founded colleges, invented instrumentalities, set resources in order, made onslaughts against sin. They run risks for Christ and humanity, espouse a good cause while yet unpopular, work where they are needed, even with the weak and despised, where "loaves and fishes" are few and small, and hardships many and ponderous.—*Theological Framework.*

[8925] Of all that is grand in Christianity, nothing excels its moral dynamic. Talk of the enthusiasm of humanity, it is a mere idea. But the enthusiasm of Christian love is a mighty power. The enthusiasm of hearts arrested by the mighty love of Christ, drawn into sympathy with Him, reflecting on their fellow-sinners the compassion that has embraced themselves, seeing in this disordered world a blessed sphere of service to God and man, and throwing their energies into the work of blessing it—that is a wonder-working power! It goes on unweariedly in the work of faith and labour of love; never deeming that it has done enough, or that it can ever do enough for Him whose love has fallen on it so richly, and is so well fitted to bless the whole family of man.—*W. G. Blaikie, D.D.*

[8926] But one power enthusiasm has almost without limit—the power of propagating itself—and it was for this that Christ depended on it. He contemplated a Church in which the enthusiasm of humanity should not be felt by two or three only, but widely. In whatever heart it might be kindled, he calculated that it would pass rapidly into other hearts, and that, as it can make its heat felt outside the Church, so it would preserve the Church itself from lukewarmness.—*Ecce Homo.*

[8927] Say what you will of the failures and errors of Christian enthusiasm, no zeal which you might deem more rational has done half as much for suffering humanity. When it has missed its own ends, it has reached others to whom no colder zeal would ever have addressed itself. Examples—schools, missions, hospitals, asylums, &c.—*James Martineau.*

2 As the mover and swayer of all great souls.

[8928] Enthusiasm is the fundamental quality of strong souls; the true nobility of blood, in which all greatness of thought or action has its

rise. *Quicquid vult valde vult* is ever the first and surest test of mental capability.—*Carlyle.*

[8929] From a Kepler to a Faraday, from a Simon de Montfort to a Gladstone, from a St. Benedict to an Edward Irving, from an Archimedes to a Stephenson, we may read, in the history of the development of human genius, that no man has risen high above his fellows, or attained a supreme influence over them, unless he has had more or less of the enthusiast in his nature. In our own time, the enthusiasm of a Cavour and a Mazzini has regenerated Italy. And it is this same enthusiasm which each one of us should carry into our daily life, to give elevation to our thoughts, holiness to our feelings, and *nerve* to our industry. It will not accomplish, as wielded by us, the restoration of a people, or the establishment of a creed; but it will assist us to obtain whatever object we have fixed upon as the object of our lives.—*W. H. Davenport Adams.*

[8930] What an enthusiasm was that of Columbus, who, believing in the existence of a new world, braved the dangers of unknown seas; and when those about him despaired and rose up against him, threatening to cast him into the sea, still stood firm upon his hope and courage until the great new world at length rose upon the horizon!—*Smiles.*

III. Its Importance and Necessity.

1 To religion.

(1) *Enthusiasm is spiritual health.*

[8931] The health of the soul Christ regarded as consisting in a certain enthusiasm of love for human beings as such.—*Ecce Homo.*

(2) *Enthusiasm is essential for successful religious work.*

[8932] Right purpose all aglow with healthful Christian feeling—in other words, a genuine Christian enthusiasm—is the power by which alone Christian enterprises can be sustained. This quickens every faculty and greatly intensifies the power of attention and decision. It is broad in its views, fertile in expedients, and determined in its efforts. It supplies the steady impulse necessary to religious effort, and does not soon die, like a mere occasional excitement. —*Raleigh.*

[8933] No one does much without it; everyone does more with it. If the Church could double its stock of it, she would more than double her force and usefulness. It is her great necessity at this hour. Not one-tenth of her intellect, wealth, resources, are developed. She has enough to clear this whole land of ignorance, intemperance, vice, and misery, if it were once fully set in motion. There is a mighty work to be done, but she does not "do it with her might." Let us all pray for enthusiasm, a noble, Divine inspiration which will end our self-seeking and idleness, and thrust us into eager conflicts with sin. If filled with the Spirit, we shall not lack this Divine zeal.—*Theological Framework.*

2 To youth.

(1) *Youthful enthusiasm should be cultivated and cherished.*

[8934] A mother should desire to give her children a superabundance of enthusiasm, to the end that, after they have lost all they are sure to lose in mixing with the world, enough may still remain to prompt and support them through great actions. A cloak should be of three-pile, to keep its gloss in wear.—*Guesses at Truth.*

[8935] Believe, youth, that your heart is an oracle; trust her instinctive auguries; obey her divine leadings; nor listen too fondly to the uncertain echoes of your head. The heart is the prophet of your soul, and ever fulfils her prophecies; reason is her historian; but for the prophecy the history would not be. Great is the heart; cherish her; she is big with the future, she forebodes renovations. Let the flame of enthusiasm fire alway your bosom. Enthusiasm is the glory and hope of the world. It is the life of sanctity and genius; it has wrought all miracles since the beginning of time.—*A. Bronson Alcott.*

(2) *Youthful enthusiasm is the forerunner of manly heroism.*

[8936] Enthusiasm is the blossom of which all true greatness is the fruit; imagination the germ of all glorious deeds; and few were ever distinguished for high practical greatness who could not refer to a childhood of enthusiasm. It is the romance of the boy that becomes the heroism of the man.

3 To early manhood.

(1) *The consecrated enthusiasm of early manhood is nobly attractive.*

[8937] In the whole range of human vision, nothing is more attractive than to see a young man full of promise and of hope, bending all his energies in the direction of truth and duty and God, his soul pervaded with the loftiest enthusiasm, and his life consecrated to the noblest ends. To be such a young man is to rival the noblest and best of men in heroic valour and Christian chivalry. Nay, to be such a young man is to be like Christ, the highest type, the most illustrious example of enthusiasm the world has ever seen.—*J. McC. Holmes.*

[8938] Depend upon it, the bright, self-sacrificing enthusiasms of early manhood are among the most precious things in the whole course of human life.—*Canon Liddon.*

(2) *Early enthusiasm is essential to the attainment of the full properties of manhood.*

[8939] Let me be dogmatic, and assert that a man without enthusiasm is incapable of attaining to the full proportions of his manhood; can never be otherwise than a selfish, commonplace, undistinguished trifler, who never realizes the infinite capacities of a man's life, nor the glorious

signification of that one all-important word—*Duty.—W. H. Davenport Adams.*

[8940] Enthusiasm makes men strong. It wakes them up, brings out their latent powers, keeps up incessant action, impels to tasks requiring strength; and these develop it. Many are born to be giants, yet few grow above common men, from lack of enthusiasm. They need waking up; if set on fire by some eager impulse, inspired by some grand resolve, they would soon rise head and shoulders above their fellows. But they sleep, dose, wait for public sentiment, cling to the beaten paths, dread sacrifices, shun hardships, and die weaklings.—*Theological Framework.*

[8941] No man was ever great or good who had not in his heart the inspiration of enthusiasm. Unless we learn to look beyond ourselves, unless we step outside the narrow circle of our individual sympathies, unless we recognize the communion that exists, or ought to exist, between all mankind, unless we keep ever before us the certainty that our desires and aims and resolutions are not terminated abruptly in this our life on earth, but carried onward (so to speak) into a life everlasting, how pitiful will be our neglect of opportunities, how irrecoverable our wasted hours! Yet to erect a fitting standard of duty, and to keep our soul strictly up to it, is a task so hard that we cannot hope to succeed unless we are prompted by the genius of enthusiasm. For, after all, enthusiasm is but another name for faith.—*W. H. Davenport Adams.*

IV. Its Sustaining and Beneficent Influence.

[8942] A man conscious of enthusiasm for worthy aims is sustained under petty hostilities by the memory of great workers who had to fight their way not without wounds, and who hover in his mind as patron saints, invisibly helping.—*George Eliot.*

[8943] Enthusiasm makes men happy, keeps them fresh, hopeful, joyous. Life never stagnates with them, they keep sweet, seldom croak, anticipate a "good time coming," and make it come.—*Theological Framework.*

[8944] Instances of enthusiasm, and of what it has wrought, we might easily find in the records of art, science, literature, politics; for no great invention was ever perfected, no great reform was ever carried out, no genuine production of pure and lofty art was ever achieved, except under the influence of enthusiasm. Were not Cola di Rienzi, Oliver Cromwell, Philip van Artevelde, Faraday, Watt, Raphael, Lavoisier, Sir William Herschel, John of Procida, Canova —were not these men enthusiasts, and was it not enthusiasm that made them content to live laborious days so that their ends might be accomplished? Well has enthusiasm been called the "lever of the world," for it sets in motion, if it does not control, the grandest revolutions! And its influence is immense. History bears frequent record of its contagiousness; how that a vast multitude has been roused into emotion by the enthusiasm of one man, as was the case when the crowd of knights, and squires, and men-at-arms, and quiet burghers, took up the cross at the bidding of St. Bernard.—*W. H. Davenport Adams.*

V. Its Limited Dominion.

[8945] The power of enthusiasm is, indeed, far from being unlimited; in some cases it is very small. History is full of instances in which it has foamed itself away in utter impotence against physical obstacles. Painful it is to read, and yet one reads again and again, of citizens who have united in close league against some proud invader; with enthusiastic dependence upon the justice of their cause, the invincible force of their patriotism, and the protection of Providence, when justice has been found weaker than power, and enthusiasm than numbers, and Providence has coldly taken the side of the stronger battalions.

[8946] Herein lies the value of missionary effort. It reacts upon those who encourage and sustain it. Not only does it benefit the heathen rescued from "a creed forlorn," and taught the wonderful truths of the pure, exalted, and generous religion set forth by Christ and His apostles, but it benefits the heart and soul of every individual who has contributed towards the lofty enterprise. The torch which we hand to others reflects its light upon ourselves. We resemble the travellers who attempt the ascent of an Alpine mountain. The rope which binds together the weak and strong, is as much a stay and support for the latter as for the former.—*W. H. Davenport Adams.*

VI. The Qualities and Requirements of a Noble Enthusiasm.

1 Spiritual sanctity.

[8947] True enthusiasm can only be produced and sustained by a living contact with God and the open vision of Divine and eternal realities. It will come only with a flood tide of heavenly influences setting in on the heart and bringing it up to a nobler type of piety. It must be looked for, therefore, in answer to prayer, in the far-reaching revival of religion, through rich outpourings of the Spirit, and in more hearty and resolute personal self-sacrifice and self-devotion.—*Palmer.*

[8948] Enthusiasm will not spring up in us spontaneously nor by any efforts we may make to kindle it in ourselves, nor is the message of Christianity fully delivered when love to the human race is declared to be a duty; human beings will not unite merely because they are told to do so, nor will the anarchic passions submit to a mere reproof. Men cannot learn

to love each other, says Christ, but "by eating His flesh and drinking His blood."—*Ecce Homo.*

2 Love.

[8949] Our love is inwrought in our enthusiasm as electricity is inwrought in the air, exalting its power by a subtle presence.

3 Calmness, deliberation, and unobtrusiveness.

[8950] Enthusiasm is always calm, always deliberate, and always remains hidden. Enthusiasm in matters of voice is necessary in order to be a great singer; in colour, to be a great painter; sounds, musician; words, writer. but the enthusiasm must be hidden and almost insensible: that is what produces what is called "charm."—*Joubert.*

4 Self-denial.

[8951] By self-denial, enthusiasm is first purified and glorified. As the traveller, who would ascend a lofty mountain summit to enjoy the sunset there, leaves the quiet of the lowly vale, and climbs the difficult path; as with each step he takes he leaves something behind him; as he now crosses the blooming meadows without loitering upon their luxuriant turf, now hastens through the greenwood without reclining under its shade, and listening to the song of the birds; as he does not tarry on the sunny height to look backwards, and view with delight the charming picture of the landscape beneath, but speeds on unwearied, longing to reach the highest peak at the right time—so the true enthusiast, in his aspiration after the highest good, allows himself to be stopped by no wish for wealth and pleasure, and every step he takes forward is connected with self-denial. He is like the aëronaut who, as he ascends, and the air becomes rarer, must cast out one piece of ballast after another in order to mount still higher, and thus lightens the soaring balloon.—*De Wette.*

5 Unity of faculties and purpose.

[8952] Whatsoever you do, do thoroughly: never divide your forces, as poor silly Argus did, and lock one-half of them up in sleep, while the other half are to watch at their post: let the whole man be seen in every action of your life: do it with all your heart and with all your soul and with all your mind.—*Guesses at Truth.*

[8953] Engage in some direct effort to do good. Seek to leave the world the better for your sojourn in it. Whatever you attempt, endeavour to do it so thoroughly, and follow it up so resolutely, that the result shall be ascertained and evident. And in your attempts at usefulness, be not only conscientious but enthusiastic. Love the work. Redeem the time. Remember that the Lord is at hand.—*Dr. Hamilton.*

VII. Its Exemplification in the Career of Galileo.

[8954] Galileo, as an enthusiast, was not content to accept the degrees of any infallible authority, and he maintained, in opposition to Aristotle, that, with the exception of a very slight difference, whose cause he attributed to the resistance of the air, two bodies of unequal weight would fall from the same elevation in the same period of time. There are always to be found in the world a school of obstructionists, who will not believe in the advent of new light, and distinguish themselves by obstinately clinging to the errors and prejudices of the past. Individuals of this class were numerous in the university of Pisa, and they at once denounced the enormity of Galileo's treason to the great Greek philosopher. To convince them Galileo dropped, in their presence, from the summit of the Tower of Pisa, some bodies of unequal weight. The time occupied in their fall was marked by the noise each body made as it fell to the ground. In this way he succeeded in establishing that the times employed in traversing the same space are in no wise proportionate to the weight of the bodies. His fertile and unresting genius wrought out several inventions, and, more particularly, that of the thermometer. He constructed several machines for the use of the Venetian government, and composed for his pupils a host of treatises on civil and military architecture, gnomonics, astronomy, and mechanics. These, transcribed by the students and dispersed throughout Christendom, made known the name and ideas of the famous Tuscan philosopher to the learned in every country. Such arduous toil must have broken down any mind which did not rejoice in the powerful leverage of enthusiasm. Only from the anvil of an intellect heated *red hot*, so to speak, could have been struck off such a number of brilliant sparks; only on such an anvil could so many ideas have been thoroughly welded and freshened into shape. — *W. H. Davenport Adams.*

VIII. Models of True Enthusiasm, Divine and Apostolic.

[8955] "Success does not make the hero." The virtue of your struggle lies in the struggle itself and not in the prize; and I would have you, in like manner, appreciate enthusiasm in its purest aspect, when, controlled by a devout spirit, it keeps the heart in the path of duty. I do not want to show you enthusiasm openly and visibly crowned with success, but under the cloud of apparent failure; that you may see how genuinely beautiful a thing it is, how utterly unworldly, and how little it depends on external circumstances to feed and cherish its sacred fire. The enthusiasm I recommend to you is that of our Lord and Saviour, which, so far as the Jews could see, miserably perished on the Cross of Calvary. The enthusiasm I recommend to you is that of the martyr Stephen,

whose face was like that of an angel, when he sank, bleeding and dying, beneath the stones of his persecutors. The enthusiasm I recommend to you is that of St. Paul, who "wrought with labour and travail night and day," and who sums up his life in one well-known and most pathetic passage: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck," &c. Such was the life of the great Christian enthusiast who preached the gospel to the Gentiles.—*Ibid.*

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ZEAL.

I. Definition and Nature.

[8956] Zeal is an intense earnestness for the accomplishment of an object. It is defined in our latest dictionary as a passionate ardour in the pursuit and the accomplishment of it. It is not therefore, be it observed, a great excitement of feeling; it is not mere demonstrative warmth of expression; it is not mere quickness of the motion; but something far more deep and enduring. It is a working practical energy; it is a power which may be directed to things indifferent, things good, or things bad.—*Garbett.*

[8957] Zeal may be defined as the heat or fervour of the mind, prompting its vehemence of indignation against anything which it conceives to be evil—prompting its vehemence of desire towards anything which it imagines to be good. In itself it has no moral character at all. It is the simple instinct of energetic nature, never wholly divested of a sort of rude nobility, and never destitute of influence upon the lives and character of others.—*Rev. Morley Punshon.*

[8958] Zeal is an ardour of mind; it is a vehement affection for some person, or some thing, or some cause. It is usually accompanied by a feeling of indignation against everything supposed to be injurious or disparaging to its object.—*Dean M'Neile.*

[8959] Zeal (or jealousy it might be rendered) in Hebrew is literally "a glowing fire," from a root meaning deep red. It is one of the most fruitful of Old Testament ideas in relation to the reconciliation of man to God. It is two-sided. The fire of love has for its obverse the fire of wrath. For jealousy contends for the object of its love against everything that touches either the object or the love itself.—*Delitzsch.*

II. The Qualities and Requirements of True Zeal.

1 General spirituality and ardent love.

[8960] It is a coal from God's altar that must kindle our fire; and without fire, true fire, no acceptable sacrifice.—*William Penn.*

[8961] Zeal should in every instance be the offspring of personal piety.—*Rev. John Angell James.*

[8962] True zeal is a loving thing, and makes us always active to edification, and not to destruction. If we keep the fire of zeal within the chimney, in its own proper place, it never doth any hurt; it only warmeth, quickeneth, and enliveneth us; but if once we let it break out, and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal, it is no heavenly fire; it is a most destructive and devouring thing. True zeal is an *ignis lambens*, a soft and gentle flame that will not scorch one's hand; it is no predatory or voracious thing; but carnal and fleshly zeal is like the spirit of gunpowder set on fire, that tears and blows up all that stands before it. True zeal is like the vital heat in us that we live upon, which we never feel to be angry or troublesome; but though it gently feed upon the radical oil within us, that sweet balsam of our natural moisture, yet it lives lovingly with it, and maintains that by which it is fed; but that other furious and distempered zeal is nothing else but a fever in the soul. To conclude, we may learn what kind of zeal it is that we should make use of in promoting the gospel by an emblem of God's own, given us in the Scripture, those fiery tongues that upon the day of Pentecost sat upon the apostles; which sure were harmless flames, for we cannot read that they did any hurt, or that they did so much as singe an hair of their heads.—*Ralph Cudworth, Sermon before the House of Commons*, 1647.

[8963] Zeal is the richest evidence of faith, and the clearest demonstration of the Spirit.—*Samuel Ward, D.D.*

[8964] No foolish, no false, fantastic, earthly, or devilish principle can counterfeit a Divine zeal. 'Tis a perfection that shines with such a peculiar lustre, with such a heavenly majesty and sweetness, that nothing else can imitate it; 'tis always pursuing good, the honour of God, and the happiness of man; it "contends earnestly for the faith once delivered to the saints;" but it contends as earnestly too to root out wickedness, and inplant the righteousness of the gospel in the world. It is not eager for the articles of a sect or party, and unconcerned for catholic ones. When it presses for reformation, it begins at home, and sets a bright example of what it would recommend to others. 'Tis meek and gentle under its own affronts, but warm and bold against those which are offered to God. In a word, though love fill its sails, Divine wisdom and prudence give it ballast, and it has no heat but what is tempered and refracted by charity and humility.—*Richard Lucas, D.D.*

[8965] "He that is not zealous does not love."

Now right zeal acts, like fire, to its utmost power, yet ever keeping its place and sphere. If it be confined to the breast of a private Christian, whence it may not flame forth in punishing truth's enemies, then it burns inwardly the more for being pent up, and preys, like a fire in his bones, upon the Christian's own spirits, consuming them, yea, eating him up for grief, to see truth trodden under the feet of error and profaneness, and he not able to help it up.—*W. Gurnall.*

2 Intelligence.

[8966] Christian zeal is not mere vehemence and heat. It is essential that it be informed with full intelligence—zeal according to knowledge. The difference between fanaticism and zeal is chiefly a difference in knowledge. All beneficent energies are actuated by truth.—*Raleigh.*

3 Humility.

[8967] Zeal without humility is like a ship without a rudder, liable to be stranded at any moment.—*Owen Feltham.*

4 Mercy.

[8968] If you will have your zeal burn kindly, it must not be set on fire by any earthly matter, but from heaven, where is the mercy-seat, and which is the seat of mercy. If you will be burning lamps you must pour in the oil of mercy. If this oil fail, you will be rather beacons than lamps, to put all round about you in arms. Zeal without mercy is always unprofitable, and most commonly dangerous, and therefore we must pour in this oil of mercy, which may moderate our zeal and becalm and temper our spirit, which may otherwise hurry us away to the trouble of others and ruin of ourselves.

My religion must not be furious, fiery, implacable, cruel ; but peaceable, gentle, easy to be entreated, full of mercy, without partiality, and without hypocrisy.—*Christian Ethics.*

5 Meekness.

[8969] A zealous soul without meekness is like a ship in a storm, in danger of wrecks. A meek soul without zeal is like a ship in a calm, that moves not so fast as it ought.—*J. M. Mason.*

III. Its Incentive.

[8970] Ascham's ideal of perfection is to desire to do something—not only as well as it can be done, but better than we can do it ; to feel to exaggeration all our own natural deficiencies towards the doing of it ; to resolve by redoubled energy and perseverance to extract from art whatever may supply those deficiencies in nature.—*F. J. S.*

IV. Its Stimulating Power.

[8971] Zeal is one of the fair colours of grace. It is the ruby hue of the blood which circulates through the veins, and animates the whole body with life and vigour. It is the crimson heat which energizes or melts everything before it, and pervades all with its own glow. It stimulates to the performance of every duty, infuses life into every experience, fervour into all devotion, spirit into all work, and overcomes difficulty as fire overcomes every resisting object.—*Rev. Hugh Macmillan.*

[8972] Zeal is indeed a wonder-working grace. It scales the heavens in agonizing prayer. It wrestles with Omnipotence, and takes not denial. Who can conceive what countries, districts, cities, families, and men have sprung to life because Zeal prayed ! It also lives in energetic toil. It is the moving spring in hearts of apostles, martyrs, reformers, missionaries, and burning preachers of the Word. What hindrances it overleaps ! What chains it breaks ! What land it traverses ! It girdles earth with efforts for the truth : and pyramids of saved souls are trophies to its praise.—*H. Law, D.D.*

[8973] Remembrance and regret are feeble reformers ; and the story of godly ancestors has seldom shamed into repentance their lax and irreverent sons. The power which startles or melts a people is zeal surcharged with faith in the great realities, and baptized with the fire of heaven—that fervour which, incandescent with hope and confidence, bursts in flame at the sight of a glorious future, and which, heaping "coals of fire" on the heads of opponents, at once consumes the obstacle, and augments its own transforming conflagration.

V. Its Exemplifications.

1 In Scripture.

[8974] In Acts v. 17, we read that "the high priest and they that were with him were filled with envy"—*zeal* as it is in the original ; while in the book of Numbers Phineas is commended for the zeal with which he rose up against those who had violated the law of the Lord ; and when once, just once, in the Redeemer's incarnate life, His disciples saw His holy indignation burn as the merchandise was scattered and the baffled money-changers driven from the temple they had profaned, they remembered the place where it is written, "The zeal of thine house hath eaten me up."—*W. M. Punshon, LL.D.*

[8975] Jesus Himself, calm and self-poised as He always was, exhibited it in His whole public ministry, and expressed it when He said, "My meat and My drink is to do the will of Him that sent Me." Paul described it when he wrote, "It is good to be zealously affected always in a good thing." He illustrated it most signally in that most wonderful apostolic career in which he outlaboured his fellow-apostles, and went unflinchingly through all manner of hardships to martyrdom itself.—*Raleigh.*

1 In modern enterprise and self-sacrifice.

[8976] What zeal is we know by experience. For instance, that zeal is shown by men of science when they explore the bounds of the earth, from torrid zones to the everlasting snows of the far North, or when they leave their bones to whiten in Australian wildernesses to settle a question of geography. What zeal is shown by them in a nobler cause when they sacrifice their own lives—in some cases consciously—in the study of disease and the result of the battle with death!

VI. Its Rarity.

[8977] We have the departed prophet's mantle, the outward resemblance to the fathers who have gone, but their fiery zeal has passed to heaven with them; and, softer, weaker men, we stand timidly on the river's brink invoking the Lord God of Elijah, and too often the flood that obeyed them has no ear for our feebler voice. —*Alexander Maclaren, D.D.*

[8978] Zeal is fit for wise men, but flourishes chiefly among fools.—*Abp. Tillotson.*

[8979] Zealous men are often in the minority; and are spoken of as "a miserable minority." But minorities are not always miserable. People are never miserable when they are doing what is right.—*Sir Wilfrid Lawson.*

VII. Its Spurious and Pernicious Forms.

1 Zealotry.

[8980] I love to see a man zealous in a good matter, and especially when his zeal shows itself for advancing morality, and promoting the happiness of mankind. But when I find the instruments he works with are rocks and gibbets, galleys and dungeons; when he imprisons men's persons, confiscates their estates, ruins their families, and burns the body to save the soul, I cannot stick to pronounce of such a one, that (whatever he may think of his faith and religion) his faith is vain, and his religion unprofitable.

After having treated of these false zealots in religion, I cannot forbear mentioning a monstrous species of men, who, one would not think, had any existence in nature, were they not to be met with in ordinary conversation, I mean the zealots in atheism. One would fancy that these men, though they fall short, in every other respect, of those who make a profession of religion, would at least outshine them in this particular, and be exempt from that single fault which seems to grow out of the imprudent fervours of religion. But so it is, that infidelity is propagated with as much fierceness and contention, wrath and indignation, as if the safety of mankind depended upon it. There is something so ridiculous and perverse in this kind of zealots, that one does not know how to set them out in their proper colours. They are a sort of gamesters, who are eternally upon the fret, though they play for nothing. They are perpetually teazing their friends to come over to them, though at the same time they allow that neither of them shall get anything by the bargain. In short, the zeal of spreading atheism is, if possible, more absurd than atheism itself.—*Addison.*

[8981] The worst of madmen is a saint run mad.—*Pope.*

[8982] To be furious in religion is to be irreligiously religious.—*William Penn.*

[8983] Any zeal is proper for religion but the zeal of the sword and the zeal of anger; this is the bitterness of zeal, and it is a certain temptation in every man against his duty.—*Jeremy Taylor.*

[8984] Let us take heed that we do not sometimes call that zeal for God and His gospel which is nothing else but our own temptations and stormy passions. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning (which philosophers speak of) that melts the sword within, but singeth not the scabbard; it strives to save the soul, but it hurteth not the body.—*Cudworth.*

[8985] There is nothing in which men more deceive themselves than in what the world calls *zeal*. There are so many passions which hide themselves under it, and so many mischiefs arising from it, that some have gone so far as to say it would have been for the benefit of mankind if it had never been reckoned in the catalogue of virtues.—*Spectator.*

[8986] If we had the whole history of zeal, from the days of Cain to our times, we should see it filled with so many scenes of slaughter and bloodshed as would make a wise man very careful not to suffer himself to be actuated by such a principle, when it regards matters of opinion and speculation.—*Addison.*

2 Noisy bigotry and cloaked selfishness.

[8987] There is a sort of men who seem to be mighty zealous for religion; but their heart breaks out wholly in this way, that they fill the place wherever they are with noise and clamour, with dust and smoke. Nothing can be said in their presence, but instantly a controversy is started. Scarcely anything is orthodox enough for them; for they spin so fine a thread and have such a cobweb divinity, that the least brush against it is not to be endured; and yet withal, they are as positive and decretal in their assertions that the Pope himself is nobody to them. One would think they were privy councillors of heaven, they define with so great confidence what will and what will not please God.—*Goodman.*

[8988] The purity of that zeal for religion, by which we gain worldly wealth, is open to suspicion. Well fare their hearts who will not only wear out their shoes, but also their feet, in God's service, and yet not gain a shoe latchet thereby.

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EARNESTNESS.

I. Its Nature.

1 Negatively considered.

[8989] Noisiness is not earnestness; violence is not faith. Noise is a sign of a want of faith, and violence is a sign of weakness. The man who is really in earnest, who has real faith in what he is saying and doing, will not be noisy and loud and in a hurry, as it is written, "He that believeth shall not make haste."—*Charles Kingsley.*

2 Positively considered.

[8990] Earnestness is the devotion of all the faculties.—*C. N. Bovee.*

[8991] Earnestness is enthusiasm tempered by reason.—*Pascal.*

[8992] Earnestness is all-heartedness; the difference between an earnest man and others is just this, that while they do things coldly, perfunctorily, without interest, because they have to be done, and for no other reason, he puts his whole soul into his labour, does it with hearty good-will, with a vigorous, healthy zeal, and because he loves to do it.—*C. M. Merry.*

II. Its Characteristics.

1 Activity and thoroughness.

[8993] A great German poet has said, "Earnestness is life." There is an earnestness which is fed by thought, which is guided by wisdom, which is urged by love, which sees things as they are, which feels how they ought to be, and which prompts the heart to many a fervent prayer, and the hand to many a deed of self-denying goodness. Happy he, however small his talent or confined his sphere, who lives this earnest life.—*Life of Mohammed.*

[8994] The earnest man is full of activity. He does with vigour whatever he undertakes. Whatever he wills he wills strongly.—*F. J. S.*

III. Its Necessity.

1 To religious service.

[8995] Men will not now be trifled with. They listen impatiently to great subjects treated with apathy. They want a religion which will take a strong hold upon them; and no system, I am sure, can now maintain its ground which wants the power of awakening real and deep interest in the soul. Men will prefer even a fanaticism which is in earnest to a pretended rationality which leaves untouched all the great springs of the soul, which never lays a quickening hand on our love and veneration, our awe and fear, our hope and joy.—*Channing.*

[8996] It is not enough that all our talents are laid out, that every power is enlisted in the the Lord's service; they must all be baptized, inspired, and energized with a Christian earnestness. Thought must be suffused with feeling, and work must be filled and vitalized with love. This is the baptism of Pentecost. This is the highest power of the gospel. This is the sign and fruit of the indwelling of the Holy Ghost.—*Raleigh.*

[8997] Earnestness alone makes life eternity.—*Carlyle.*

2 To the attainment of real greatness.

[8998] Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it depth of shadow.—*Peter Bayne.*

[8999] With the earnestness of the law and of duty begins also, in its deepest meaning, the earnestness of life. It has often been asked what earnestness means, and wherein it consists. We may reply, in general, that it is necessity that makes life earnest. The hard decrees of fate, the inexpugnable might of circumstances, these import earnestness into life; yea, and there are many who, already in childhood and early youth, for instance through the loss of parents and benefactors, through sickness and poverty, experience the earnestness of life. Passion also transports man into earnestness, in so far as he is dependent in that state upon a compelling, driving power, under which he is "passive," and quite unable to let go the object of his desire. But a necessity, an earnestness of a higher nature, is that which announces itself to our will—the necessity of the good, the holy, that of duty and of the problem of duty.—*Dr. H. Martensen.*

[9000] There is no substitute for thoroughgoing, ardent, and sincere earnestness.—*Dickens.*

[9001] It is amazing what difference heat makes on both mental and material objects. The only difference between ice and steam is, that the one has less and the other more heat. Now earnestness converts ordinary qualities into powerful and elastic forces. It enhances everything it touches, turns bricks to marble, and copper into gold. It changes liking into love, joy into ecstasy, and expectation into hope. It stamps on every virtue its currency, whether in heaven or in earth. Love, pity, kindness are all cold and worthless unless they bear the impress of a fervent spirit.—*Dulce Domum.*

IV. Its Incentives.

1 Consideration of the solemnity, responsibility, and uncertainty of human life.

[9002] Over the porch of the medical school of Athens were written these words of Hippocrates: "Life is short, art long, opportunity fleeting, experiment slippery, judgment difficult." What an incentive to earnestness do they contain!

[9003] The eye affects the heart. Acting upon this principle, the Rev. Charles Simeon had the portrait of Henry Martin hung up in his study. Wherever he went in the apartment, the eyes looked upon him, and the lips seemed to say, "Be earnest, don't trifle." Simeon was in the habit of bowing to the portrait, and saying, "I will be in earnest; I will not trifle; for souls are perishing, and Jesus is to be glorified."

[9004] Oh that heaven and hell should work no more on men! Oh that everlastingness should work no more! Oh, how can you forbear when you are alone to think with yourselves what it is to be everlastingly in joy or in torment! I wonder that such thoughts do not break your sleep, and that they come not in your mind when you are about your labour. I wonder how you can do almost anything else. How can you have any quietness in your minds! How can you eat, or drink, or rest, till you have got some ground of everlasting consolations! Is that a man or a corpse that is not affected with matters of this moment? that can be readier to sleep than to tremble when he heareth how he must stand at the bar of God? Is that a man or a clod of clay that can rise and lie down without being affected with his everlasting estate? that can follow his worldly business, and make nothing of the great business of salvation or damnation, and that when they know it is hard at hand? Truly, sirs, when I think of the weight of the matter, I wonder at the very best of God's saints upon earth, that they are no better, and do no more in so weighty a case. I wonder at those whom the world accounteth more holy than needs, and scorneth for making too much ado, that they can put off Christ and their souls with so little—that they pour not out their souls in every supplication—that they are not more taken up with God—that their thoughts be not more serious in preparation for their account. I wonder that they be not a hundred times more strict in their lives, and more laborious and unwearied in striving for the crown than they are.—*Richard Baxter.*

V. The Requirements of True Earnestness.

1 Heart and life consecration.

[9005] To become painfully sensible how much we need a warmer, deeper, holier earnestness—this is the first thing. To place our souls more fully under the legitimate impression of the glorious person and the redeeming work of Christ—our hearts in closer contact with the throbbings of His heart in its deep sympathy with a suffering world—this is the thing next in order. To ask more and expect more of the indwelling of the Holy Ghost, so that like primitive saints we may live in the spirit and not after the flesh—may be full of the Holy Ghost and of faith—this is the third thing.—*Palmer.*

2 Truth.

[9006] Earnestness without solid truth is but "foam cut off from the water"—brilliant, useless, short-lived, and on the whole false.—*Rev. George Gilfillan.*

VI. Its Power and Effects.

1 It incites to action, triumphs over material obstacles, and achieves success.

[9007] The men who keep the world from stagnation; who strike out new paths, rouse others into activity, and inaugurate new eras of progress; who, in spite of difficulties, achieve great things, and triumphantly leave the monuments of their energy and genius standing admired through ages, are men who are wide-awake and full of earnestness—an earnestness in which intellect and heart are both enlisted.—*Beecher.*

[9008] Everything yields before a strong and earnest will. It excites confidence in others. Difficulties, before which mere cleverness fails, not only do not impede its progress, but it often makes of them stepping-stones to a higher and more enduring triumph.—*Dr. Tulloch.*

[9009] When ten men are so earnest on one side that they will sooner be killed than give way, and twenty are earnest enough on the other to cast their votes for it, but will not risk their skins, the ten will give the law to the twenty in virtue of the robuster faith, and of the strength which goes along with it.—*Froude.*

2 It wins the great spiritual victory, and gains the eternal reward.

[9010] Are you in earnest? If so, though your faith be weak, and your struggles unsatisfactory, you may begin the hymn of triumph now, for victory is pledged. "Thanks be to God, which"—not *shall* give, but "*giveth* us the victory through our Lord Jesus Christ."—*F. W. Robertson.*

[9011] This world is given as a prize for the men in earnest; and that which is true of this world is truer still of the world to come.—*Ibid.*

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FERVOUR, INCLUDING ARDOUR.

I. Their Nature.

[9012] By fervour is meant not the wild and lurid flame of an ignorant and vulgar fanaticism, but the living steady glow of an intelligent love to God and man.

[9013] Ardour (Lat. *ardor*, *ardere*, to burn) is simply warmth or heat of passion in love, pursuit, or exertion. Fervour (Lat. *fervor*, *fervere*, to be hot) denotes the constitutional state or temperament of individuals. We speak of the fervour of passion, declamation, supplication, desire, as demonstrative of warmth. Ardour is more deeply seated; as ardent friendship, love, zeal, devotedness. "The ardour of his friendship prompted the fervour with which he spoke."

Fervour (Lat. *fervor*, from *fervere*, to boil) and ardour (Lat. *ardere*, to burn) seem, in their metaphorical, to keep up the distinction of their physical, meaning. The fervent boils over demonstratively, the ardent burns fiercely. The force of anger is fervent; the force of zeal, love, desire ardent. In their secondary applications, fervour is associated with the motive cause, ardour with the final cause; in other words, we feel with fervour, we pursue with ardour. There is more of principle in fervour, more of passion in ardour. In those cases, therefore, in which energy of desire or pursuit is directed to no high moral ends, we use the term ardour; where this is so, fervour. The fervour of the patriot. The ardour of a lover of the chase.

II. The Means of enkindling Fervour, and Incentive to Its Attainment.

1 It is enkindled by the aid of the Spirit of Christ, and its mightiest incentive is the contemplation of His love.

[9014] Christ gives fervour by giving His Spirit; by bringing the warmth of His own love to bear upon our hearts through the Spirit that kindles ours. Where His great love for such is believed and trusted in, there, and there only, is there excited an intensity of consequent affection to Him which flows throughout the life. It is not enough to say that Christianity is singular among religious and moral systems in exalting fervour into a virtue. Its peculiarity lies deeper—in its method of producing that fervour. It is kindled by that Spirit using as His means the truth of the dying love of Christ. He loved us to the death. That truth laid on hearts by the Spirit, who takes of Christ's and shows them unto us, and that truth alone, makes fire burst from their coldness.—*Alexander Maclaren.*

[9015] Zinzendorf owed much of his religious ardour to the casual sight of a picture of the crucifixion with this simple inscription at the foot, "All this for Thee; how much for me?"

III. Its Necessity.

1 To the life of Christianity.

[9016] There must be a glorious record in the book of God of the names of vast numbers, down through the ages, who kept the vestal fire of an intense and self-devoting love habitually burning on the altar of their hearts. It has been mainly by the lives and labours of such that Christianity has been made an effective force in the world, and has steadily advanced.—*Palmer.*

[9017] We need red-hot men, white-hot men, men who burn and glow and flame with love and zeal and enthusiasm—men whom you cannot approach without feeling your heart growing warmer—men who burn their way through all opposition, and set the world on fire.—*Spurgeon.*

2 To temporal success.

[9018] No one was ever thoroughly successful in any important work of life who had not something like a passion for his calling. Whether farmer, mechanic, artist, man of science or letters, a teacher, or one devoted to any of the learned professions, a statesman or a sovereign, he who does not magnify his office by throwing himself into it with a genuine ardour, will reach but moderate results, though he occupy himself with his particular vocation through even a long life.—*Palmer.*

IV. Its Importance to Youth.

[9019] A little youthful ardour is a great help in life, and is useful as an energetic motive power. It is gradually cooled down by Time, no matter how glowing it has been, while it is trained and subdued by experience. But it is a healthy and hopeful indication of character—to be encouraged in a right direction, and not to be sneered down and repressed. It is a sign of a vigorous unselfish nature, as egotism is of a narrow and selfish one; and to begin life with egotism and self-sufficiency is fatal to all breadth and vigour of character.—*Smiles.*

V. Its Power and Influence in Women.

[9020] When a woman feels purely and nobly, that ardour of hers which breaks through formulas too vigorously urged on men by daily practical needs, makes one of her most precious influences; she is the added impulse that shatters the stiffening crust of cautious experience. —*George Eliot.*

[9021] The following sketch of Miss Wordsworth is from the pen of De Quincey—

"Her face was of Egyptian brown; rarely, in a woman of English birth, had I seen a more determinate gipsy tan. Her eyes were not soft as Mrs. Wordsworth's, nor were they fierce or bold; but they were wild and startling, and hurried in their motion. Her manner was warm, and even ardent; her sensibility seemed constitutionally deep; and some subtle fire of

impassioned intellect apparently burned within her, which—being alternately pushed forward into a conspicuous expression by the irresistible instincts of her temperament, and then immediately checked in obedience to the decorum of her sex and age and her maidenly condition—gave to her whole demeanour and to her conversation an air of embarrassment, and even of self-conflict, that was almost distressing to witness. Even her very utterance and enunciation often suffered in point of clearness and steadiness from the agitation of her excessive organic sensibility. At times the self-counteraction and self-baffling of her feelings caused her even to stammer. . . . Her knowledge of literature was irregular and thoroughly unsystematic. She was content to be ignorant of many things; but what she knew and had really mastered lay where it could not be disturbed—in the temple of her own most fervid heart."

[9022] All martial fire herself, in every breast
She kindled ardours infinite, and strength
For ceaseless fight infused into them all.
—*Cowper.*

VI. Its Extinguishment and Loss, viewed from a Religious Standpoint.

1 The causes and sinfulness of spiritual coldness.

[9023] Commercial prosperity and business cares, the eagerness after pleasure and the exigencies of political life, diffused doubt and wide-spread artistic and literary culture, eat the very life out of thousands in our churches, and lower their fervour till, like the molten iron cooling in the air, what was once all glowing with ruddy heat is crusted over with foul black scoriæ, ever encroaching on the tiny central warmth.—*Alexander Maclaren.*

[9024] No evil is more marked among the churches than the absence of the "spirit of burning." There is much liberality, much effort, much interest in religious questions, a genial tolerance, a wide culture, a high standard of morality, but there is little love, and less fervour. "I have somewhat against thee, because thou hast left thy first love."

[9025] For a Christian to be cold is sin. It can only come from our neglecting to stir up the gift that is in us. We are afraid to be fervent; our true danger is icy torpor.—*Alexander Maclaren.*

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TEMPERANCE.

I. Its Nature and Meaning.

[9026] God hath made several objects pleasing to man's senses. The affections of the soul are apt to follow the senses of the body. Hence sensual pleasures are apt to draw us into vice. It is, therefore, our great duty and interest to moderate our affections to sensual pleasures. Herein consisteth the true nature of temperance; not in destroying the affections, but (1) in keeping our affections subject to reason and religion, and so denying them what is unlawful (Titus ii. 12). (2) In abstaining especially from such lusts, as by our calling, condition, or constitution we are most subject to (1 Peter iv. 2–4). (3) In abstaining from the inward desires, as well as the outward acts of intemperance (Col. iii. 5; Rom. viii. 13; Matt. v. 28). (4) In not being too much lifted up with the increase, nor cast down with the loss of sensual pleasures (1 Cor. vii. 29–31; 2 Cor. vi. 10).—*Bishop Beveridge.*

[9027] Temperance has become narrowed and specialized. We mean by it, not exactly temperance, but abstinence. The word does not convey the full force of the original. That signifies, rather, the right handling of one's soul; that kind of self-control by which a man's nature has a chance to act normally.—*Beecher.*

[9028] Temperance is the observance of a rational medium with respect to the pleasures of eating and drinking and sex. Aristotle seems to be inconsistent when he makes it to belong to those pleasures in which animals generally partake; for other animals do not relish intoxicating liquors; unless indeed, these are considered as ranking under drink generally. The temperate man desires these pleasures as he ought, when he ought, within the limits of what is honourable, and having a proper reference to the amount of his own pecuniary means. To pursue them more is excess, to pursue them less is defect. There is, however, in estimating excess and defect, a certain tacit reference to the average dispositions of the many.—*Grote.*

[9029] Temperance is the cardinal virtue which governs the fleshly appetite of man. It renders us indifferent to sensual pleasures, inducing moderation in the lawful use of all God's gifts and creatures, and causing detachment from all things temporal.—*Rev. Orby Shipley.*

II. Its Synonyms.

[9030] Moderation is the measure of one's desire, one's habits, one's actions, and one's words; temperance is the adaptation of the time or season for particular feelings, actions, or words: a man is said to be moderate in his principles who adopts the medium or middle course of thinking; it rather qualifies the thing than the person: he is said to be temperate in his anger if he do not suffer it to break out into any excesses; temperance characterizes the person rather than the thing. A moderate man in politics endeavours to steer clear of all party spirit, and is consequently so temperate in his language as to provoke no animosity. Modera-

tion in the enjoyment of everything is essential in order to obtain the purest pleasure: temperance in one's indulgences is always attended with the happiest effects to the constitution; as, on the contrary, any deviation from temperance, even in a single instance, is always punished with bodily pain and sickness.

Temperance is an action; it is the tempering of our words and actions to the circumstances: sobriety is a state in which one is exempt from every stimulus to deviate from the right course: as a man who is intoxicated with wine runs into excesses, and loses that power of guiding himself which he has when he is sober or free from all intoxication, so is he who is intoxicated with any passion, in like manner, hurried away into irregularities which a man in his right senses will not be guilty of; sobriety is, therefore, the state of being in one's right or sober senses; and sobriety is, with regard to temperance, as a a cause to the effect; sobriety of mind will not only produce moderation and temperance, but extend its influence to the whole conduct of a man in every relation and circumstance, to his internal sentiments and his external behaviour; hence we speak of sobriety in one's mien or deportment, sobriety in one's dress and manners, sobriety in one's religious opinions and observances.

Temperate denotes the character which is well balanced in its appetites, and to which moderation, though it be the result of effort, is yet congenial. Moderation (Lat. *moderare*, *modus*, a limit) and temperance are very nearly alike, but moderation is a somewhat wider term, referring both to the desires and to the gratification of them; so we might say a person of moderate desires, temperate habits, and sober disposition, character, or life.

III. Its Inspiring and only Adequate Motive.

1 The constraining love of Christ.

[9031] A Cicero or a Seneca may descant on the charms of temperance, on the folly or baseness of excess; but the impotency of their eloquence is evidenced not by one, or two, or three vicious emperors only, but by the wholesale debauchery of an empire. The founder of Buddhism may hold up to the eyes of his disciples a dazzling vision of the grandeur of a superhuman mastery over the senses, of a godlike isolation of the spirit from the material world, but the myriads of India are the slaves of an impure superstition. The Koran may enjoin temperance, but Mohammedanism is a byword for sensuality. Even the sterner morality of the Jewish law cannot command obedience, or emancipate man from the tyranny of himself. It was "a schoolmaster to bring men to Christ," but the appetites were unruly pupils. Nothing short of that passionate yet steadfast devotion to Christ, which is the answer of the soul to His self-sacrificing love, and which the apostle speaks of as "constraining us," can keep down these volcanic forces, for ever making havoc and anarchy in our nature by their wild upheavings.—*J. G. Smith, M.A.*

IV. Its Forms and Manner of Exercise.

[9032] The forms of the virtue of temperance are manifold. It is termed—

1. Under any circumstances, self-mastery:
2. With respect to the senses, self-control:
2. In relation to food, temperance; to drink, soberness; to both abstemiousness:
4. In relation to the sexes, continence:
5. In anger, forbearance; in temper, self-command:
6. In action, modesty; in success, humility; in defeat, hopefulness:
7. In desire, self-conquest; in pleasure, self-denial:
8. In all things, moderation.

—*Rev. Orby Shipley.*

[9033] The virtue of temperance may be exercised—

1. Physically; through the medium of the five senses, sight, hearing, touch, taste, and smelling;
2. Intellectually; by speaking and reading;
3. In a manner which combines both; in the use of our money, the employment of our time, and the choice of our occupation and amusements.—*Ibid.*

V. Its Relations.

1 To the virtues generally.

[9034] Temperance has the most general influence upon all other particular virtues of any that the soul of man is capable of; indeed, so general that there is hardly any noble quality or endowment of the mind, but must own temperance either for its parent or its nurse; it is the greatest strengthener and clearer of reason, and the best preparer of it for religion, the sister of prudence, and the handmaid of devotion.—*South.*

[9035] Temperance is a much higher virtue than patience or fortitude; and all the splendeur of heroism grows pale before the pure light reflected from the smooth, bright surface of a well-ruled mind. Temperance, indeed, cannot exist without patience and courage, nor can the latter exist without the former. He who gives the reins to none of the desires that spring from the inner impulses, will yield to no outward impressions, no fear, no pain; since these maintain their deafening sway only from inner sensuality, selfishness, and the animal instinct of self-preservation.—*De Wette.*

2 To sobriety in particular.

[9036] Sobriety is the bridle of the passions of desire, and temperance is the bit and curb of that bridle, a restraint put into a man's mouth, a moderate use of meat and drink.—*Jeremy Taylor.*

VI. Its Regulation.

[9037] It is impossible to lay down any determinate rule for temperance, because what is luxury in one may be temperance in another; but there are few who have lived any time in the world who are not judges of their own constitutions so far as to know what kinds and what proportions of food do best agree with them.—*Addison.*

[9038] The bounds which separate what is allowed and forbidden, being almost imperceptible, it will always be dangerous to go to the utmost bounds of what is allowed.—*Thomas Wilson, D.D.*

[9039] Experience daily teaches u that temperance in the indulgence of the passions (given to man for the wisest purposes) is alone compatible with human happiness. The secret of what men are in quest of all their lives lies in moderation in everything; when our moral and sensual natures work harmoniously together, blending peace with enjoyment, and pleasurable reflections with satisfaction. Nature has so designed them to operate together, and where we discover any incongruity, or separate interest, or opposition, the fault is with the man and not with his Maker.—*The Book of Symbols.*

[9040] "Temperance," says Woolaston, in his "Religion of Nature," "permits us to take meat and drink not only as physic for hunger and thirst, but also as an innocent cordial, and fortifier against the evils of life, or even sometimes (reason not refusing that liberty) merely as a matter of pleasure. It only confines us to such kinds, quantities, and seasons as may best consist with our health, the use of our faculties, our fortune, and the like, and show that we do not think ourselves made only to eat and drink here."

VII. Its Difficulty.

[9041] Temperance is the effect of the utmost strength of will, and also its most difficult task. Outward obstacles are more easily overcome, because they oppose the heart and provoke it to resistance, than one's own desires, since these offer no resistance, but spring from the heart itself. The former attack our independence and call out the inward energy; the latter, although impairing our freedom, while they flatter our selfishness, make a show of wishing to promote or defend our independence. —*De Wette.*

[9042] Temperance, indeed, is a bridle of gold; and he who uses it rightly is more like a god than a man.—*Burton.*

VIII. Its Spheres and Method of Exercise.

1 Generally considered.

[9043] All intemperance leaves a sting, a curse behind it (Prov. xxxiii. 29–30; Isa. v. 11). Consider that it makes a man unfit for his particular, much more for his general, calling (Hosea iv. 11; Luke xxi. 34); and so is an outlet to all manner of villany and wickedness. Hence, look not at sensual pleasures when they come, but as they go (Rom. vi. 21). Retuse and suppress the first motions to intemperance (James i. 14, 15); and keep not company with those who are addicted to it (1 Cor. v. 11). Consider the great work you have to do, and how necessary temperance is in order to the effecting of it (1 Cor. ix. 24–27). Employ your affections upon their proper objects, and you will soon despise all brutish pleasures.

2 Specially considered.

(1) *As regards the bodily appetites.*

[9044] The natural appetites of hunger and thirst have been implanted in our physical constitution as a necessary check against our neglecting the body, which, subject to daily wear and tear, would, unless renewed by food, soon waste and decay. And besides the mere craving, our benevolent Creator has superadded a certain pleasure of the palate when we eat and drink. He has provided esculents, which besides nourishing our bodies, are by their grateful flavour no inconsiderable means of physical enjoyment. It were therefore a false religion that would condemn the moderate indulgence of the palate, seeing our Creator has intended eating and drinking not to be a mere labour, but likewise a pleasure. The Eremites, who fled to the woods and wastes to live secluded in their caves upon roots and cold water, imagined that this was to obey the injunction, "Be temperate in all things." But by Christian temperance was never intended any such austere mortifications. On the other hand, however, we are not to pamper the flesh; for unless the body is kept under, very soon, instead of being the handmaid of the soul, it will become its mistress. Begin to pleasure and to pamper it—give it all it covets, or grant it all it craves—and soon it will become petulant as a spoiled child, and imperious as any tyrant. Let the bodily appetites have their full, no matter what it is, whether of meat and drink, or of carnal pleasures, and ere long they will grow so clamorous that the soul, though it too has its cravings, will be unheeded and unheard. It is therefore a part, and that a very important part, of self-discipline, to keep the body under and to bring it into subjection.—*W. Trail.*

(2) *As regards the emotions, passions, and pleasures of sense.*

[9045] There is a mental as well as a bodily intemperance, and therefore the passions of the mind—hope, joy, grief, anger, emulation—require to be kept under, if we would live the life of faith. He who gives way to excess, in his joy or in his grief, in his hopes or in his fears, in his love or in his hatred, is not temperate in the apostolic sense of the word. He is not

keeping his spirit under, and how in a breast thus perturbed and unquiet can calm thought or serene meditation dwell.—*Ibid.*

[9046] Equanimity is the term generally in use to express mental temperance. It is that evenness of mind, that calm temper, and equal balance of the emotions, which is not easily elated or depressed, which sustains prosperity without excessive joy, and adversity without undue depression of spirits. Such a mind might be compared to a balance, into one of whose scales when you place a weight, you at the same time put something of equal ponderance into the other, so that the equilibrium is still maintained; or, if for a short time destroyed, after a few oscillations of the beam it is restored again. Thus, for instance, should some unexpected piece of good fortune elate your minds on the side of joy, forthwith put into the other scale, as a countervailing weight, thoughts of the uncertainty of riches and of the solemn responsibility which attaches to the possession of them. Or, on the other hand, should some sudden calamity too much depress your minds on the side of grief or anxiety, then without delay put into the other scale, as a counterbalance, the promises of God to them who are afflicted—his assurance of provision if it is want that threatens, and of protection if it is danger that assails. But do not confound equanimity with apathy. For this is neither a manly virtue nor a Christian grace. It is an attribute of stony natures which cannot feel, or of cold natures which will not warm, or of sluggish natures which will not be moved.—*Ibid.*

[9047] I do not side with the Stoic, who affects to be indifferent to all enjoyments. A man without a tear and without a smile is not, in my eyes, a model of humanity. This impassiveness sits well enough on the face of a stone statue; but where there is living blood in the veins such cold serenity is nothing else than a frozen apathy. Nor do I side with the ascetic, who from his splenetic eyes looks upon amusements, of whatever kind, only to censure and sneer at them. Such an one I set down at once as a misanthrope, who cannot bear to see others mirthful, simply because he himself is morose. A man of this temper would quarrel with his own shadow. There let him sit then, in his surly solitude, to mope and fret; he shall neither be my monitor nor my model. But neither, and still less, do I side with the sybarite, the chief end of whose life is pleasure; who has always a soft name, some mild, indulgent term, for immorality and vice; and who would treat as mere peccadilloes what the word of God condemns as sins. Such an one I would shun as I do the pestilence and the plague. And had I my will, society would hoot him from every door where virtue and modesty dwell.—*Ibid.*

[9048] Religion advocates the middle course. There is nothing melancholic about it. On the contrary, if we would enjoy ourselves with pleasures that leave no sting, and that make others thus joyous, we must be Christians. But it warns us to be temperate in our pleasures. When mirthful, see that ye join trembling with your mirth; and even in your gayest moments be not yours the too jocund jest, nor the noisy laughter of boisterous jollity.

In the way of general advice, take the following hints:—1. *Beware of the spirit of the world*, which is an Epicurean or pleasure-seeking spirit. The worldling seeks pleasure for its own sake; he pursues amusement simply that he may be amused; he desires mirth with no other aim than merely that he may be merry. 2. *Have a profound sense of the value of time.* If you ever agree to lose an hour by spending it upon amusements, let this be that you may doubly improve the next.—*Ibid.*

IX. Its Value and Importance.

1 Morally.

(1) *For the preservation of virtue.*

[9049] When the Roman general, sitting at supper with a plate of turnips before him, was solicited, by large promises, to betray his trust, he asked the messengers whether he that could sup on turnips was a man likely to sell his country? Upon him who has reduced his senses to obedience, temptation has lost its power; he is able to attend impartially to virtue, and execute her commands without hesitation.—*Dr. Johnson.*

[9050] Our physical well-being, our moral worth, our social happiness, our political tranquillity, all depend on that control of all the appetites and passions which the ancients designated by the cardinal virtue of temperance. —*Saturday Magazine.*

[9051] In temperance there is ever cleanliness and elegance.—*Joubert.*

[9052] It is the foundation of prudence, the director of justice, the safeguard of chastity, the preserver of modesty, the parent of meekness and humility, the nourisher of peace and concord, love and charity among neighbours. And as for all sorts of business, it is by temperance that they are either well begun, carried on, or finished. By this you are always able to contrive and project and manage your secular affairs to the best advantage. By this you are always fit to discourse and converse with men upon any subject. By this you are always disposed to perform the duties which you owe to Almighty God. By this ye may read or hear God's holy word with due attention, pray without distraction, and receive the blessed sacrament with that presence and composure of mind which is necessary to so great a work.—*Bp. Beveridge.*

[9053] It is this virtue alone which places both body and mind in their utmost degree of perfection, qualifying the man for the study,

the knowledge, and practice of his duty, whereby he is enabled to govern his house prudently, serve his country and his friends usefully, and conquer his enemies gloriously.—*Socrates.*

[9054] Temperance is the guardian of reason, the bulwark of religion, the sister of prudence, and her handmaid, the sweetener of life, the pleasure of earth, the comfort of death, and the road to heaven. Have you any regard for your time or for your soul?—Be temperate. So shall time carry you forward on its purest current, till it lands you on the continent of a purer eternity, as the swelling river rolls its limpid stream into the bosom of the unfathomable deep.

[9055] Temperance is reason's girdle and passion's bridle, the strength of the soul and the foundation of virtue.—*Jeremy Taylor.*

2 Physically.

(1) *For the preservation of health.*

[9056] If thou well observe
The rule of—not too much—by temperance taught
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
'Till many years over thy head return:
So may'st thou live, till like ripe fruit thou drop
Into thy mother's lap, or be with ease
Gather'd, not harshly plucked; in death mature.
—*Milton.*

[9057] It is incredible how important it is that the corporeal frame should be kept under the influence of constant, continuous, and unbroken order, and free from the impressions of vicissitude, which always more or less derange the corporeal functions. After all, it is continued temperanee which sustains the body for the longest period of time, and which most surely preserves it free from sickness.—*Humboldt.*

[9058] Temperance keeps the senses clear and unembarrassed, and makes them seize the object with more keenness and satisfaction. It appears with life in the face, and decorum in the person; it gives you the command of your head, secures your health, and preserves you in a condition for business.—*Jeremy Collier.*

[9059] Temperance is corporeal piety; it is the preservation of divine order in the body.—*Theodore Parker.*

[9060] Temperance and labour are the two best physicians of man; labour sharpens the appetite, and temperance prevents him from indulging to excess.—*Rousseau.*

[9061] Though I look old, yet I am strong and lusty, for in my youth I never did apply hot and rebellious liquors in my blood.—*Shakespeare.*

[9062] Temperance in diet, joined with appropriate exercise, and regularity in other habits. will, if anything can do it, bring back to the invalid health and happiness. It will also fortify the system more vigorously to resist all morbid influence; and thus it becomes a chief auxiliary to health and longevity. That these blessings must naturally result from temperance, the laws of physiology would lead us to expect. God has constructed the machinery of the human system so perfectly, and adapted its moving powers with such admirable skill, that health and longevity are natural to it, and disease and premature decay unnatural. Now temperance imposes upon the organs of digestion only that amount of labour which is necessary to give to the system, bodily and mental, the most perfect health and energy. It does not allow of overloading the digestive or assimilating organs in the least, for the sake of gratifying the palate. Consequently these organs are never oppressed, and disease is never the consequence of what is taken in the form of food or drink; because God has so constructed the human machine, that it can perform labour to this amount, without the slightest inconvenience. Unless, therefore, some extraordinary morbid influence intervenes, such a man's constitution will run on in perfect health, till that period of extreme old age, when, according to divine appointment, "this earthly house of our tabernacle must be dissolved" by the operation of natural laws—the same as those which limit the duration of other animals, and of trees, and the smaller vegetables. For a man to be assailed, while in health and vigour, with fierce disease, and laid in the grave, is as really unnatural as for the tree to be cut down in its greenness and freshness by the axe of the husbandman.—*E. Hitchcock, D.D.*

[9063] The bare recital of what Mr. Howard did in the cause of humanity, is sufficient to place him among the greatest benefactors of mankind, as well as the most extraordinary private characters recorded in biography. Accustomed to the most rigorous temperance, so as to discard from his diet animal food and fermented liquors, he found no difficulty in living in the poorest countries. In all other respects his mind was equally master of his body, and he incurred hardships of every kind without repugnance. Economical in private expenses, he knew no bounds in his expenditures on objects of public utility, and regarded money only as an instrument of beneficence.—*Dr. Aiken.*

[9064] Few men have accomplished more than John Wesley. And it is gratifying to learn that it was "extraordinary temperance" which gave him the power to do so much and to live so long.

3 Religiously.

[9065] It is melancholy, timidity, and irresolution that render the piety of multitudes of professing Christians gloomy, unlovely, and repulsive. And in nine cases out of ten, their

despondency would be changed into holy joy, and their sluggishness into untiring activity, were they to come up to the true standard of temperance in their dietetic habits. The most devoted piety (if, indeed, it can exist along with excess in food) can never expect this joy, nor practise this activity until it be conjoined with thorough temperance. But it is incredible what a mountain it takes off from the soul to withhold from the stomach a few ounces of improper or unnecessary food. He who has made the trial will feel how necessary and important is the caution of Christ: "Take heed lest at any time your hearts be overcharged (borne down) with surfeitings." The heart does, indeed, feel the pressure of excess in food more sensibly than the body: and it was not merely owing to his exalted piety, but in part because he "kept under his body and brought it into subjection," that the heart of Paul was also so buoyant under the heaviest trials, and his hand so busy and strong in accomplishing his gigantic work. And it was the most thorough experience that led him to lay down the general principle, that "every man that striveth for the mastery is temperate in all things."—*E. Hitchcock, D.D.*

4 Intellectually.

[9066] This position requires only an appeal to the laws of physiology and the experience of mankind to demonstrate it. If the functions of the brain be not in a healthy and vigorous state, equally unhealthy and inefficient must be those of the mind. There is no organ so easily affected by irregularity and difficulty of digestion as the brain. The slightest excess generates depression and stupor, and where this is habitual the mind is more and more weakened until great efforts are out of question. It is the mighty minds that have grappled most successfully with the demonstrations of mathematical, intellectual, and moral science, that stand highest on the scale of mental acumen and power; and it is such minds that have found strict temperance in diet essential to their success. Look at Sir Isaac Newton. The treatise of his that cost him the mightiest intellectual effort of all his works, was composed while the body was sustained by bread and water alone. And in spite of the wear and tear of such protracted and prodigious mental labour as his, that same temperance sustained him to his eighty-fifth year.—*Ibid.*

[9067] Who is not amazed that Richard Baxter, with a body apparently tottering continually over the grave, and living in the midst of fierce commotions of church and state, could have written so much and so well! But we ought not, perhaps, to wonder, when we are told by his biographer that "his personal abstinence, severities, and labours were exceeding great. He kept his body under, and always feared pampering his flesh too much."

In reading the works of Milton, we are not so much delighted with the play of imagination as with the rich and profound, though sometimes exceedingly anomalous views which he opens before us. The fact is, he was a man of powers and attainments so great as justly to be classed among the leading intellects of his generation. Nor were such powers and attainments disjoined from temperance. It is testified of him that while engaged in the instruction of youth, "he set the example of hard study and spare diet to his pupils, whom he seems to have disciplined with the severity of old times."

Among the scientific men of modern days, who have risen high and accomplished much, is our countryman Count Rumford. And among his most prominent traits of character were temperance and a love of order. "His wants, his pleasures, and his labours," says Baron Cuvier, "were calculated like his experiments. He drank nothing but water—he permitted in himself nothing superfluous."

[9068] There is no difference between knowledge and temperance; for he who knows what is good and embraces it, who knows what is bad and avoids it, is learned and temperate.—*Socrates.*

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ABSTEMIOUSNESS.

I. Its Nature.

[9069] Abstinence, which is either a grace or a duty, means, in general, the non-indulgence of appetite as towards things, and affections as towards persons; and may be internal only, or external also. But whatever ascetic practices are adopted must be under the restraint and regulation of one law: "Exercise thyself rather unto godliness" (1 Tim. iv. 1).—*W. B. Pope.*

[9070] Fasting is the expression of the purpose to control the lower life, and to abstain from its delights in order that the life of the spirit may be strengthened. As to the outward fact, it is nothing, it may be practised or not. If it be, it will be valuable only in so far as it flows from and strengthens that purpose.—*Maclaren.*

[9071] The strict idea of fasting is complete abstinence; but the spirit of the practice may be exercised when the period is prolonged by abstaining from all pleasant food (Dan. x. 2, 3).

II. Its Origin and History as a Doctrine and Practice.

[9072] The custom of religious fasting cannot be traced to any Divine command, but arose naturally (especially in hot climates, where abstinence for many hours is much more easy than in our cold damp atmosphere) from the fact (1) that intense sorrow destroys the appetite for food, and (2) that intense absorption of mind in any engagement renders it careless

about eating; while on the other hand, a full meal tends to unfit the mind for devotion, meditation, or intellectual activity. Hence fasting was practised with a twofold object: as an expression of grief for sin, and as a help to devotion. The monkish ideas of penance, and of benefiting the health of the soul by weakening the health of the body, were of later introduction, as also the ingenious expedient of abstaining from some kinds of food while feasting on others. Only one fast was enjoined by Moses (Lev. xvi. 29, xxiii. 27–32), to this the Jews added many others: public special fasts (Judges xx. 26); public annual fasts after the captivity (Zech. viii. 19; Esther ix. 31); and private voluntary fasts, as those observed by David, Daniel, Cornelius, and others. The first Christian preachers were ordained with fasting (Acts xiii. 2). Annual fasts, as Lent (lit., the time when the days lengthen, from A.S. *lengten*, *lencten*, spring), and on occasions to appease the anger of God, began in the Christian Church A.D. 138. Fast days are still appointed by Reformed Churches in times of war and pestilence.—*Conder.*

[9073] Neander says, "Although the early Christians did not retire from the business of life, yet they were accustomed to devote many separate days entirely to examining their own hearts, and pouring them out before God, while they dedicated their lives anew to him with uninterrupted prayers, in order that they might again return to their ordinary occupations with renewed zeal and earnestness. These days of holy devotion, days of prayer and penitence, which individuals appointed for themselves, were often a kind of fast days. They were accustomed to limit their corporal wants on those days, or to fast entirely. That which was spared by their abstinence was applied to the support of their poorer brethren."

III. Its Forms.

[9074] We may distinguish—1. Legal, symbolical fasting (Lev. xvi. 29, xxiii. 27). 2. Personal, real fasting: Moses (Exod. xxiv. 18), Elijah (1 Kings xix. 8), Christ (Matt. iv). 3. Ascetic, penance fasting: the Baptist. 4. Hypocritical fasting (Isa. lviii. 3, 4), which may easily be combined with 1 and 3.—*Lange.*

IV. Its Fundamental Principle.

1 The subjugation of the flesh to the spirit.

[9075] What religion says is: Learn gradually, not to purify yourself by pain (that is the dream of the ascetic), not to expiate your sin by self-inflicted torture (that is abhorrent to the Christian mind, as infringing on the only meritorious atonement of the Saviour), but to detach your affections from all things earthly and sensual, and aim at a despotic control over every appetite. This is the fundamental principle of fasting and it is the fundamental principle which every man must carry out in his daily life, one after this manner and another after that, if he desires to be a good soldier of Jesus Christ. No good soldier ever refused to endure hardships. What would the general say if the soldier averred a distaste for his hard fare?—*Dean Goulburn.*

[9076] There are Christians whose "flesh," whether by its quantity or natural temperament, renders them sluggish, slothful, wavering, and physically by far too fond of the "good things" of the table and the wine-cellar. That sort of Christian pressingly needs fasting, ay, thorough fasting. Brave, large-hearted Martin Luther nobly confessed his need, and nobly acted it out, not without strife and "lusting." Of fasting as a whole, and as applying to all, it may be said that while it has been perverted into a pestilent superstition, yet, in the words of Bishop Andrews, "There is more fear of a pottingerful of gluttony than of a spoonful of superstition."—*Grosart.*

V. Its Benefits.

1 Spiritual, mental, moral, and physical.

[9077] Apart from the vice of desecration of the body, a Christian knows that abstinence from bodily enjoyments makes his soul freer for service in its highest concerns; and when in the soul there springs up the need of special urgency in prayer, of increased and exalted contemplation and adoration of God and His ways, then is abstinence from bodily enjoyments only natural.—*Harless.*

[9078] Abstinence, too much neglected and decried amongst us, is a good and beautiful institution. It gives a more tangible form to ideas that should habitually dominate us—those of our unworthiness and our dependence. It restores to mind what it takes away from matter, and by relieving, in a manner, the soul that is generally oppressed with the burden of the flesh, it facilitates its soaring up towards the objects of the invisible world. Finally, by the voluntary privations it imposes, it increases our compassion for the involuntary privations of so many of our brethren, whose life, alas, is one perpetual fast.—*Vinet.*

[9079] To set the mind above the appetites is the end of abstinence, which one of the Fathers observes to be not a virtue, but the groundwork of a virtue. By forbearing to do what may innocently be done, we may add hourly new vigour to resolution, and secure the power of resistance when pleasure or interest shall lend their charms to guilt.—*Dr. Johnson.*

[9080] Abstemiousness in meats is conducive both to health of body and vigour of mind. Repletion renders medicines necessary. Rigid moderation may in the main dispense with them; but intemperance not only produces disease, but the train of its dire results is one of sorrow, wretchedness, and woe.—*Jabez Burns, D.D.*

VI. Its Freedom and Qualified Value.

1 No rigid rules can be prescribed for it, the virtue of fasting being dependent on the motive employed, and the voluntariness of our self-denial.

[9081] Before God it makes no difference whether thou eatest fish or flesh, drinkest water or wine, wearest red or green, doest this or that: all alike are good creatures of God, created for this purpose, that man should use them. Only to this thou must look, that thou art moderate therein, and abstainest as much as is needful for thee in order to resist the works of darkness. Therefore it is impossible that a man can set down any common limit for this abstinence, for all bodies are not alike: one requires more, another less. Every one must fix his attention on himself, and govern his body.—*Luther.*

[9082] Fasting should be free and voluntary, a sort of free-will offering, not merely what is put upon us by constraint.—*Dr. Beaumont.*

[9083] The nature of fasting depends on the dispositions by which it is accompanied.—*Vinet.*

[9084] The mere omission or retrenchment of a meal is nothing by itself. It will be worse than fasting—it will contravene the spirit of the ordinance—if it make us morose instead of cheerful, or disqualify us for the exercise of the mind in prayer, self-examination, and the study of the Scriptures. Fasting is designed as a help to prayer; and the moment it becomes a hindrance it defeats its own end. It is designed also as a help to almsgiving, a retrenchment of our own superfluities to supply the needs of the poor. Now almsgiving can only be acceptably practised in a spirit of love; and therefore to allow abstinence to interfere with those little duties of love, kindness, and consideration which we owe to those around us is again a counteraction of its end.—*Dean Goulburn.*

VII. The Value of Stated Seasons for its Exercise.

[9085] The table of vigils, fasts, and days of abstinence standing in the forefront of the Book of Common Prayer is a solemn and valuable reminder to us that habits of self-control form an essential part of Christian character—a solemn and now greatly needed protest against the luxury and softness of a degenerate age and an overwrought civilization. It is, indeed, most true that self-control is to be the discipline of a life, not the fitfully adopted practice of a Friday or Lent. But those know little indeed of the human heart who do not know that a duty for which no stated seasons are set apart, more especially if it be an unpalatable duty, is apt to be altogether evaded by the conscience. That which has no time of its own, but simply may be done, and ought to be done at every time, is sure to be done never.—*Dean Goulburn.*

VIII. Its Perverted Aspect.

[9086] There is an ungodly too little as well as an ungodly too much, although it may be assumed in general that the predominant perverse tendency of human kind is towards excess of enjoyment. Moderation is the rule in abstinence as in all other things.—*Harless.*

[9087] Fasting is good: but to make a merit of it, or even to burden the conscience with it, is opposed to Christian freedom.—*Cramer.*

IX. Affected Abstemiousness.

[9088] There are some who think it good policy to assume this virtue, if they have it not. Perhaps, out of sheer complaisance and with lip-deep courtesy, they profess, like Scott's Lord-Keeper, amid the ill-veiled penury at Wolf's Crag, to delight in the simplicity of "Mr. Balderstone's bachelor's meal," and to be rather disgusted than pleased with the display on their own groaning board. "We do these things because others do them; but I was bred a plain man at my father's frugal table, and I should like well would my wife and family permit me to return to my sowens and my poor man-of-mutton."

Dr. Holmes satirizes such sham philosophy in his stanzas on Contentment, where, for instance, the professed Plain Liver declares,

> "Plain food is quite enough for me;
> Three courses are as good as ten;
> If Nature can subsist on three,
> Thank Heaven for three. Amen!
> I always thought cold victual nice;
> My *choice* would be vanilla ice.

It requires the candour of a Charles Lamb to quote Coleridge's assertion that a man cannot have a pure mind who refuses apple-dumplings, and append his own avowal, that with the decay of his first innocence he has a less and less relish daily for those innocuous cates. Elia could never have iterated, as Mr. Carlyle does, with admiring emphasis, this characteristic of the Dictator of Paraguay: "A grown man, like this Doctor Francia, wants nothing, as I am assured, but three cigars daily, a cup of maté, and four ounces of butcher's meat with brown bread." But Doctor Francia was a man to remind us of old Greece and Rome—notwithstanding the cigars.—*Francis Jacox.*

X. Abstinence, Temperance, and Bodily Mortification.

1 Their respective rules, obligations, and limits, according to individual condition and circumstances.

[9089] In the New Testament, when offences arise from meat or drinks, there are two methods of protest and counteraction laid down: the individual conscience being left free to adopt the one or the other, as shall to it, looking to all the circumstances of the case, appear to be the best. These two methods are, temperance and

abstinence. If a Christian man, taking the Word of God as his guide, and having a due regard to the circumstance of the case, shall in his conscience believe that by abstinence he can best protest against drunkenness, then I say not only is it lawful for him to abstain from all intoxicating drinks, but it is his bounden duty to do so. Shame to that man, and sin also, if he is not an abstainer. But if another Christian man, taking the same divine rule, and also looking to the circumstances of the case, is in his conscience fully persuaded that by temperance he can best protest against drunkenness, then temperance is his duty. The Bible, as I believe, has left the question an open one; and what I demand is, that man shall not close what God has left open. It is not for me to judge my abstinent brother; nor is it for him to judge me, though not abstinent, if I am temperate. But it is for each of us to use his Christian liberty, not abusing it to lay a bondage on the conscience of the other. I dare not mock at his being abstinent, seeing he can show me that he has a Bible warrant for his abstinence; nor will he do right to fault my being temperate, seeing I can show him a scriptural warrant for my temperance.—*W. Trail.*

[9090] An extreme abstinence, and also bodily mortifications, by which the health is undermined, are absolutely to be rejected. For this very reason, that the last end of bodily ascetic is nothing else than that mentioned, because it only aims to make the whole man healthy, ascetic dietetics must make it an urgent duty to preserve the right limits. "Drink no longer water," writes the apostle to Timothy, "but use a little wine for thy stomach's sake, and thine often infirmities" (1 Tim. v. 23). Because the health and vigour of the whole man should be the chief aim, therefore the apostle here counsels to limit the mortifying, deadening by a vivifying, enlivening ascetic. Overstrained abstinence and mortification also very often effects the very opposite of what is intended. The history of ascetics teaches us that by such overdone fasting, the fancy is often excited to an amazing degree, and in its airy domain affords the very things that one thought to have buried by means of mortifications a magical resurrection. In this connection we will only refer to the fancies, the alluring and terrifying visions, with which St. Anthony (died 356) was visited. Accordingly, it must be acknowledged that there are many cases where a moderate satisfaction of the sensual appetites is more promotive of morality than strict abstinence (1 Cor. vii. 5), so far, namely, as the latter can only be carried out amid continual internal unrest and constant assault of impure spirits. Under these circumstances, the decision is to be left to the conscience of the individual (namely, when the divine word neither contains an express command nor prohibition), whether abstinence or satisfaction be on the whole that which most benefits his ethical existence. In every case, however, bodily dietetic must go hand in hand with spiritual, without which the former can only be of little use. In a spiritual point of view, it may also be needful for us to prescribe to ourselves a certain abstinence. For although "to the pure all things are pure" (Titus i. 15), yet, in fact, but few are pure, and much that is healthy to the healthy is not so to the sick also. —*Dr. H. Martensen.*

XI. Ancient Classical, Mediæval, Modern and Biblical Examples and Upholders of Abstemiousness.

[9091] Plutarch tells that while the Thebans with grateful hearts enjoyed the liberality and munificence of Pelopidas, Epaminondas alone could not be persuaded to share in it. Pelopidas, however, is expressly said to have shared in the poverty of his friend, "glorying in a plainness of dress and slenderness of diet," and regarding it as a disgrace to expend more upon his own person than the poorest Theban. "As for Epaminondas, poverty was his inheritance, and therefore familiar to him; but he made it still more light and easy by philosophy, and by the uniform simplicity of his life." Epicurus himself not only insisted on the necessity of moderation for continued enjoyment, but also, as his biographers show, he slighted, and somewhat scorned, all exquisite indulgences. "He fed moderately and plainly. Without interdicting luxuries, he saw that pleasure was purer and more enduring if luxuries were dispensed with." It was upon this ground that Cynics and Stoics built their own exaggerated systems, they too saw that simplicity was preferable to luxury; but they pushed their notion too far.—*Francis Jacox.*

[9092] Zeno, though of a fragile constitution, lived to a great age, being rigidly abstemious, his food consisting mainly of figs, bread, and honey. And Persius records, as Englished by Dr. Brewster—

> " . . . What wise, what wholesome truths
> The Porch delivers to the listening youths;
> These shorn disciples studious vigils keep,
> And wisdom's midnight page prefer to sleep:
> With humble husks of pease and beans are fed,
> And taste no richer luxury than bread."
>
> —*Ibid.*

[9093] To the foregoing picture a parallel might be cited from the account given of English university fare midway in the sixteenth century, by Thomas Lever, afterwards Master of St. John's College, Cambridge. He describes the undergraduates—"divers of them," at least—as rising daily between four and five o'clock, and spending the time between then and the dinner hour in chapel, private study, and the lecture-room: "At ten of the clock they go to dinner; whereat they be content with a penny piece of beef amongst four, having a few pottage made of the broth of the same beef, with salt and oatmeal, and nothing else. After this slender dinner, they be either teaching or learn-

ing until five of the clock in the evening, when they have a supper not much better than their dinner. Immediately after which they go either to reasoning in problems, or unto some other study, until it be nine or ten of the clock; and then, being without fire, are fain to walk or run up and down half an hour, to get a heat on their feet, when they go to bed." These simple students of the sixteenth century, with all their mathematical and arithmetical attainments, could scarcely have helped a poet of the nineteenth century much, in his bewilderment at the statistics of high living and its results—

"The mind is lost in mighty contemplation
Of intellect expended on two courses;
And indigestion's grand multiplication
Requires arithmetic beyond my forces.
Who would suppose, from Adam's simple ration,
That cookery could have called forth such resources,
As form a science and a nomenclature
From out the commonest demands of nature?"
—*Ibid.*

[9094] Noteworthy among the Roman emperors for the plainest of plain living, if not the highest of high thinking, is Alexander Severus. His table, as we read in Gibbon, was served with the most frugal simplicity; and whenever he was at liberty to consult his own inclination, the company consisted of a few select friends, men of learning and virtue, amongst whom Ulpian was constantly invited. So again, but in a more advanced degree, with Julian, whom the same historian describes as despising the honours and renouncing the pleasures, while discharging with incessant diligence the duties, of his exalted station; and we are assured that few among his subjects would have consented to relieve him of the weight of his diadem, had they been obliged to submit their time and their actions to the rigorous laws which the philosophic emperor imposed upon himself. Libanius, one of his most intimate friends, and a frequent sharer in the frugal simplicity of his table, maintains that his light and sparing diet (which was usually of the vegetable kind) left his mind and body always free and active for his multifarious duties. "While his ministers reposed, the prince flew with agility from one labour to another, and after a hasty dinner, retired into his library, till the public business, which he had appointed for the evening, summoned him to interrupt the prosecution of his studies. The supper of the emperor was still less substantial than the former meal; his sleep was never clouded by the fumes of indigestion."—*Ibid.*

[9095] Habitual preference of simple diet is characteristic of some distinguished men, though occasionally affected only, and preached by them on principle rather than practised in daily life. Dryden made a point of dining in the simplest manner. In a letter to an inviting friend he says, "As for the rarities you promise, if beggars may be choosers, a part of a chine of honest bacon would please my appetite better than all the marrow puddings; for I like them better plain, having a very vulgar stomach." Addison closes a "Tatler," descriptive of a luxurious repast, overdone with ingenuities of cook and confectioner's art, with this significant paragraph: "As soon as this show was over I took my leave, that I might finish my dinner at my own house; for as I in everything love what is simple and natural, so particularly in my food; two plain dishes, with two or three good-natured, cheerful, ingenious friends, would make me more pleased and vain than all that pomp and luxury can bestow. For it is my maxim, 'That he keeps the greatest table who has the most valuable company at it.'" It is pity, however, Mr. Walker, of the "Original," feelingly complains, that one never sees luxuries and simplicity go together, and that people cannot understand that woodcocks and champagne are just as simple as fried bacon and small beer, or a haunch of venison as a leg of mutton, and that with true delicacies there is always so much alloy as to take away the true relish.—*Ibid.*

[9096] Dante reminds us, from sacred story, how—

"Daniel fed
On pulse, and wisdom gained. The primal age
Was beautiful as gold, and hunger then
Made acorns tasteful; thirst, each rivulet
Run nectar. Honey and locusts were the food
Whereon the Baptist in the wilderness
Fed, and that eminence of glory reached
And greatness which th' Evangelist records."
—*Ibid.*

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SOBRIETY.

I. Definition and Nature.

1 **Sobriety is the due restraint imposed upon all earthly affections and appetites.**

[9097] Sobriety is the perpetual guard over the state of the soul within; it is usually joined with vigilance against the approach of enemies from without, as in 1 Peter iv. 7.

[9098] Grace does not take away the affection, but governs it; it bridles the excess, and then reduceth the affection itself to a just stint and temper, according to the limits of the word of God and the rules of conveniency and charity.

[9099] Sobriety is that virtue which keeps a medium in the pleasures that arise from eating and drinking, with respect both to the quantity and the quality thereof.—*Limborch.*

II. Its Necessity.

1 **To spiritual health.**

[9100] Sobriety is a grace very necessary;

we can neither be righteous nor pious without it; for he that is unsober takes to himself more than is due. He can neither give God nor man his portion. He that is unsober (1) cannot be just. He robs the Church of his parts which are quenched in pleasure, the commonwealth of his service, the family of their maintenance; (2) Cannot be godly. He robs God of his time, and, which is worse, of his heart, for that being carried out to pleasure it is deprived of its fruition of God, and transported from better delights. So that, if we would discharge our duty to God or man, live righteously or piously, we must live soberly.—*T. Manton.*

2 To moral virtue.

[9101] Man is liable to many a kind of intoxication. There are drunken men, but not with wine; they are intoxicated with success, with pride, with the love of fame.—*T. Davies.*

[9102] Be sober in diet. Nature is contented with a little; but where sobriety wanteth, nothing is enough. The body must have sufficient, lest it faint in the midst of necessary duties; but beware of gluttony and drunkenness. And Christ saith, "Take ye heed, overload not your hearts with these burthens of excess. Be not drunken with wine." These lessons are fit for England, where ancient sobriety hath given place to superfluity—where many such rich men are as fare daintily day by day. God grant their end be not like his who, riotously wasting here the creatures of God, wanted afterwards a drop of water when he would gladly have had it! John Baptist was content with a simple diet—Christ with very slender fare; but there are of us, I fear me, whose god is their belly, and whose felicity is meat and drink. Our excess this way is intolerable and abominable; we strive to equal almost Vitellius, who had served unto him at one feast two thousand fishes and seven thousand birds; and Heliogabalus, that monster of the world, who at one supper was served with six hundred ostriches. There is no bird that flieth, no fish that swimmeth, no beast that moveth, which is not buried in our bellies. This excess is an enemy both to wealth and health; it hath cut off much housekeeping, and brought many men to extreme beggary; and as many great diseases are cured by abstinence, so fulness hath been the cause of sundry strange and unwonted sicknesses. Aurelian the emperor did never send for physician in time of his sickness, but cured himself only by thin diet. And as immoderate feeding doth much hurt to the body, so it is more noisome to the mind. For as the ground, if it receive too much rain, is not watered, but drowned, and turneth into mire, which is neither fit for tillage nor for yielding fruit, so our flesh, over-watered with wine, is not fit to admit the spiritual plough, or to bring forth the celestial fruits of righteousness. The herbs that grow about it will be loathsome and stinking weeds, as brawling, chiding, blasphemy, slander, perjury, hatred, manslaughter, and such like bad works of drunkenness and darkness. Are not these unsavoury fruits enough to make us abhor the tree? A drunken body is not a man, but a swine, fit for devils to enter into. For these sins are against nature, which, being moderately refreshed, is satisfied; being stuffed, is hurt, violated, and deformed. God hath given us His creatures soberly to use, and not so shamefully to abuse; we should, if we did well, feed the body, to serve and not to rule, to obey and not to lead, the spirit. "I chasten my body," saith St. Paul, "and bring it into servitude." Is it not perilous, trow you, to pamper and make strong our adversary? or have we a greater or stronger enemy than our rebellious flesh? The Israelites lusted after quails, but to their own confusion. Esau, for his belly sake, sold his birthright and inheritance. Beware their examples. Lucullus, a Roman, had a servant at his elbow, to pull him by the sleeve at such times as he poured in too fast. But we have the blessed apostle of Christ, the servant of God, to put us in mind of sobriety. "The end of all things is at hand. Be ye therefore sober."—*Sandys.*

III. Its Spheres and Methods of Exercise.

1 In eating and drinking.

[9103] Sobriety in meats and drinks becomes all persons, particularly magistrates and ministers, because of the dignity of their office (Prov. xxxi. 4–5; 1 Tim. iii. 3); women because of the weakness and modesty of their sex; youth, because of the slipperiness of their age. These, and indeed all, if they would be sober (1) must not offend in quantity (Ezek. xvi. 49; Luke xxi. 34); nor (2) in quality; we must not hanker after quails and dainty food (Luke xvi. 19); but (3) enjoy the creature (*a*) with caution (Prov. xxiii. 1–2; 1 Cor. vii. 31); (*b*) with piety. We must receive them from God, enjoy them in God, refer them to God.—*T. Manton.*

2 In dress and adornment.

[9104] Sobriety in apparel is inculcated in 1 Tim. ii. 9. 1. The rules for this are (1) to moderate the affection to vain and immodest dress. If we have raiment to cover our nakedness why should we trouble about more? (1 Tim. vi. 8). Consider how holy men and women have usually adorned themselves. (2) To moderate the use of apparel that it be not pompous or excessive (Isa. iii. 10–24; 1 Pet. iii. 3–4), for it is an abuse of dress when women disguise nature, and seek to mend what God hath made. Addictedness to fashion argues a levity that does not suit with the gravity of religion. Excess outruns our callings and abilities. It suits not with modesty. It takes up so much of our hearts and time that the inward adorning is neglected. 2. The helps to sobriety are the following considerations: (1) curiosity in clothes argues deformity of mind; (2) to be proud of our clothes is to be proud of our shame; (3)

the habit makes not the man; (4) strive how you may, the beasts and the grass of the field excel you.—*Ibid.*

3 In pleasure and recreation.

[9105] There is a double exercise of sobriety in recreations. 1. In the *choice* of them that they be lawful, not the "pleasures of sin" (Heb. xi. 25). In order to this conscience must be reformed, and to be sober we should understand our liberty by the Word, and venture upon nothing but what we can commend to God in prayer, and ask for his blessing upon. 2. In the *use* of them. The rules of sobriety are that we should eschew them when they waste our estate, rob us of our time, cheat us of our opportunity of privacy and retirement with God, and unfit our hearts for the duties of religion.—*Ibid.* (*condensed*).

IV. Its Power and Influence.

[9106] Money is said to be power, which is, in some cases, true; and the same may be said of knowledge; but superior sobriety, industry, and activity are a still more certain source of power; for without these knowledge is of little use; and as to the power which money gives, it is that of brute force, it is the power of the bludgeon and the bayonet, and of the bribed press, tongue, and pen. Superior sobriety, industry, activity, though accompanied with but a moderate portion of knowledge, command respect, because they have great and visible influence. The drunken, the lazy, and the inert stand abashed before the sober and the active. Besides, all those whose interests are at stake prefer, of necessity, those whose exertions produce the greatest and most immediate and visible effect. Self-interest is no respecter of persons; it asks, not who knows best what ought to be done, but who is most likely to do it; we may, and often do, admire the talents of lazy and even dissipated men, but we do not trust them with the care of our interests. If, therefore, you would have respect and influence in the circle in which you move, be more sober, more industrious, more active than the general run of those amongst whom you live.—*Wm. Cobbett.*

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MODERATION.

I. Its Nature and Source.

[9107] Moderation consists in being moved as angels are moved.—*Joubert.*

[9108] Moderation, which consists in an indifference about little things, and in a prudent and well-proportioned zeal about things of importance, can proceed from nothing but true knowledge, which has its foundation in self-acquaintance.—*Lord Chatham.*

[9109] Moderation is also the just weight which balances every human passion, emotion, pleasure, or desire. It is one of the numerous agents of self-control, and shields many an excellence and virtue from that undue excess which touches the borderland of vice. Without moderation justice becomes severity, cautiousness suspicion, amiability weakness, and economy, frugality, and thrift polite names for contemptible meanness and sordid avarice.—*A. M. A. W.*

II. Its Spheres and Methods of Existence.

1 In worldly cares and interests.

[9110] Worldly cares besot the mind; by a strange fascination our care becometh our pleasure, and men grow quite drunk with the world, so that they are always scraping and raking as if their whole time were given for nothing else but getting wealth. This care is not honest industry (*σπόνδη*); a case of diligence must be distinguished from *μεριμνὰ*. The latter, sinful care, which is a form of spiritual intemperance, may be thus discerned: 1. It is troubled about the event, whereas lawful care is employed in the use of means. 2. It flieth to unlawful means; but religious care keepeth within the bounds of duty. 3. It is immoderate in the use of lawful means. 4. It encroacheth on good duties, whereas diligent care fairly complieth with them. This insobriety ariseth from a distrust of God and discontent with our portion, and can only be cured by such arguments as those of our Lord in Matt. vi. 25–33.

2 In worldly pleasures and desires.

[9111] Next to the moderation of our pleasures is that of our desires. The true Christian soul, as it can say with David, "Whom have I in heaven but thee? and there is nothing in earth that I desire besides thee," so it can say with St. Paul, "I have learned both to want and to abound, to be full and to be hungry, and in whatsoever estate to be therewith content." Our desires, therefore, are both the surest measures of our present estate, and the truest prognostics of our future. Upon those words of Solomon, "As the tree falls so it shall lie," Bernard wittily remarks, How the tree will fall thou shalt soon know by the store and weight of the boughs; our boughs are our desires, on which side soever they grow and sway most, so shall the soul fall. It was a word too good for him that sold his birthright for a mess of pottage, "I have enough, my brother." Jacob himself could have said no more. This moderation argues a greater good than itself; for as nothing comes amiss to that man who holds nothing enough, since "the love of money is the root of all evil" (1 Tim. vi. 10), so he that can stint his desires, is cannon-proof against temptations; whence it is that the best

and wisest men have still held themselves shortest.—*Bp. Hall.*

[9112] Even he that had more than enough could say, Give me not over much. Who knows not the bare feet and patched cloaks of the famous philosophers amongst the heathen? Plutarch wonders at Cato, that being now old, and having passed both a consulship and triumph, he never wore any garment that exceeded the worth of an hundred pence. It was the wish of learned Erasmus, after the refused offers of great preferments, that he might so order his expenses that he might make all even at his death, so as when he died he might be out of every man's debt, and might have only so much money left as might serve to bring him honestly to his grave. And it was little otherwise, it seems, with the painful and eminent Master Calvin, who, after all his power and prevalence in his place, was found at his death to be worth some fifty pounds sterling, a sum which many a master gives his groom for a few years' service. Yea, in the very chair of Rome, where a man would least look to meet with moderation, we find Clement IV., when he would place out his two daughters, gave to the one thirty pounds in a nunnery, to the other three hundred in her marriage; and Alexander V., who was chosen pope in the council of Pisa, was wont to say he was a rich bishop, a poor cardinal, and a beggarly pope. The extreme lowliness of Celestin V., who from an anchoret's cell was fetched into the chair, and gave the name to that order, was too much noted to hold long; he that would only ride upon an ass, whilst his successors mount on shoulders, soon walks on foot to his desert, and thence to his prison. This man was of the diet of a brother of his, Pope Adrian, who caused it to be written on his grave that nothing fell out to him in all his life more unhappily than that he was advanced to rule.—*Ibid.*

[9113] He that goeth below himself disparageth his vocation, and whilst he would seem humble is no other than careless. But all things considered, he that can cut evenest between want and excess is in the safest, easiest, happiest estate—a truth which, if it were duly entertained, would quit men's hearts of a world of vexation which now they do willingly draw upon themselves; for he that resolves to be rich and great, as he must needs fall into many snares of sin, so into manifold distractions of cares. It was a true word of wise Bion, in Laertius, who, when he was asked what man lived most unquietly, answered, "He that in a great estate affects to be prosperous." In all experience he that sets too high a pitch to his desires lives upon the rack; neither can be loosed till he remit of his great thoughts, and resolve to clip his wings and train, and to take up with the present—*Ibid.*

[9114] Whither do our restless desires carry us, unless grace and wiser thoughts pinion their wings? Which if we do seriously affect, there is a double remedy of this immoderation. The first is the due consideration of our own condition, both in the shortness and fickleness of our life, and the length and weight of our reckoning. Alas! if all the world were mine, how long could I enjoy it? "Thou fool, this night shall they take away thy soul," as was said to the rich projector in the parable, "and then whose shall all these things be?" Were I the great king of Babylon, when I see the hand writing my destiny upon the wall, what should I care for the massive bowls of my cupboard, or the golden roof of my palace? What fool was ever fond of the orient colours of a bubble? who ever was at the cost to gild a mud wall, or to embroider that tent which he must remove to-morrow? Such is my condition: I must alter, it cannot.—*Ibid.*

3 In mental gratification and ideal enjoyment.

[9115] As regards both social entertainments and artistic enjoyments, most yield themselves to impressions that are only innoxious to a very confirmed morality, and live in a spiritual security, as if they were at the height of liberty, and were able to assure themselves that *their* sensuality, *their* fancy, is thoroughly unassailable. But for us all, and in all circumstances, it may hold as a rule that we must be very critical regarding the ideas that we permit to enter our soul, and with which we occupy ourselves, especially in the choice of our reading, both as regards its quality and also its quantity. As the quality of the bodily nourishment is not indifferent, since what we partake of is changed into flesh and blood, and we must therefore distinguish the foods that are suitable to us from those that are not; so we must always be most guarded in respect to the thoughts and pictures which we receive within us, the materials that we allow to pass into our flesh and blood, and from which the soul fashions its inner, invisible body. People who only seek their spiritual food in the bad ephemeral literature of the day, and so only digest unhealthy food, must, in a spiritual point of view, get unhealthy juices and weakened internal organs. But so, too, the quantity is by all means to be regarded. Even granting that one seeks his food in spiritual materials that in their nature are well adapted to afford good nourishment, that contain purifying as well as strengthening, enlivening powers, yet one fails in his object if one will assimilate too much at once, and receive more than one can work up.—*Dr. H. Martensen.*

[9116] The pursuit even of the best of things ought to be calm and tranquil.—*Cicero.*

[9117] Especially in the enjoyment of works of art it is as with the enjoyment of an excellent wine, which, moderately used, has a strengthening effect, but weakens when used immoderately. As the æsthetic periods of history prove, there is also an æsthetic gluttony which must be

guarded against, lest the heart be laden thereby. —*Ibid.*

[9118] Temperance or moderation in all things is desirable, but in the acquisition of knowledge, or in the race for fame, it is seldom thought necessary to practise it. Solomon wisely said, that much study was a weariness of the flesh, and therefore to be avoided; Pythagoras said, "Eat not the brain," by which is meant an excessive devotion to mental pursuits, that cuts us off from necessary relaxation, destroys health, and therefore happiness, and which in time induces an unsocial and solitary life; whereby we fail in our duties to man, and may forget our duty to God. After all, mental acquisitions are only secondary to moral virtues. Of themselves they are profitless; they are only valuable inasmuch as they refine and exalt the moral faculties. They are, therefore, instruments merely of good, and not essentially good. It is clear, then, we may consume the brain without any substantial benefit to ourselves or to others; we may go on in pursuit of a phantom called knowledge, and at the end of a long life, during which every practical virtue has been sacrificed, find that instead of a Juno we only embrace a cloud.—*Book of Symbols.*

4 In self-measurement and estimation.

[9119] When persons are under the influence of wine, nothing is more frequent than wild and boisterous boasting. They often entertain the most extravagant notions of themselves, of which they are heartily ashamed when they come to their sober reason. And it is this figure latent that the apostle employs in Romans xii. 3. Think not extravagantly well of yourselves. Form an estimate that is reasonable and in accordance with fact. "Let no one think of himself more highly than he ought to think, but soberly, according as God has dealt to every man the measure of faith." These words assume that men should have some opinion of their own character and worth; that they are liable to extravagant and faulty estimates; that they should exercise sobriety of reason in determining their real position; and that the true elements whose measures determine manhood are moral, not physical or social.—*Beecher.*

[9120] As if we had an infectious touch, we by our manner of handling corrupt things, that in themselves are laudable and good: we may grasp virtue so hard, till it become vicious if we embrace it too straight, and with too violent a desire. Those who say there is never any excess in virtue, for as much as it is no virtue when it once becomes excess, only play upon words.—*Montaigne.*

III. Its Exhibition and Imitation.

1 In those who are truly moderate, and those who counterfeit moderation.

[9121] There is a class of men of refined tastes, of philosophic temper, of profound thought, of wide and comprehensive views, who, being capable of seeing all sides of a question, can adopt no side with that passionate and exclusive zeal which is demanded by its fanatical supporters; who, penetrating too deeply the weaknesses, the selfishness, the blunders of every party, can attach themselves devotedly to none; who, foreseeing more clearly and profoundly than their fellows the full and remote effects of every promising enactment on which the popular fancy may successively fix its affections, estimate each more justly, and by consequence more moderately; who know too well how surely excessive expectations lead to disappointment and reaction to be able often to share the general enthusiasm; who, gifted with too keen and subtle a discernment of "the soul of goodness in things evil," are regarded by the multitude paradoxical, fantastic, and impracticable; who cannot soil their lips by repeating the hollow or dishonest watchwords of the hour, nor stain their conscience by bearing a part in the violence and injustice which often mark periods of national excitement, nor bow their haughty honour to follow even their own banner through miry ways or to a tarnished victory. ("Edinb. Rev.," Jan. 1852.)

On the other hand, men often obtain a reputation for moderation when their gentleness arises from nothing better than moral weakness or a want of anything like positive character. Others take credit for moderation and raise an outcry against what they call extremes in religion simply because they are cold-hearted, narrow-minded utilitarians, who cannot understand a religion of devoted love.—*F. J. S.*

[9122] To the man who aspires to supreme power, it is the wisest policy to show himself enamoured of moderation, and to speak of nothing but the pleasure of quiet retirement. Rest is often assumed by the restless.—*Seneca.*

[9123] There is a great purpose served in society by that law of nature in virtue of which it is that great bodies move slowly.—*Chalmers.*

IV. Its Value and Necessity.

1 To real enjoyment, physical and mental.

[9124] Pleasure is like a cordial, a little of it is not injurious, but too much destroys.—*Saturday Magazine.*

[9125] There is a limit to enjoyment, though the sources of wealth be boundless; and the choicest pleasures of life lie within the ring of moderation.—*Spectator.*

[9126] Mental pleasure require moderation, quite as much as bodily.—*Francis Jacox.*

[9127] Life's enchanted cup but sparkles near the brim.—*Byron.*

[9128] Only actions give life strength; only moderation gives it a charm.—*Richter.*

2 To the proper treatment of offenders as exemplified by God.

[9129] From God's slowness to punish wickedness men may learn a lesson of moderation, to repress that vehemence and precipitation by which we are impelled to avenge ourselves on those that offend us, in the first heat of our passion, and to lead us to imitate the mildness, forbearance, and patience which God Himself shows towards those who have sinned.—*Plutarch.*

3 To manly strength.

[9130] Young men just starting in their career are fond of strong phrases, unbridled energies, and exuberant demonstrations of all kinds; but they may rely on it that as they grow to true manhood they will grow in moderation of all sorts, and will learn that they are the strongest men, not who wantonly indulge, but who most carefully curb their activities.—*J. S. Blackie.*

V. Its Power and Dignity.

[9131] Believe me, dear Barry, that the arms with which the ill-dispositions of the world are to be combated, and the qualities by which it is to be reconciled to us, and we reconciled to it, are moderation, gentleness, a little indulgence to others, and a great deal of distrust of ourselves; which are not qualities of a mean spirit, as some may possibly think them, but virtues of a great and noble kind, and such as dignify our nature as much as they contribute to our repose and fortune.—*Edmund Burke.*

VI. Its Supreme Importance.

[9132] I cannot but commend that great clerk of Paris, who, when King Louis of France required him to write down the best word that ever he had learnt, called for a fair skin of parchment, and in the midst of it wrote this one word "Measure," and sent it sealed up to the king. The king, opening the sheet, and finding no other inscription, thought himself mocked by his philosopher, and calling for him, expostulated the matter; but when it was showed him that all virtues, and all religious and worthy actions, were regulated by this one word, and that without this virtue itself turned vicious, he rested satisfied; and so he well might; for it is a word well worthy of the seven sages of Greece, from whom, indeed, it was borrowed, and only put into a new coat. For while he said of old (for his motto) "Nothing too much," he meant no other than to comprehend both extremes under the mention of one; neither in his sense is it any paradox to say that too little is too much; for as too much bounty is prodigality, so too much sparing is niggardness.—*Bp. Hall.*

[9133] It is not the quality of the thing, but the quantity. Too much watching becomes disease—not watching, but too much of it. Too much bread is as bad as arsenic, only in another way. Too much fruit, too much water, too much light, too much of anything, is too much, and is oppressing, and not nourishing or serving. The simple overacting of good makes it mischievous. In respect to the body, although the signals of trouble are hung out, and the uncomfortableness of sensation reveals the imprudence of our indolence, yet it is sufficiently difficult for men to keep within the lines of moderation, in the body. How much more need of watchfulness, when the gradually growing excess is in a thought-faculty, or in the disproportionate use of a feeling; when the excess is not in the nature of the thing felt, but in the continuity or degree of it!—*Beecher.*

VII. Its Incompatibility with either Genius or Ambition.

[9134] Moderation is the inseparable companion of wisdom, but with it genius has not even a nodding acquaintance.—*Colton.*

[9135] Moderation cannot have the credit of combating and subduing ambition—they are never found together. Moderation is the languor and indolence of the soul, as ambition is its activity and ardour.—*Rochefoucauld.*

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CHASTITY AND CONTINENCE.

I. Their Nature and Significance.

[9136] Chastity, in French *chastité*, Latin, *castitas*, comes from *castus*, pure. Continence, in French *continence*, Latin *continentia*, from *continens* and *contineo*, signifies the art of keeping one's self within definite and clearly defined bounds.

These two terms are equally employed in relation to the pleasures of sense; both are virtues, but sufficiently distinct in their characteristics. Chastity prescribes rules for the indulgence of these pleasures; continence altogether interdicts their use. Chastity extends its views to whatever may bear the smallest relation to the object which it proposes to regulate; it controls the thoughts, words, looks, attitudes, food, dress, company, and in short the whole mode of living; continence simply confines itself to the privation of the pleasures themselves. It is possible, therefore, to be chaste without being continent, and continent without being chaste. Chastity is suited to all times, ages, and conditions; continence belongs only to a state of celibacy. The Christian religion enjoins chastity as a positive duty on all its followers; the Romish religion enjoins continence on its clerical members: old age renders men continent, although it seldom makes them chaste.

[9137] Chastity consists in a fixed abhorrence

of all forbidden sensual indulgences, a recollection of past impurities with shame and sorrow; a resolute guard over our thoughts, passions, and actions for the future; a steady abstinence from the distant approaches of evil desires and indecency.—*Dr. Beaumont.*

[9138] Continency is that moral virtue by which we restrain concupiscence. There is this distinction between chastity and continency; chastity requires no effort, because it may result from constitution, whereas continency appears to be the consequence of a victory gained over ourselves. The term is usually applied to men, as chastity is to women.—*C. Buck.*

[9139] Our knowing to use our body in sanctification and honour implies that we know to avoid all incentives to lust, such as dissolute company, obscene discourse, lewd songs and pictures, the reading of loose books, drunkenness, luxury, idleness, and effeminacy.—*C. Benson.*

[9140] Chastity is the beauty of the soul, and purity of life which refuseth the corrupt pleasures of life, and is only possessed of those who keep their bodies clean and undefiled. It consisteth either in virginity or in faithful matrimony.—*Longus.*

[9141] A man defines his standing at the court of chastity by his views of woman; he cannot be any man's friend, nor his own, if not hers.—*W. A. Alcott.*

II. The Requirements of Chastity.

1 Reserve and circumspection.

[9142] A close behaviour is the fittest to receive virtue for its constant guest, because there, and there only, it can be secure. Proper reserves are the outworks, and must never be deserted by those who intend to keep the place; they keep off the possibilities not only of being taken, but of being attempted; and if a woman seeth danger, though at never so remote a distance, she is for that time to shorten her line of liberty. She who will allow herself to go to the utmost extent of everything that is lawful, is so very near going further, that those who lie at watch will begin to count upon her.—*Saville.*

[9143] A married woman of the Shawnee Indians made this beautiful reply to a man whom she met in the woods, and who implored her to love and look on him: "Oulman, my husband," said she, "who is for ever before my eyes, hinders me from seeing you or any other person."—*Cyclopædia of Moral and Religious Anecdotes.*

[9144] Of chastity, the ornaments are chaste.—*Shakespeare.*

2 Bodily control.

[9145] All unchastity is primarily a perverted direction of mind and heart (Matt. xv. 19); nevertheless, chastity is realized and preserved no less by the management and control of the body than by the regulation of the spirit.

[9146] Gaze not on beauty too much, lest it blast thee; nor too long, lest it blind thee; nor too near, lest it burn thee. If thou like it, it deceives thee; if thou love it, it disturbs thee; if thou hunt after it, it destroys thee. If virtue accompany it, it is the heart's paradise; if vice associate it, it is the soul's purgatory. It is the wise man's bonfire, and the fool's furnace.—*Francis Quarles.*

3 Spiritual discipline.

[9147] Spiritual regimen secures more than bodily regimen against unchaste desires; and the potency of the bodily instinct may have long ceased while unchastity of thought still holds the spirit in bondage. It is not through bodily old age that a man becomes chaste, but through change of heart.—*Harless.*

[9148] Reason is all that is needed in order to be moderate; but piety in order to be chaste.—*Joubert.*

[9149] Among all the conflicts of a Christian soul, none is more hard than the wars of a chaste mind; for the fight is continual, the victory rare.—*St. Cyprian.*

4 Transparent purity.

[9150] Make my breast
Transparent as pure crystal, that the world,
Jealous of me, may see the foulest thought
My heart does hold.—*Buckingham.*

[9151] Chaste as the icicle that is curdled by the frost from purest snow, and hangs on Dian's temple.—*Shakespeare.*

III. Its Divine Aid.

[9152] So dear to heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lacquey her,
Driving far off each thing of sin and guilt,
And in clear dream, and solemn vision,
Tell her of things that no gross ear can hear;
Till oft converse with heavenly visitants
Begin to cast and teem on the outward shape,
The unpolluted temple of the mind,
And turn it by degrees to the soul's excuse,
Till all be made immortal.—*Milton.*

[9153] I pray thee, O God, that I may be beautiful within.—*Socrates.*

IV. Its Power and Beauty.

1 Generally considered as to its universal expression.

[9154] 'Tis chastity, my brother, chastity; she that has that is clad in complete steel.—*Milton.*

[9155] There needs not strength to be

added to inviolate chastity; the excellency of the mind makes the body impregnable.—*Sir P. Sidney.*

[9156] By chastity the soul breathes a pure air in the foulest places; by continence it is strong in whatever state the body may be; it is royal by virtue of its empire over the senses; it is beautiful by its light and by its peace.—*Joubert.*

[9157] Chastity has been called the mother of virtues. At all events, it restrains the dearest and the most imperious of our passions.

[9158] It fails me here to write of chastity,
That fairest virtue, far above the rest.
—*Spenser.*

[9159] A pure mind in a chaste body is the mother of wisdom and deliberation, sober counsels and ingenuous actions, open deportment and sweet carriage, sincere principles and unprejudicate understanding, love of God and self-denial, peace and confidence, holy prayers and spiritual comfort, and a pleasure of spirit infinitely greater than the sottish pleasure of unchastity.—*Jeremy Taylor.*

[9160] A chaste soul is by virtue that which an angel is by nature; there is more happiness in the chastity of an angel, but there is more courage in that of a man.—*Magoon.*

2 Specially considered as to its feminine aspect.

[9161] There is something beautiful and captivating in modesty. We may call it the veil which nature has provided to cover those passions and appetites that are common to us with the brute creation.

In the female character it is of all virtues the most graceful and captivating; like the oriental veil worn to hide the exterior form of woman, it conceals many virtues, but shows beauty off to the greatest advantage. Chastity and modesty in woman are virtues that cannot, even in thought, be separated. The perfection of her character depends entirely upon those two admirable qualities; without them all other accomplishments, all other virtues, seem worthless in the sight of men. We can pardon want of understanding, ungracefulness of manners, and many other deficiencies, but never a breach of chastity. And this chiefly because experience shows that when a woman has once lost those safeguards of the mind, modesty and chastity, she has lost what makes a woman lovely and desirable; and when these are gone, the integrity of her character is destroyed, and she becomes a wreck.—*The Book of Symbols.*

[9162] Chastity, perfect modesty in word, deed, and even thought, is so essential, that without it no female is fit to be a wife. It is not enough that a young woman abstain from everything approaching towards indecorum in her behaviour towards men; it is with me not enough that she cast down her eyes, or turn aside her head with a smile, when she hears an indelicate allusion; she ought to appear not to understand it, and to receive from it no more impression than if she were a post. A loose woman is a disagreeable acquaintance: what must she be, then, as a wife? Love is so blind, and vanity is so busy in persuading us that our own qualities will be sufficient to ensure fidelity, that we are very apt to think nothing, or, at any rate, very little of trifling symptoms of levity; but if such symptoms show themselves now, we may be well assured that we shall never possess the power of effecting a cure. If prudery mean false modesty, it is to be despised; but if it mean modesty pushed to the utmost extent, I confess that I like it.—*Wm. Cobbett.*

[9163] If chastity be once lost there is nothing left praiseworthy in a woman.—*Niphus.*

[9164] Nothing makes a woman more esteemed by the opposite sex than chastity, whether it be that we always prize those most who are hardest to come at, or that nothing besides chastity, with its collateral attendants, truth, fidelity, and constancy, gives the man a property in the person he loves, and consequently endears her to him above all things.—*Addison.*

[9165] All the influence which women enjoy in society—their right to the exercise of that maternal care which forms the first and most indelible species of education, the wholesome restraint which they possess over the passions of mankind, their power of protecting us when young, and cheering us when old—depend so entirely upon their personal purity, and the charms which it casts around them, that to insinuate a doubt of its real value is wilfully to remove the broadest corner-stone on which civil society rests, with all its benefits and all its comforts.—*C. F. von Ammon.*

[9166] A beautiful and chaste woman is the perfect workmanship of God, the true glory of angels, the rare miracle of the earth, and sole wonder of the world.—*Hermes.*

V. Its Rarity in Early Times.

[9167] The condition of woman in antiquity was little better than that of a slave. She was the property of her husband, if married; if unmarried, she was the plaything or slave of man, never his equal. The morality of married life, which is the strength and glory of any people, was hardly known. Pompey and Germanicus were singular in the fidelity that marked their marriage relations on both sides, and were famous through the singularity. The utter impurity of the men reacted in a similar self-degradation of the other sex. In Rome marriages became, as a rule, mere temporary connections. In order to escape the punishments inflicted on adultery in the time of Tiberius, married women, including even women of illustrious families, enrolled themselves on the official lists as public pro-

stitutes. St. Paul only spoke the language which every one who knows the state of morals of those days must use, when he wrote the well-known verses in the opening of his Epistle to the Romans. The barbarians of the German forests, alone of the heathen world, retained a worthy sense of the true dignity of woman. "No one there laughs at vice," says Tacitus, "nor is to seduce and to be seduced called the fashion." "Happy, indeed," continues the Roman, thinking of the state of things around him, "those states in which only virgins marry, and where the vows and heart of the bride go together. Infidelity is very rare among them." The traditions of a purer time still lingered beyond the Alps; the after-glow of light that had set elsewhere.—*Geikie.*

VI. Illustrious Exemplifications of this Virtue in Ancient History.

[9168] In the "Clouds of Aristophanes" it is observed that Justice, in referring to the golden days of ancient Athens, when she was highly honoured and revered, said the young men were so well brought up that not one who went to school durst commit the least immodesty; and they were scrupulous with regard to chastity.

Happy should we be to find proofs of the same delicacy and modesty among our young men, who have all the advantages of a superior religion and better education. Modesty and chastity were virtues more highly appreciated in ancient and heathen than in modern and Christian times, for no reason we can give, except that the tone of opinion was higher as respects these virtues; and that the example, in practice, was shown by the higher classes to a greater extent than in modern times. At all events, many instances are given by historians of continency and self-denial which are not excelled in modern narrative, and in such a way as to mark them with admiration and applause.

When we consider the state of society at the time in which Cyrus lived, the gross ignorance of the people, and absolute power of kings and princes—the want of public opinion, so called, to influence and regulate the conduct of men, we cannot but admire the instance of continency in his own remarkable and illustrious life. While yet a young man, full of passion, and with the means of gratifying every desire, he refused even to see a beautiful young girl taken captive in war, lest he might be tempted from the path of honour and chastity. All the captivating descriptions of his parasites could not induce him even to see her, so modest an estimate did he form of his own virtue; and so lofty an idea of self-respect, that he would not condescend to take advantage of what, in those times, would have been considered a lawful prize. The continence of Scipio Africanus at a very early age, and his generosity in restoring a beautiful Spanish lady to her husband and friends, are celebrated by Polybius, Livy, Valerius, Maximus, and others.

Milton, in "Paradise Regained," says—

"Remember the Pellean conqueror,
A youth, how all the beauties of the East
He slightly viewed, and slightly overpass'd;
How he surnamed of Africa, dismissed,
In his prime youth, the fair Iberian maid."
—*The Books of Symbols.*

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PURITY.

I. Its Nature.

1 Described.

(1) *Purity is a positive as well as negative virtue, indicative of moral spotlessness.*

[9169] People have a habit of attaching to the word purity a sort of quite negative idea. According to the common interpretation, it implies a simple exemption from defilement, the absence of a fault rather than the presence of a quality; but in morals, purity no more consists in this than does happiness in an exemption from suffering; and just as we are positively happy only in so far as suffering is replaced by enjoyment, so we are only really pure in so far as defects have given place to qualities.—*Vinet.*

[9170] Purity of heart is the holy of holies in the temple of virtue, into which the pure only can enter; only to the pure in heart can it be known what a pure heart is: here, where all rests upon vital feeling, every description and portraiture will be cold and dead.—*De Wette.*

[9171] "As a fair white lily grows up out of the bed of meadow muck, and, without note or comment, rejects all in the soil that is alien from her being, and goes on fashioning her own silver cup side by side with weeds that are drawing coarser nutriment from the soil," so it is said, we sometimes observe a refined and gentle nature by some singular internal force unfolding itself by its own laws, and confirming itself in its own beliefs, as wholly different from all that surrounds it as is the lily from the ragweed.—*Francis Jacox.*

[9172] Purity is the freedom of anything from foreign admixtures, but more particularly it signifies the temper directly opposite to criminal sensualities, or the ascendency of irregular passions.—*C. Buck.*

2 Contrasted.

(1) *With sensuality its opposite.*

[9173] Purity is the health and liberty of the soul. Sensuality is misery to the soul. It may indeed steep the senses of an immortal being for a while in sleep; but it is a short and restless sleep, of feverish tossings and unhappy dreams. Purity, then, is the emancipation of the spirit from this base thraldom. It clears the understanding, and scatters the mists which lay upon

the mind. A new world stands revealed to the pure in heart.—*Rev. H. Woodward.*

(2) *With animal courage, the corresponding pagan virtue.*

[9174] By the ancients courage was regarded as practically the main part of virtue: by us, though I hope we are not less brave, purity is so regarded now. The former is evidently the animal excellence, a thing not to be left out when we are balancing the one against the other. Still the following considerations weigh more with me. Courage, when not an instinct, is the creation of society, depending for occasions of actions (which is essential to it) on outward circumstances, and deriving much, both of its character and its motives, from popular opinion and esteem. But purity is inward, secret, and self-sufficing, harmless, and, to crown all, thoroughly and intimately personal. It is, indeed, a nature rather than a virtue; and, like other natures, when most perfect, is least conscious of itself and its perfection. In a word, courage, however kindled, is fanned by the breath of man; purity lives and derives its life solely from the spirit of God.—*J. C. Hare.*

II. Its Chief Characteristic.

1 Delicate susceptibility.

[9175] Take the flower that hangs in the morning, impearled with dew, arrayed as no queenly woman ever was arrayed with jewels. Once shake it, so that the beads roll off, and you may sprinkle water over it as carefully as you please, yet it can never be made again what it was when the dew fell silently upon it from heaven! On a frosty morning you may see the panes of glass covered with landscapes—mountains, lakes, trees, blended in a beautiful, fantastic picture. Now, lay your hand upon the glass, and by the scratch of your finger, or by the warmth of your palm, all the delicate tracery will be obliterated! So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored; a fringe more delicate than frost-work, and which, when torn and broken, will never be re-embroidered.—*Beecher.*

[9176] The blush is nature's alarm at the approach of sin, and her testimony to the dignity of virtue.—*Fuller.*

III. Its Vital Necessity.

[9177] Purity is essential to our entrance into heaven. "There shall in no wise enter into it anything that defileth" (Rev. xxi. 27). That city's streets are of gold that is pure; the river which waters it is a pure river; and the fine linen in which its sainted citizens walk is clean and white.—*Dykes.*

[9178] Purity and simplicity are the two wings with which man soars above the earth and all temporary nature. Simplicity is in the intention, purity in the affection; simplicity turns to God; purity unites with and enjoys Him.—*Thomas à Kempis.*

IV. Its Power and Influence.

[9179] Nothing of all he met in his daily life was to him common or unclean, for there was no mordant in his nature for what was coarse or vile; . . . He loved the leaf after its kind as well as the flower, and the root as well as the leaf, and did not exhaust his capacity of affection or admiration upon the bud or blossom. —*O. W. Holmes.*

[9180] It is a marvellous thing to see how a pure and innocent heart purifies all that it approaches. The most ferocious natures are soothed and tamed by innocence. And so with human beings, there is a delicacy so pure that vicious men in its presence become almost pure; all of purity which is in them is brought out; like attaches itself to like. The pure heart becomes a centre of attraction, round which similar atoms gather, and from which dissimilar ones are repelled. A corrupt heart elicits in an hour all that is bad in us; a spiritual one brings out and draws to itself all that is best and purest. Such was Christ. He stood in the world, the Light of the world, to which all sparks of light gradually gathered. He stood in the presence of impurity, and men became pure. Note this in the history of Zaccheus.—*F. W. Robertson.*

[9181] All that is true and wholesome in the national mind is an intellectual radiation from that actual mass of living purity wherewith the Healer of men has beautified the lives of millions of Christians.—*Canon Liddon.*

V. Its Importance.

1 As a fundamental doctrine.

[9182] This is the central thought in the apostle's magnificent description of the Church. He mentions only that one central, all-including quality, her purity: that central sun around which all her minor glories revolve as satellites about their master orb. This is the central thought of the Bible. It talks about many other things; but as "all roads lead to Rome," so all God's words lead to the great central thought—purity.

2 As essential to ideal beauty.

[9183] It is necessary to the existence of an idea of beauty that the sensual pleasure which may be its basis should be accompanied first with joy, then with love of the object, then with the perception of kindness in a superior intelligence, finally, with thankfulness and veneration towards that intelligence itself; and as no idea can be at all considered as in any way an idea of beauty, until it be made up of these emotions, any more than we can be said to have an idea of a letter of which we perceive the perfume and the fair writing, without understanding the con-

tents of it, or intent of it; and as these emotions are in no way resultant from, nor obtainable by, any operation of the intellect; it is evident that the sensation of beauty is not sensual on the one hand, nor is it intellectual on the other, but is dependent on a pure, right, and open state of the heart, both for its truth and for its intensity, insomuch that even the right after-action of the intellect upon facts of beauty so apprehended, is dependent on the acuteness of the heart-feeling about them. And thus the apostolic words come true, in this minor respect as in all others, that men are alienated from the life of God through the ignorance that is in them, having the understanding darkened because of the hardness of their hearts, and so, being past feeling, give themselves up to lasciviousness. For we do indeed see constantly that men having naturally acute perceptions of the beautiful, yet not receiving it with a pure heart, nor into their hearts at all, never comprehend it, nor receive good from it, but make it a mere minister to their desires, and accompaniment and seasoning of lower sensual pleasures, until all their emotions take the same earthly stamp, and the sense of beauty sinks into the servant of lust.—*Ruskin.*

3 As essential to physical and moral strength.

[9184] Purity of mind and habit is essential to vigour of body, manliness of soul, the greatest force of thought, and the longest duration of life.—*De Vere.*

VI Means of its Culture and Attainment.

1 By the careful education of the heart and mind.

[9185] Would you be able to pass hither and thither on God's earth, on God's business or man's, healthful and health-breathing—secure against harming, however unwillingly; secure against incurring harm, however unwittingly? Would you never have to ask, "Can I adventure myself into that company, into that companionship, where all is adverse to charity or piety, to faith or virtue? can I go there armed in God's panoply? can I go there taking Christ with me, and be quite sure that I shall return unscathed, and that I shall leave a blessing behind me?" Would you be able to throw yourself into any enterprise whatsoever of love or pity, without dread of inordinate affection or subtle passion stealing into your work and poisoning at its source your stream of good? Would you be able to bring to every study—above all, to the highest—a mind calm and clear, an intellect unbribed and unbiassed, with no motive but the thirst for truth, and no desire but to hearken what the Lord God has to say? Would you be able to rely absolutely upon the voice within—to hear what a prophet has called the "word behind you, saying, at each ambiguous turning, This is the way; walk thou in it"? Would you have no reason to dread from that voice an insidious hint, a treacherous direction, landing you perhaps on the dark mountains of bewilderment, or on the edge of that precipice which overhangs "the pit of the abyss"? Then must you keep the heart with all diligence, for out of it are the issues of the life—not more the words and the deeds of good or evil than the processes of the mind that must think, and the decisions of the conscience that must judge.—*Dean Vaughan.*

[9186] To despair of purity is one temptation: to heal impurity slightly is another. There are those whom pride has kept clean; there are those whom a fastidious taste, a delicate nature, a cold disposition, a dread of consequences, has preserved from this particular form of evil. Let them not therefore write themselves pure with that purity which shall see God. And there are those, once again, whom the blessing of God upon a holy home, upon wise and watchful training which preoccupied them for this particular innocence, may enable, this day, with a clear conscience, to plead the "not guilty." Yet even these last may not be living, day by day, and in all things, in that light, which is also the sight, of God.—*Ibid.*

[9187] See that each hour's feelings and thoughts and actions are pure and true; then will your life be such. The wide pasture is but separate spears of grass, the sheeted bloom of the prairies but isolated flowers.—*Celestia Colby.*

[9188] The crystal must be either dirty or clean—and there's an end. So it is with one's hands, and with one's heart—only you can wash your hands without changing them, but not hearts, nor crystals. On the whole, while you are young, it will be as well to take care that your hearts don't want much washing, for they may perhaps need wringing also when they do. —*Ethics of the Dust.*

[9189] God is for that man, and that man is for God, who carries about with him a pure heart: heart purity makes a man beloved of Heaven. Many affect pure language, pure houses, pure habits, pure hands, pure air, pure meat, pure drink, pure gestures, who yet, for want of purity of heart, shall never see the face of God in glory; heart purity speaks a man eternally happy.—*H. Brooke.*

[9190] Purity of heart is a trait of character which God's spirit alone can produce; it enables us to live without offending God, so as to maintain for us the permanent undiminished fulness of the Divine approbation. When the heart is clean, the eye is clear.—*Dr. Whedon.*

2 By the influence of Christ's love.

[9191] It was a love that came from the throne to the cross to give itself up for man—that is, the purifying power—the power of the Christ who, by His own unspeakable love, cleanses man from the dominion of carnal

selfishness. This is the power which shatters the idols of the heart; which makes the life a sacrifice; which results in "I am crucified unto the world." It is the power springing from the thought of the Highest giving Himself for the lowest, loving them to the end, which brings the heart to God, and withers the temptation to betrayal.—*E. L. Hull, B.A.*

3 By faith in Christ's personal presence.

[9192] How has Jesus made men pure? Did He insist upon prudential and hygienic considerations? Did He prove that the laws of the physical world cannot be strained or broken with physical impunity? No. For, at least, He knew human nature well; and experience does not justify the anticipation that scientific demonstrations of the physical consequences of sensual indulgence will be equal to the task of checking the surging impetuosity of passion. Did Christ, then, call men to purity only by the beauty of His own example? Did He only confront them with a living ideal of purity, so bright and beautiful as to shame them into hatred of animal degradation? Again I say, Jesus Christ knew human nature well. If He had only offered an example of perfect purity, He would but have repeated the work of the ancient law; He would have given us an ideal, without the capacity of realizing it; He would have at best created a torturing sense of short-coming and pollution, stimulated by the vision of an unattainable standard of perfection. Therefore he did not merely afford us in a human form a faultless example of chaste humanity. He did more. He did that which He could only do as being in truth the Almighty God. He made Himself one with our human nature, that He might heal and bless it through its contact with His Divinity. He folded it around His Eternal Person; He made it His own; He made it a power which could quicken and restore us. And then, by the gift of His Spirit, and by sacramental joints and bands, He bound us to it; He bound us through it to Himself; nay, He robed us in it; by it He entered into us, and made our members His own. Henceforth, then, the tabernacle of God is with men; and "corpus regenerati fit caro Crucifixi." Henceforth Christian humanity is to be conscious of a Presence within it, before which the unclean spirit cannot choose but shrink away discomfited and shamed.—*Canon Liddon.*

4 By the educated control of conscience.

[9193] Cultivate your conscience: listen eagerly to its warnings; and, as you listen, its voice will increase in clearness, depth, and force, so that you will never be without a trusty guide. Make moral and intellectual discipline your daily care; not attempting too much, but in all things remembering our greatest poet's pregnant saying—

"I dare do all that does become a man;
Who dares do more is none."

Few words, but eloquent! How many wasted lives would have been directed to their own profit, and the profit of humanity, had but these lines been duly weighed in all their full significance.—*W. H. Davenport Adams.*

[9194] The purity, excellence, and freedom of the mind depend greatly upon the avoidance of all such ideas as tend to inspire unclean thoughts and impure desires. Some passions are violent while they last, but they are soon spent, and the soul is again restored to its usual serenity; but impurity in our thoughts acts on the soul as rust on iron; it corrodes and changes its character, tarnishing its original brightness, and debasing all its faculties.—*The Book of Symbols.*

[9195] He that has light within his own clear breast may sit in the centre and enjoy bright day.—*Milton.*

[9196] Purity of heart banishes the self-love, the earthly longings, the overrunning cares which distract the heart from God; it clears away the impediments which prevent the soul from cleaving to Him, and keeps the temple from being polluted by idol worship. But a pure heart can only be maintained by watchfulness over the senses, through which earthly and unholy thoughts and desires enter in, and so we come again to the necessity of devoting all our members, ears, eyes, tongue, hands, and head to God; and to form or to keep up such devotion, we need a continual and careful searching of conscience, lest the little foxes steal in and spoil our vines, as also a steady, patient, persevering rule of life, for these graces cannot be won fitfully, or kept without painstaking—it may be sometimes wearisome—labour and voluntary submission to the yoke of Christ's law in small things and in great. Let the light of conscience in then freely, and examine your own hidden life by it.—*Author of "Life of St. Francis de Sales."*

VII. Its Inculcation.

[9197] Live in purity, my child, through this fair life, pure from every vice and evil knowledge, as the lily lives in silent innocence, as the turtle dove amid the branches, that thou, when the Father downward gazes, mayest be His beloved object on earth, as the eye of the unconscious wanderer gazes on the lovely star of even; that thou, when the sun dissolves thee, mayest show thyself a pearl of purest whiteness, that thy thoughts may be like roses' perfume, that thy love may be like a glowing sunbeam, and thy life like shepherd's song of evening, like the tones his flute pours forth so softly.—*Schiller.*

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CLEANLINESS.

I. Its Connection with Moral Virtue, Health, and Godliness.

[9198] There is one thing connected with the care and management of the body which may be said to partake of the nature of a moral virtue—viz., cleanliness. This is a duty to which we are prompted by our natural feelings, and is important, not only as contributing directly to the health and comfort of the body, but also to the strength and purity of the mind. Many diseases originate in a want of cleanliness, and may be cured by attention to it. And it has been remarked that they who are careless about the clean and wholesome state of the body are not often distinguished by the purity or spirituality of their thoughts. Hence it is that attention to cleanliness has often been conjoined with the observances of religion. This connection was strictly attended to under the Old Testament dispensation. And the words of the apostle seem to intimate more than a merely local connection between having "the heart sprinkled from an evil conscience, and the body washed with pure water."—*W. Fleming.*

[9199] E'en from the body's purity the mind
Receives a secret sympathetic aid.
—*Thomson.*

[9200] That cleanliness is essential to health is a fact that cannot be questioned, nor is it to be wondered at when we remember that the skin of an ordinary-sized man has been calculated to contain about twenty-eight miles of perspiratory tubes continually exuding more or less moisture, and relieving the body of a large amount of waste matter.

[9201] Cleanliness is necessary in (1) promoting a healthy perspiration, and through this a uniform temperature of the body; (2) in largely assisting the lungs in the performance of the function of respiration; (3) in preventing the absorption of poisonous matter.—*Cassell's Domestic Dictionary.*

[9202] The frequent use of the bath, and scrupulous attention to cleanliness, are among the surest means of restoring health to those who are sick, and securing it to those who are well.—*Quarterly Review.*

[9203] It is well known how much cleanliness conduces to health; but it is not so obvious how much it also tends to good order and other virtues. That diligent officer (Captain Cook) was persuaded that such men as he could induce to be more cleanly than they were disposed to be of themselves, became at the same time more sober, more orderly, and more attentive to their duty.—*Spectator.*

[9204] Cleanliness has a powerful influence on the health and preservation of the body. Cleanliness, as well in our garments as in our dwellings, prevents the pernicious effects of bad smells and contagious vapours; cleanliness keeps up a free perspiration, renews the air, refreshes the blood, and even animates and enlivens the mind.—*W. Aspinwall.*

[9205] Cleanliness may be defined to be the emblem of purity of mind, and may be recommended under the three following heads: as it is a mark of politeness, as it produces affection, and as it bears analogy to chastity of sentiment. First, it is a mark of politeness, for it is universally agreed upon that no one unadorned with this virtue can go into company without giving a manifold offence; the different nations of the world are as much distinguished by their cleanliness as by their arts and sciences; the more they are advanced in civilization the more they consult this part of politeness. Secondly, cleanliness may be said to be the foster-mother of affection. I might further observe that as cleanliness renders us agreeable to others, it makes us easy to ourselves, that it is an excellent preservative of health; and that several vices, both of mind and body, are inconsistent with the habit of it. In the third place, it bears a great analogy with chastity of sentiment, and naturally inspires refined feelings and passions; we find from experience that through the prevalence of custom the most vicious actions lose their horror by being made familiar to us. On the contrary, those who live in the neighbourhood of good examples fly from the first appearance of what is shocking; and thus pure and unsullied thoughts are naturally suggested to the mind by those objects that perpetually encompass us when they are beautiful and elegant in their kind.—*Addison.*

[9206] Cleanliness is said to be an indication of moral as well as of physical purity; and certain it is that the abhorrence of everything that is irregular, and incorrect, and offensive, in the one state, conduces also to repugnance at a corresponding condition in the other. Dirt and depravity are, doubtless, very constant and very choice companions, whilst a spotless soul often dwells in a clean body. Neglect and carelessness conduce alike to physical and to spiritual impurity.—*W. Harris.*

[9207] Cleanliness is the root of many fine virtues, especially of purity, delicacy, decency.

[9208] Among Eastern peoples, generally, cleanliness is a part of religion. They connect the idea of internal sanctity with that of external purification. They feel that it would be an insult to the Maker they worship to come into His presence covered with impurity.

[9209] Let thy mind's sweetness have its operation
Upon thy body, clothes, and habitation.
—*George Herbert.*

II. Its Power.

1 To sustain love, to beautify age, and to morally influence.

[9210] Beauty commonly produces love, but cleanliness preserves it. Age itself is not unamiable while it is preserved clean and unsullied; like a piece of metal constantly kept smooth and bright, we look on it with more pleasure than on a new vessel cankered with rust.—*Addison.*

[9211] Cleanliness is more than wholesomeness. It furnishes an atmosphere of self-respect, and influences the moral condition of the entire household.—*Smiles.*

III. Its Social Obligations.

[9212] It is a mark of politeness. It is universally agreed upon, that no one unadorned with this virtue can go into company without giving a manifest offence. The easier or higher any one's fortune is, this duty rises proportionably. The different nations of the world are as much distinguished by their cleanliness as by their arts and sciences. The more any country is civilized, the more they consult this part of politeness. We need but compare our ideas of a female Hottentot and an English beauty to be satisfied of the truth of what has been advanced. —*Spectator.*

IV. Its Virtuousness estimated and qualified.

1 Cleanliness ranks high among the minor virtues.

[9213] Among the minor virtues cleanliness ought to be conspicuously ranked, and in the common topics of praise.

2 Cleanliness of body is not necessarily indicative of moral purity.

[9214] Some of the most notorious of our old "sepulchres" have been the most fastidious about their whitening and getting up, scrupulously washed, scented, and clean-shirted. The Emperor Commodus does not seem to have been much the purer for the bath which he is said to have taken seven times a day.—*J. F. Boyes.*

V. Its Neglect.

1 Is no sign of genius.

[9215] I know a poet who anticipates renown no less from a dirty shirt than from an elegant couplet, and imagines that when his appearance is the most sordid the world must conclude, of course, that his mind is splendid and fair. But this besmirched son of Apollo may be assured there is no necessary connexion between dirt and ability. It is not necessary to consummate such a marriage to produce the fairest offspring of the mind.—*Joseph Dennie.*

2 Is disagreeable, offensive, and uncivilized.

[9216] The slovenly dirty person, by rendering himself physically disagreeable, sets the tastes and feelings of others at defiance, and is rude and uncivil only under another form.—*Smiles.*

[9217] Unclean people are uncivilized. The dirty classes of great towns are invariably the "dangerous classes" of those towns. And if we would civilize the classes yet uncivilized we must banish dirt from amongst them.

VI. The Scarcity of Bathing Accommodation in England.

[9218] It is an astonishing fact that few countries in the world are so badly supplied with proper bathing-places as England, and that (taking the people in the mass) there are few among whom the use of the bath is less general than among the English. And yet we consider ourselves, and, indeed, especially pride ourselves, on being a very cleanly people. We suspect there is some truth in a sarcastic remark which we met with a few years ago: "A Frenchman in the middling ranks of life often puts on a dirty shirt over a clean skin, but an Englishmen of the same condition still oftener puts on a clean shirt over a dirty skin." The extravagant price paid even in London for a bath is proof enough that the use of it is very confined. If it were more general, there would be a competition of speculators in that line, and the number of baths would be increased, and the prices lowered. As less is paid for a bath now than was paid in 1815, we may perhaps conclude that there are more bathers than formerly, and that the salutary practice is rather on the increase among us. Before the last peace there were few of our provincial towns that had public baths of any kind, and in many of the northern parts of the island no such vessel as a bath had ever been seen. To speak of London alone, with its admirable supply of water and fuel, with the ingenious contrivances lately invented to economize fuel, and generate and diffuse heat at small expense, we think it might be practicable to let the poor man have his bath for two or three pence. Indeed, there can be no doubt but that it would be practicable if the purifying and most salutary practice of bathing were to become general among the people. If the working classes were once tempted by low prices, we think it pretty certain that they would contract the habit to such an extent as to make low prices pay those who should speculate in such establishments. —*Quarterly Journal of Education.*

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MODESTY.

I. Definition and Nature of Modesty.

1 True modesty consists not in an ignorance of our own merits, but in a due appreciation of them.

[9219] Modesty is but another name for self-knowledge; that is, for absence of ignorance on the one subject which we ought best to understand, as well from its near concernment to us as from our continual opportunities of studying it. And yet it is a virtue. But what, on second thoughts, are these merits? Jeremy Taylor tells us in his Life of Christ: "Nothing but the innumerable sins which we have added to what we have received; for we can call nothing ours, but such things which we are ashamed to own, and such things which are apt to ruin us. Everything beside is the gift of God; and for a man to exalt himself thereon is just as if a wall upon which the sun reflects should boast itself against another that stands in the shadow."—*Guesses at Truth.*

[9220] Modesty is a kind of shame or bashfulness proceeding from the sense a man has of his own defects compared with the perfections of him whom he comes before.—*South.*

[9221] Modesty is the mean between shame and impudence. It leads us to shrink from displaying our excellences, or it may be, from asserting our rights.—*McCosh.*

[9222] The great Newton, when engaged in the lofty pathways of science, leaving, as it were, his footprints amidst the stars, and interpreting the divinely established laws of the universe around him, was wont to say that he was like a child gathering shells on the shore of the vast ocean. This was modesty—the modesty of true greatness. It is candour which governs us in dealing with the opinions of others. It is modesty which comes out of a right estimate of ourselves in comparison with the greatness of the subjects to which our opinions may often refer. There are multitudes of men who are ready, on the spur of the moment, to say, "I am decidedly of opinion"—which, if strictly interpreted, would be found to mean, I have never thought on the subject as he must think who is to arrive at a tenable opinion. And there are others who, in the full blow of their self-sufficiency, are for upsetting, on a very short notice, the opinions of an earlier day, before the march of intellect (of whose blessings they have so signally failed to partake!) had cast its brightness over a grateful and rejoicing world! Like the cut of their coats, they must have all things new; as if newness and trueness were twin brothers. They wonder that their fathers and grandfathers could have been so short-sighted, so narrow-minded, so illiberal; and they are thankful they are not as they were These are clever fellows, and wondrously popular amidst a squad of shallow pates. But the man of true modesty knows that truth and right opinion have close affinity; and that both are to be often found in the deeper strata of observation, into which he must penetrate with patience. The respect and reverence which he bears for truth is always helpful to the cause of modesty when traversing the region of opinion. An opinionist, devoid of modesty, is sure to bring discredit on the liberty of opinion; and the collision of such spirits may serve at length to bring opinion itself into disgrace.—*Rev. George Fisk, LL.B.*

2 It is allied to, but distinguished from, reserve, diffidence, and bashfulness.

[9223] Let us be careful to distinguish modesty, which is ever amiable, from reserve, which is only prudent.—*Shenstone.*

[9224] Modesty (*modestia*) is the absence of all tendency to over-estimate ourselves; while diffidence (*diffidere*, to distrust) is the positive distrust of ourselves. Modesty has in it the elements of something wholly unlike diffidence, for, though inclined to claim less than one's due, and to accord more than their due to others, the modest man is not deterred from such efforts in the struggle of life as are needful to do justice to himself; while diffidence, if it be a habit of the disposition, leads to positive injustice to one's self and one's own powers. It may be observed that modest denotes a permanent quality of disposition; diffident may express distrust occasioned by special circumstances.—*C. J. Smith, M.A.*

[9225] Modesty (Lat. *modestia*) does not imply self-distrust, but an unwillingness to put ourselves forward, and the absence of over-confidence in our own powers. The modest man is not ignorant of his powers, but does not vaunt or assume upon them. A diffident man, on the other hand (*diffidere*, to distrust), is over-distrustful of his own powers, and, whether from an exaggerated dread of failure, or from any other cause, shrinks from undertaking what he may be quite competent to perform.—*Ibid.*

[9226] The opposite to diffidence is confidence; to modesty, impudence or assurance; to humility, pride or conceit.—*Ibid.*

[9227] Bashfulness is a constitutional feeling. Modesty is a virtue. Bashfulness (Fr. *esbahir*, like abash) is excessive or extreme modesty. It is not unbecoming in females, and in very young persons in the presence of their superiors. It betrays itself in a look and air of timidity.

[9228] Women that are the least bashful are not unfrequently the most modest; and we are never more deceived than when we would infer any laxity of principle from that freedom

which often arises from a total ignorance of vice.—*Lacon.*

II. Its Relations.

1 To chastity

[9229] Modesty is the daughter of chastity; and wherever the heart is clean, true modesty is sure to reside.—*B. Dockley.*

2 To moderation.

[9230] Modesty lies in the mind, and in the tone of feeling; moderation respects the desires: modesty is a principle that acts discretionally; moderation is a rule or line that acts as a restraint on the views and the outward conduct. He who thinks modestly of his own acquirements, his own performances, and his own merits, will be moderate in his expectations of praise, reward, and recompense; he, on the other hand, who overrates his own abilities and qualifications will equally overrate the use he makes of them, and consequently be immoderate in the price which he sets upon his services: in such cases, t erefore, modesty and moderation are to each other as cause and effect; but there may be modesty without moderation, and moderation without modesty. Modesty is a sentiment confined to one's self as the object, and consisting solely of one's judgment of what one is, and what one does; but moderation, as is evident from the above, extends to objects that are external of ourselves: modesty, rather than moderation, belongs to an author; moderation, rather than modesty, belongs to a tradesman, or a man who has gains to make and purposes to answer. Modesty shields a man from mortification and disappointments, which assail the self-conceited man in every direction: a modest man conciliates the esteem even of an enemy and a rival. Moderation protects a man equally from injustice on the one hand, and imposition on the other: he who is moderate himself makes others so.

3 To sobriety, temperance, and humility.

[9231] Modesty is the appendage of sobriety, and is to temperance and humility as the fringes are to a garment. It is a grace of God that moderates the over-activeness and curiosity of the mind, and orders the passions of the body, and external actions, and is directly opposed to curiosity, to boldness, to indecency.—*Jeremy Taylor.*

[9232] As humility regulates the interior, so modesty disciplines the exterior.

III. Its Requirements.

1 Innate purity.

[9233] The mere outward show of modesty is not enough. It may be but a garment to conceal our vices; but a cloak to hide our hypocrisy. To be modest, in the only true moral sense, we must be pure in our thoughts; the purity of our inward nature must be conformable to the external show; in a word, we must not only be pure to ourselves, but modest in the eye of God, who cannot be deceived by the thin film of hypocrisy that conceals our frailties or vices from the observation of men.—*The Book of Symbols.*

IV. Its Functions and Advantages.

1 It conceals, but promotes worth.

[9234] Modesty promotes worth, but conceals it, just as leaves aid in the growth of fruit and hide it from view.—*London Journal.*

[9235] Modesty is a virtue which makes a man unwilling to be seen and fearful to be heard; and yet, for that very cause, never fails to make him both seen with favour and heard with attention. It loves not many words, nor indeed needs them. For modesty, addressing to any one of a generous worth and honour, is sure to have that man's honour for its advocate and his generosity for his intercessor.—*C. Lloyd.*

[9236] The mark of the man of the world is absence of pretension. He does not make a speech; he takes a low business tone, avoids all brag, is nobody, dresses plainly, promises not at all, performs much, speaks in monosyllables, hugs his fact. He calls his employment by its lowest name, and so takes from evil tongues their sharpest weapon.—*Emerson.*

2 It adorns and guards virtue and talent.

[9237] Modesty is not only an ornament, but also a guard to virtue. It is a kind of quick and delicate feeling in the soul, which makes her shrink and withdraw herself from everything that has danger in it. It is such an exquisite sensibility, as warns her to shun the first appearance of everything which is hurtful.—*Ibid.*

[9238] A just and reasonable modesty does not only recommend eloquence, but sets off every talent which a man can be possessed of. It heightens all the virtues which it accompanies; like the shades of paintings, it raises and rounds every figure, and makes the colours more beautiful, though not so glowing as they would be without it.—*Addison.*

[9239] Modesty is not properly a virtue, but it is a very good sign of a tractable and towardly disposition, and a great preservative and security against sin and vice; and those children who are much under the restraint of modesty we look upon as most hopeful, and likely to prove good.—*Maxims of the Wise and Good.*

[9240] Sir Joshua Reynolds, like many other distinguished persons, was never satisfied with his own efforts, however well they might satisfy others. When M. Mosnier, a French painter, was one day praising to him the excellence of one of his pictures, he replied, "Alas, sir, I can only make sketches, sketches."

Virgil, who was called the prince of the Latin poets, was naturally modest, and of a timorous nature. When people crowded to gaze upon him, or pointed at him with the finger in raptures, the poet blushed, and stole away from them, and often hid himself in shops to escape the curiosity and admiration of the public. The Christian is called upon to "let his light shine before men;" but then it must be with all meekness, simplicity, and modesty.

V. Its Manifestations and Influences.

[9241] The truly modest man does not press towards the place which is accorded to his merit, but does not make much ado about taking it, since he sets little value upon it, and, by an unrestrained carriage, makes it appear that he does not degrade others who take a lower position. True modesty is accompanied by simplicity and straightforwardness, and will always be followed by a natural grace, so that all in its vicinity are at ease, since every one finds himself in his place, and can feel as a man. It breaks every fetter of false fear and timidity, unbinds every genuine individual feeling, awakens slumbering confidence; the poor man feels himself no more oppressed; the lowly dares lift up his eyes; the ungifted and uneducated enjoys the notice of another, without any sense of degradation.—*De Wette.*

[9242] One characteristic of modesty is, as Mr. Patmore expresses it—

> "Not to unveil before the gaze
> Of an imperfect sympathy
> In aught we are."

Thus the modest man, from those who do not understand or appreciate him, shields himself in a cloak of impenetrable reserve, while to congenial natures he will be unconstrained and communicative. Hence such a man will acquire various reputations—his virtues of brain and of heart being acknowledged by, because apparent to, only those who themselves possess similar qualities; and hence such an one, if suspected, though wrongly, of misconduct, will, for fear of being repulsed, manifest towards those who deem him culpable just that nervous shrinking which they would be likely to account additional evidence of guilt.—*Thornton Wells.*

[9243] The modest deportment of those who are truly wise, when contrasted with the assuming air of the young and ignorant, may be compared to the different appearance of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation.—*J. E. Vaux.*

VI. Its Worth and Value.

1 It invests manhood with true dignity.

[9244] We all know how beautiful and noble modesty is; how we all admire it; how it raises a man in our eyes to see him afraid of boasting; never showing off; never requiring people to admire him; never pushing himself forward; or, if his business forces him to go into public, not going for the sake of display, but simply because the thing has to be done, and then quietly withdrawing himself when the thing is done, content that none should be staring at him or thinking of him. This is modesty; and we admire it not only in young people, or those who have little cause to be proud; we admire it much more in the greatest, the wisest, and the best; in those who have, humanly speaking, most cause to be proud. Whenever, on the other had, we see in wise and good men any vanity, boasting, pompousness of any kind, we call it a weakness in them, and are sorry to see them lowering themselves by the least want of divine modesty.—*Charles Kingsley.*

[9245] The greatest ornament of an illustrious life is modesty and humility, which go a great way in the character even of the most exalted princes.—*Napoleon.*

2 It is the highest grace and adornment of womanhood.

[9246] 'Tis beauty doth oft make women proud; 'tis virtue that doth make them most admired; 'tis modesty that makes them seem divine.—*Shakespeare.*

> [9247] For down she bent her bashful eyes
> to ground,
> And donn'd the weed of women's proudest
> grace;
> Down from her eyes well'd the pearles round
> Upon the bright enamel of her face;
> Such honey drops on springing flowers are
> found,
> When Phœbus holds the crimson morn in
> chace;
> Full seem'd her looks of anger and of shame,
> Yet pity shone transparent through the same.
> —*Tasso.*

[9248] Among the things that a wife should cultivate, is the delicacy and modesty of her early days. To a high-toned man, one of the sweetest attractions is that undefined and indescribable grace which floats like a cloud of beauty round a true woman; that maidenly reserve, yet that transparent frankness; that soul purity which lives and shines in every act and word, and yet does not know and never thinks that it is purity; which can never be put on; which is too ethereal for imitation; which once lost can never be regained; which is as far from prudishness as it is from immodesty; which a bad man hates and cannot understand; which to a good man makes woman like an angel. This need not be lost in the unveiled freedom of wedded intimacy.

[9249] As modesty is the richest ornament of a woman, the want of it is her greatest deformity, for the better the thing, the worse will

ever be its perversion; and if an angel falls, the transition must be to a demon.—*Colton.*

VII. Considerations Favourable to its Culture.

[9250] A modest man will be aware that for everything he can do well there are hundreds of things he can effect but indifferently, and hundreds that he cannot do at all; that his knowledge is limited; that if he has some good qualities, there are others he lacks; that if in some respects he is superior to his neighbours, that may be largely owing to circumstances, &c. —*Momerie.*

[9251] The first of all virtues is innocence; the next, modesty. If we banish modesty out of the world, she carries away with her half the virtue that is in it.—*Maxims of the Wise and Good.*

VIII. Its Counterfeits.

1 Prudery.

[9252] There is a difference between prudery and modesty. Prudery detects wrong where no wrong is; the wrong lies in the thoughts, and not in the objects. There is something of over-sensitiveness and over-delicacy which shows not innocence, but an inflammable imagination. And men of the world cannot understand that those subjects and thoughts which to them are full of torture, can be harmless, suggesting nothing evil to the pure in heart. — *F. W. Robertson.*

2 Affectation.

[9253] True modesty is a discerning grace,
And only blushes in the proper place;
But counterfeit is blind, and skulks through fear,
Where 'tis a shame to be ashamed to appear;
Humility the parent of the first,
The last by vanity produced and nursed.
—*Cowper.*

[9254] Genuine modesty is a costly pearl, so much the more costly, since the spurious, counterfeit one is but too often offered in its stead, to which an undisguised arrogance might almost be preferred, just as rudeness is always better than hypocrisy.—*De Wette.*

[9255] False modesty is the last refinement of vanity; it causes a vain man not to appear so, and makes him be esteemed for the virtue, the very opposite of the vice, which is the basis of his character: it is a lie. False glory is the rock on which vanity is wrecked; it leads us to wish to be esteemed for things which are really found in us, but which are frivolous and unworthy of being noticed: it is a mistake.

[9256] A sententious philosopher has affirmed that, as the man who displays his own merit is a coxcomb, so the man who does not know it is a fool—the man of sense knows it, exerts it, avails himself of it, but never boasts of it; and always seems rather to under than over value it; though, in truth, he sets the right value upon it. La Bruyère's maxim is therefore to the purpose, "qu'on ne vaut dans ce monde que ce que l'on veut valoir." To the man who underrates himself, says Adam Smith, we seldom fail to do, at least, all the injustice which he does to himself, and frequently a great deal more. "In almost all cases, it is better to be a little too proud than, in any respect, too humble; and, in the sentiment of self-estimation, some degree of excess seems, both to the person himself and to the impartial spectator, to be less disagreeable than any degree of defect." To the person himself—because he is not only, on Doctor Adam's showing, more unhappy in his own feelings than either the proud or the vain, but is much more liable to ill-usage from other people. Johnson advised Boswell not to speak depreciatingly of himself: the world will repeat the evil report, and make no allowance for the source. Henry Crabb Robinson in his old age put a *Nota bene* against this bit of advice, in his Diary: "It would have been well for me had I distinctly recognized this truth before. It is too late for me now to change my practice." Dr. John Moore, in one of his letters to Burns, congratulates him on his manifest disdain of the "nauseous affectation of decrying your own merit as a poet," an affectation which is displayed with most ostentation, the author of "Zeluco" can testify, by those who have the greatest share of self-conceit, and which only adds undeceiving falsehood to disgusting vanity.—*Francis Jacox.*

[9257] Where there is much pretension, much has been borrowed; nature never pretends. Conceit is to nature what paint is to beauty; not only needless, but spoiling what it would improve.

[9258] Nothing is more admirable than true modesty, and nothing is more contemptible than the false. The one guards virtue, the other betrays it. True modesty is ashamed to do anything that is repugnant to the rules of right reason; false modesty is ashamed to do anything that is opposite to the humour of the company. True modesty avoids everything that is criminal, false modesty everything that is unfashionable. The latter is only a general undetermined instinct; the former is that instinct limited and circumscribed by the rules of prudence and religion.—*Addison.*

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RESERVE.

I. Its Beneficial Operations.

[9259] Reserve is an element of strength, and has its work to do in the world as a check on babbling sentiment and on the weak effusions

of shallow or boisterous natures.—*Essays on Social Subjects.*

II. Its Fitness and Necessity.

1 As displayed towards the world, but not towards Christ.

[9260] Deception, of course, is never a right thing: but we are not required to wear our heart upon our sleeve: and ever since the days of that stern Spartan youth who kept a composed look while the savage beast was at his vitals, men have felt that there is something sublime in the unflinching resolution that waves off the stranger's sympathy, and that shows the world a firm face when the heart is weary and weak. But, oh! when we turn to Jesus, who can read our inmost soul—when we turn to Him, who never will upbraid us or despise us, though we make bare to Him every poor weakness, every sorrow, and every sin about us—we feel that the need for that reserve is gone, and that it is no shame nor humiliation to tell out to Him all we fear and suffer, with the same abandonment with which the little child sobs out the story of its little sorrows at a kind mother's knee. At the throne of grace, the man who, whatever he suffered, would never complain to mortal, may without reserve lay before the Redeemer the tale of his wants and woes.—*A. K. H. Boyd.*

[9261] It can be no man's duty to write his heart upon his forehead, and to give all the inquisitive and malicious world a survey of those thoughts which it is the prerogative of God only to know.—*South.*

[9262] There is a prudent reserve which every man ought to keep in his discourse with a stranger.—*G. Crabbe.*

[9263] It has been safely enough alleged that, of two men equally successful in the business of life, the man who is silent will be generally thought to have more in him than the man who talks; the latter "shows his hand;" everybody can tell the exact length of his tether; he has trotted himself out so often that all his points and paces are matters of notoriety. But of the taciturn man little or nothing is known. When we see a dumb, strong box with its lid braced down by iron clasps, and secured by a jealous padlock, involuntarily we suppose that its contents must be infinitely more precious than the gauds and knick-knacks which are unguardedly scattered about a lady's drawing-room.—*Francis Jacox.*

[9264] Guthrie compares some men to the rough, oaken, battered chests brought across the seas, which externally give no indication of their contents. Lift the lids, and the air is regaled by aromatic fragrance, and the eye dazzled with gems, or delighted with costly attire wrought with cunning workmanship.

III. Its Manifestations.

1 In love and friendship.

[9265] In nothing perhaps is the golden mean so desirable as in the practice of confidence and reserve towards those whom we love.

[9266] Friendship, love, and piety should be treated in private. We should only speak of them on rare and confidential moments, have a silent understanding regarding them.

[9267] Merit confidence by frankness, at the same time guard with fidelity whatever secret may be entrusted to you. "Reserve wounds friendship, and distrust destroys."—*Mrs. Sigourney.*

2 In sorrow.

[9268] Every heart has its secret sorrow, which the world knows not; and oftentimes we call a man cold when he is only sad.

IV. Its Spurious Forms.

1 The reserve of obtrusive caution and petty malignity.

[9269] To the small wares and petty points of cunning enumerated by Bacon, Whately is for adding what he calls "a very hackneyed trick, which is yet wonderfully successful,"—the affecting a delicacy about mentioning particulars, and the hinting at what you "could" bring forward, only you do not wish to give offence. "We could give many cases to prove that such and such a medical system is all a delusion, and a piece of quackery: but we abstain, through tenderness for individuals, from bringing names before the public." Another clerical essayist remarks how easily an unfavourable "sough" may be got up in a rural district, by a man who combines caution with malignity; and all in such a way that you cannot lay hold of the wary malignant or maligner. Spoken to in praise of an acquaintance, for example, he will reply, in a hesitating way, "Yes, he's rather a nice fellow; but—— well, I don't want to say anything bad of any one." In this way he avoids committing himself, but has managed to convey a worse impression than by any definite charge he could have made against the man. Justly deprecated as one of the most irritating things in the world, and capable of being made one of the most insulting, is that obtrusive kind of reticence which parades itself, which makes mysteries and lets you see there are mysteries, which keeps silence and flaunts it in your face as an intentional silence, a silence as loud as words. If words are sharp arrows, this kind of dumbness—as exposed by an expositor of the art of reticence—is even sharper, and all the worse, because it puts it out of your power to complain; for you cannot bring into court a list of looks and shrugs, or make it a grievance that a man held his tongue white you raved. "This is a common form of tormenting, however, with

reticent people who have a moral twist;" and, it may be added, with malicious people who have a cautious turn.—*Francis Jacox.*

2 **The reserve of affected solemnity.**

[9270] It is of the affectedly grave that Fulton says, "They do wisely to counterfeit a reservedness, and to keep their chests always locked—not for fear any should steal treasure thence, but lest some should look in and see that there is nothing in them." Some by their faces, he elsewhere remarks, may pass current enough till they cry themselves down by their speaking, "for men know the bell is cracked when they hear it tolled." It tolls the knell of their reputation for wisdom; and a knell by cracked metal is a sorry sound, that no way tends to dignify the departed.—*Ibid.*

[9271] Reserve is no more essentially connected with understanding than a church organ with devotion, or smiles with good-nature.

V. Reasons for cultivating a Wise Reserve.

[9272] No man would talk much in society if he were fully conscious how often he misunderstands other people.—*Goethe.*

[9273] Remember that in violating your own reserve, or that of another, you destroy that sensitiveness of character which makes so much of the beauty of character; and beauty of character is not so common as not to make it a cruel thing to spoil it.—*Stopford Brooke.*

[9274] Reserve often accomplishes more than bluster.—*Gerdil.*

[9275] Your purpose told to others is your own no longer; blind accident will sport with your will when it is once set at large. He who would command mankind must still hold something in reserve.—*Goethe.*

[9276] When the curious or impertinent would pick the lock of the heart, put the key of reserve in the inside.

[9277] A man may guard himself by that silence and reservedness which one may innocently practise.—*R. South.*

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COURAGE

(*Embracing Boldness, Daring, and Bravery*).

I. Its General Nature.

1 **Defined.**

[9278] Courage is that quality of mind which enables men to encounter danger and difficulties with firmness or without any fear or depression of spirits.—*Daniel Webster.*

[9279] Courage, in a large signification, is the absence of fear in the presence of any evil whatsoever; but in a strict and more common meaning, it is contempt of wounds and death, when they oppose a man on his way to his end. —*Hobbes.*

2 **Described.**

(1) *It is a varying and complex virtue.*

[9280] Courage is a most difficult thing either to understand or to define, as there are so many sorts of it, and it is so much complicated with nervousness and other mental or physical affections. We now know that sensation is conveyed from the eye to the brain more rapidly in some men than in others. This must make a difference in readiness—a thing which is often mistaken for courage. Then again the different degrees of largeness and swiftness of intellectual apprehension must greatly affect the outward show of courage. One man, for instance, takes in at once the total danger; another, whose apprehension is not so rapid, takes in only a part. Supposing the courage of these two men to be equal, the manifestation of that courage on any given occasion of danger occurring to both of them, will be very different. And, in general, as we never know how great or how small the danger in question appears to the man whose courage we are considering, we cannot measure the extent of his courage.—*Arthur Helps.*

[9281] Courage is a very complex and difficult subject. We speak of physical courage, mental, moral courage, courage of convictions, &c. Many a man who could walk up to a cannon's mouth could not face a public audience. Many a man who has planted his country's flag in the thick of her foes has betrayed his most cherished convictions.

[9282] Courage, so far as it is a sign of race, is peculiarly the mark of a gentleman or a lady; but it becomes vulgar if rude or insensitive, while timidity is not vulgar, if it be a characteristic of race or fineness of make. A fawn is not vulgar in being timid, nor a crocodile "gentle" because courageous.—*Ruskin.*

[9283] There is moral courage, or fortitude, and physical courage. The one is an admirable virtue, pure, exalted, self-denying, to be found in magnanimous minds only; the other is not entitled to the name of virtue, depending as much on physical properties as mental attributes. The courageous man, bold and self-possessed in the field of battle, unflinching in the most trying scenes of warfare, shall often be found a mere child in enduring any of the misfortunes or hardships of life. Under disease, or amid any of the numberless inflictions of Providence, he shall often be found hasty, impatient, melancholy, and desponding. In moral courage or fortitude—the passive enduring virtue—a weak man without courage, or a weaker woman, who would faint at the sight of blood, or swoon at any tale of horror, will

bear patiently, and without a murmur, what would appal the boldest and stoutest soldier.

The man of true courage is he who makes a conquest of himself; having attained a triumph, not exceeded in intrinsic value by the most memorable triumph of military life, he has proved his moral courage, and in every situation will act agreeably to his character. Another, called courageous, shall fail in these particulars, because, possessing physical, he may have no moral courage. Boldness is often confounded with courage, rashness often mistaken for bravery.—*The Book of Symbols.*

3 Exemplified.

[9284] Taking the silver case containing the heart of Bruce and throwing it into the midst of the Saracen host, the gallant Douglas in the Holy Land rushed on into the thickest of the fray, crying: "Pass first in fight as thou wert wont to do, and Douglas will follow thee or die."

[9285] The town of Beauvais was besieged by the Duke of Burgundy in 1472, and was vigorously defended by the military and the inhabitants; but at last the men were about to yield to a general assault made upon them, when the women came to the rescue, led by one of their fellow-townswomen, named Jeanne, and surnamed "Hachette" on account of the axe with which she was armed. The enemy was repulsed, and the following day the siege was raised. To reward the women's bravery the king granted special privileges to the women of Beauvais; and at the present day there is a statue in the market-place of Jeanne Hachette fighting on the ramparts of the town.

[9286] Perhaps the grandest example in modern history of that audacity which combines all the physical, civic, and mental elements of courage, is found in Napoleon's return from Elba, and triumphant progress to Paris. The world then beheld the whole organization of a monarchy melt away, like a piece of frost-work in the sun, before a person and a name. Every incident in that march is an epical stroke. He throws himself unhesitatingly on the Napoleon in every man and mass of men he meets: and Napoleonism instinctively recognizes and obeys its master. On approaching the regiment at Grenoble, the officers in command gave the order to fire. Advancing confidently within ten steps of the levelled muskets, and baring his breast, he uttered the well-known words, "Soldiers of the Fifth Regiment, if there is one among you who will kill his emperor, let him do it: here I am!" The whole march was worthy such a commencement, profound as intelligence, irresistible as destiny.—*E. P. Whipple.*

[9287] England declared war against Holland in 1664, and Monk, on the departure of the Duke of York to take the command of the British fleet, assumed the administration of the Admiralty. He applied himself to the duties of his novel position with characteristic zeal—to be interrupted for a time, in the spring of 1665, by the terrible plague, which swept like a desolating simoom through the reeking streets of the metropolis. At this season of peril he acted with a splendid heroism which, in the eyes of an impartial biographer, will more than redeem the errors of his life and the weaknesses of his character. When others abandoned their posts in fear, Monk remained steadfast and unshaken. When even the bravest were appalled, his courage shone conspicuous. When the most ingenious were at a loss for expedients, his calm common sense suggested the proper precautionary measures. He soothed, he encouraged, he reproved; order and security were preserved by his energy, and a spirit of hopefulness excited by his example. On his own personal danger he never for a moment reflected. He penetrated into the most pestilent alleys; he gazed on the most putrid corpses. Every one had access to him at all times without difficulty or precaution, though they might be fresh from the plague-pit or the bedside of the stricken. Through the long and weary weeks that the terrible pestilence reigned triumphant in the ill-fated city, when every hour was marked by the death-bell's solemn toll, and from every side arose the sorrowful cry, "Bring forth your dead!" Monk preserved the serene composure and tranquil aspect of a man who was conscious of a sacred duty, and resolute to discharge its claims at whatever individual peril!—*W. H. Davenport Adams.*

II. Its Requirements.

1 Conscientiousness.

[9288] Conscience in the soul is the root of all true courage. If a man would be brave, let him learn to obey his conscience.—*James F. Clarke.*

[9289] A brave man hazards life, but not his conscience.—*Schiller.*

2 Humility and meekness.

[9290] Paradoxical as it may sound, the truest courage, nay the only true courage, is, like real magnanimity, inseparate from humility. For true courage differs from rashness, from empty boastfulness, in this, that it implies a truer estimate of the dangers to be faced, and of man's own ability to face them; it measures the hazard and counts the cost, and yet is content to abide the issue.—*I. G. Smith, M.A.*

[9291] Courage is always greatest when blended with meekness; intellectual ability is most admirable when it sparkles in the setting of a modest self-distrust; and never does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury.

[9292] Courage in suffering for a good cause is well; but if courage be not tempered with meekness, if our resentments burn in our breasts, and boil over in projects of revenge, opprobrious

language, or any sort of indecent bitterness, neither we nor our cause are like to gain by it. —*Stanhope.*

[9293] Courage and modesty are the most unequivocal of virtues, for they are of a kind that hypocrisy cannot imitate; they too have this quality in common, that they are expressed by the same colour.—*Goethe.*

[9294] Remember now, when you meet your antagonist, do everything in a mild, agreeable manner. Let your courage be as keen, but at the same time as polished, as your sword.—*Sheridan.*

3 Ostentatious bravery.

[9295] True bravery is shown by performing without witnesses what one might be capable of doing before all the world.—*La Rochefoucauld.*

[9296] When Homer makes his heroes to march, he gives them silence for their guide; on the contrary, he makes cowards to babble and chatter like cranes. The one pass along like great rivers, letting their streams glide softly with silent majesty; the others only murmur like bubbling brooks. A sign of not being valiant is to strive to seem valiant.

4 A right sense of duty.

[9297] Courage does not consist in feeling no fear, but in conquering fear. He is the hero who seeing the lions on either side goes straight on, because there his duty lies. — *Saturday Magazine.*

[9298] I hate to see things done by halves. If it be right, do it boldly, if it be wrong, leave it undone.—*Gilpin.*

[99] Courage consists not in hazarding without fear, but being resolutely minded in a just cause.—*Plutarch.*

[9300] True courage is the result of reasoning. A brave mind is always impregnable. Resolution lies more in the head than in the veins; and a just sense of honour and of infamy, of duty and of religion, will carry us farther than all the force of mechanism.—*Jeremy Collier.*

5 Confidence, boldness, and promptitude in action.

[9301] The soldier on the night before the battle watches the gleaming camp fires, and in the dark stillness, when the beating of his own heart is audible, he looks sadly on the danger of the morrow and trembles; but in the morning when the hosts are gathering for conflict, and the danger has come close to him, he thinks not of death, because amid the trumpet sounds of battle he regards only the means of conquering. The landsman shrinks before the fury of the gale, but the true sailor is calm amid the tempest—Whence the difference? Because the one gazes on the threatening billows and quails, while the other concentrates his care on the management of sail and helm and forgets the peril; and the roaring blast fills him with energy which rises with the rising gale. Thus intense concentration on the means of action creates the courage that actively resists danger. —*E. L. Hull, B.A.*

[9302] This is well to be weighed, that boldness is ever blind; for it seeth not dangers and inconveniences; therefore it is ill in council, good in execution; so that the right use of bold persons is, that they never command in chief, but be seconds, and under the direction of others; for in council it is good to see dangers, and in execution not to see them, except they be very great.—*Lord Bacon.*

[9303] I am young, it is true; but in noble souls valour does not wait for years.—*Corneille.*

[9304] The native hue of resolution
Is sicklied o'er with the pale cast of thought;
And enterprises of great pith and moment,
With this regard their currents turn away
And lose the name of action.—*Shakespeare.*

[9305] Before putting yourself in peril, it is necessary to foresee and fear it; but when one is there, nothing remains but to despise it.—*Fénélon.*

[9306] Courage ought to be guided by skill, and skill armed by courage. Neither should hardiness darken wit, nor wit cool hardiness. Be valiant as men despising death, but confident as unwonted to be overcome.—*Sir Philip Sidney.*

[9307] Courage comes naturally to those who have the habit of facing labour and danger, and who therefore know the power of their arms and bodies; and courage or confidence in the mind comes to those who know by use its wonderful forces and inspirations and returns.—*Emerson.*

III. Its Power.

1 Supreme.

[9308] Success, snatched boldly from the passing moment, not fearful apprehension, wields the reins that sway the course of things. —*Goethe.*

[9309] Front bravely the object of your worse apprehension, and your stoutness will commonly make your fear groundless.—*Book of Reflections.*

2 Inspiring.

[9310] The example of the brave is an inspiration to the timid. Miracles of valour are often performed under the leadership of heroes. Ziska knew this when he bequeathed his skin to be used as a drum to inspire the hearts of the Bohemians.

IV. Its Excellence.

1 It is the ruling quality in character.

[9311] I would have you regard courage as nearly the supreme quality in character. One may get rich without it; one may live a "good easy life" without it, but one cannot live a full and noble life without it. It is the quality by which one rises on the line of each faculty; it is the wings that turn dull plodding into flight. It is courage especially that redeems life from its course of commonness.—*T. T. Munger.*

[9312] The conscience of every man recognizes courage as the fountain of manliness, and manliness as the perfection of human character. —*Thomas Hughes.*

[9313] The best hearts are ever the bravest. —*Laurence Sterne.*

2 It is the essence of many other virtues.

[9314] We talk with contempt of mere animal courage; yet there is in it an unselfishness, it may be, a reckless fearlessness; it is at least the pursuit of something higher than pleasure; and, looked at rightly, all goodness is courage. What is purity but the bravely putting away from the mind all that can destroy the soul? What is truth but the daring of all consequences; the truth which will not merely be true when falsehood is unnecessary, but which is true under all circumstances? There is a daring which will rise in physical danger; but he is the true, brave man, woman, or child, who can say again and again to any interruption toward wrong-doing, the unswerving No, and not the wavering Yes.—*F. W. Robertson.*

3 It is a grace especially admirable in sensitive natures.

[9315] We reverence more, we ought to reverence more, the grace of courage than the gift. If we know a person to be naturally sensitive, susceptible of pain, delicately organized, and therefore quick to feel, we admire far more in that person what we know to be an acquired courage than the stolid apathetic acquiescence of one who has neither brain to throb nor nerve to quiver. We cannot but gather from the gospel narratives that the courage of Christ Himself was of this nobler, this less constitutional kind. We conceive of that frame as singularly sensitive; vividly, thrillingly responsive to each most distant access of suffering.

V. Its Encouragements and Influences.

[9316] Whenever you do what is holy, be of good cheer, knowing that God Himself takes part with rightful courage.—*Menander.*

[9317] There is ever sunshine somewhere; and the brave man will go on his way rejoicing, content to look forward if under a cloud, not bating one jot of heart or hope if for a moment cast down; honouring his occupation, whatever it may be; rendering even rags respectable by the way he wears them; and not only being happy himself, but causing the happiness of others.

VI. Its Perverted Aspect.

1 The courage of insensibility.

[9318] There is a stolid insensibility of soul which enables men to encounter dangers without fear, but this is not courage; it is mere brute stupidness, nothing more. There is a recklessness of passion which leads some to encounter dangers without fear. When the passion of avarice, ambition, or revenge is in full flame, men will rush to the cannon's mouth without trepidation; but this is not courage, it is moral madness.—*Dr. David Thomas.*

[9319] There is a great difference between true courage and the ignorance which detects no danger, or the stupor which is dead to it. In these there is no more courage than in the peak which defies the lightning.—*H. Edwards, "Moral Culture."*

VII. Courage specially considered as to its Moral and Religious Aspect.

1 The nature of moral courage described.

[9320] Moral courage is a very precious and heroic quality of the soul, the sign of a well-balanced nature, which is prepared to do all in defence of truth and justice. There is no virtue which more highly adorns a man; because, in fact, it is the sum and complement of all a man's highest qualities. Moral courage means patience under wrong and trial, forbearance, tenderness towards one's fellows, self-control under provocation, moderation in prosperity, and calmness in adversity. — *W. H. Davenport Adams.*

[9321] He holds no parley with unmanly fears;
Where duty bids he confidently steers;
Faces a thousand dangers at her call,
And, trusting in his God, surmounts them all.
—*Cowper.*

[9322] Moral courage is usually accompanied by a strong will. It is not ashamed to abandon an undertaking which proves to be beyond its reach, but it will not abandon it until every effort that could ensure success has been attempted. And there is such a potency in it that it generally conquers success. "Whatever you wish," says an eloquent writer, "that you are; for such is the force of our will, joined to the Divine, that whatever we wish to be seriously, and with a true intention, that we become." Without it we are rudderless ships, tossed about on the wild sea of passion; shuttlecocks which circumstance bandies to and fro at its pleasure. It is the characteristic, as Horace has noted, of the wise statesman, "justam ac tenacem pro-

positi"—just and firm in his resolve. For, observe, we have here in three words the essential distinction of moral courage: it is not only firm, but just; its force of will is always brought to bear on a noble object.—*W. H. Davenport Adams.*

[9323] We must bear in mind that the same Teacher who says, "Resist not evil," tells His little flock when left in the world like "sheep among wolves," and "without a shepherd," "to fear not" even though dragged before synagogues and magistrates and powers;" but to confess their Master boldly before men, without a thought of the shame or of the peril; that He who pleaded so tenderly for His disciples, "Let them go their way," Himself confronted His foes with the intrepid declaration, "I am He;" that He trod the winepress alone, and drained the cup of agony to the dregs, not, indeed, without shrinking, but with an unwavering purpose to save others at any cost to Himself. The martyrs of Antioch or of Lyons, lavish of their own lives, refusing to avail themselves of any subterfuge, however varied, from the dungeon, the stake, the lions of the amphitheatre, were they timid, vacillatory, irresolute? Was it a pusillanimous spirit, which, not satisfied with the persistent profession of its own faith, dared even to affront, in its excessive zeal for Christ, the massive organization, the pitiless inflexibility of the Roman empire? The martyrs and confessors of Christianity were rasher both to the charge of provoking persecution and of courting death than of cowardice.—*I. G. Smith, M.A.*

[9324] Moral courage is the fortitude which enables its possessor to do right in the face of ridicule and scorn and opposition. Many a man has stood unmoved in the midst of fearful physical peril, who has shrunk from the world's laugh with confusion and dismay. How often have the pointed witticism, the sarcastic sneer, like barbed arrows, poisoned the mind, destroyed its peace, and produced moral agony and wretchedness. And wherefore arises all this pain and torture, but from an undue and morbid estimation of the opinion of mortals like ourselves. It were not well totally to despise the estimate which others entertain of us—nay, a good name is intrinsically precious; but enslaved indeed is he who suspends his peace and comfort on the breeze of popular opinion. Now moral courage, resting on a sure and holy basis, treats with indifference the noisy censure or disesteem of ungodly men. It dares to act alone, and holds its head erect, and soul in high and noble dignity.—*Jabez Burns, D.D.*

2 The nature of moral courage discriminated.

[9325] We all understand the general difference between physical and moral courage; the one belonging to the bodily temperament, the other to the mind—the one to the animal, the other to the man—physical courage opposing itself to dangers which threaten the person or the life; moral courage the opposite of weakness, and proof against ridicule, false shame, the fashion of the day. And we know they may be united, as they pre-eminently were in the Duke of Wellington, or they may be separated, as, *e.g.*, when Cranmer signed his recantation, and yet afterwards at the stake manifested the most unflinching fortitude. And it is often to be noted that those who abound in physical courage, never appalled by dangers, or even courting them, are deficient in moral courage, afraid of their companions, shrinking before a laugh or a sneer.—*Dr. Hawkins.*

[9326] There are men who, like some animals, are brave only by instinct or temperament; they are not courageous from any principle, they do not endure hardship from any sense of right, there is no thought in their boldness, it is little more than strength of nerve, of physical delight in danger. You see such men risking their all in daring speculation, not because they have measured in thought all possible results, but for the wild pleasure of the risk. You see them brave in battle from a reckless defiance of danger. You see such men in public life confronting manfully enough the tides of popular opinion, not because they believe in unpopular truth, but because they like being in opposition to the multitude. That kind of courage is allied to the bravery of the savage, is deficient in moral value, and totally unlike courage of soul. For if you place the man who is brave only from temperament, or the love of daring, in a position in which he shall be opposed by a strong temptation to the wrong, and be called to do right without hope of applause or display, his vaunted boldness will tremble and expire.—*E. L. Hull, B.A.*

3 The nature of moral courage exemplified.

[9327] Eliot—Lion Eliot, that great Englishman—refusing all the bribes and promises of Charles I., whose tyranny he persisted in defying, and giving up his life in prison for the sake of the "good old cause" of truth, justice, and freedom, is to my mind a nobler figure than even Cromwell returning victorious from that fierce charge which decided the field of Naseby. Eliot, in his dungeon in the Tower, had no other support, no other source of encouragement, than the moral courage which bade him suffer that the right might prevail. Look, too, at Savonarola, that great Italian monk who has not inappropriately been called "a Reformer before the Reformation." How sublime was the work which he wrought at Florence! How boldly he exposed the corruptions which were eating up the vitality of the Roman Church! How eloquently he preached the necessity of purity of life and earnestness of faith to men who were wallowing in sensual pleasures and luxurious indifference! So powerful was the influence of his oratory that Lorenzo de' Medici himself endeavoured to secure its support. But the enthusiast was too free from worldliness to be bribed by wealth, too devoted to his Master's

service to be cajoled by princely favours. Savonarola, in the discharge of what he believed to be his mission, hesitated not to censure the vices of king and noble, to lash the abuses of a corrupt clergy, to denounce even the iniquities of the papal court. What depths of moral courage were required to undertake and carry out so dangerous an enterprise! If he would but have dealt tenderly with the rich and powerful, he might have accumulated wealth and honours and influence, and have risen to a high position in the Roman hierarchy.—*W. H. Davenport Adams.*

[9328] One of the greatest of the many great proconsuls whom England has sent forth to govern her Indian empire—to whom, indeed, the honour is ever due of having laid its foundations, and reared much of its superstructure—was Warren Hastings. His life, as sketched by Lord Macaulay, reads like the splendid fiction of a romancist rather than the story of a quiet English statesman; so startling are its incidents, so deep its shadows, so vivid its contrasts. Enough for us, however, to point out those particulars in which the boy made the man, in which the village schoolboy of Daylesford foreshadowed the future ruler of British India. In youth, as in manhood, he displayed the same fixity of purpose, the same steadfastness of soul, the same high moral courage, the same "equal temper of heroic hearts," which regarded the smiles of fortune or her favours with equal indifference.—*Ibid.*

[9329] In that ancient German city (Worms) the Imperial Diet had assembled. Luther was summoned to appear before it. His doctrine had already been condemned by a Papal bull: he knew that he was denounced and proscribed; that a majority of the Diet were hostile to him; that he was quitting a position of security and the society of his friends to venture into the midst of men who thirsted after his blood. But he did not hesitate. He felt that it was his duty to proclaim the truth; and when his physical courage might well have quailed, his high moral courage, his sublime enthusiasm, came to his support. Read his own plain narrative: "The herald summoned me on the Tuesday in Holy Week, and brought me safe-conducts from the emperor and from several princes. On the very next day, Wednesday, these safe-conducts were violated at Worms, where they condemned and burned my writings. Intelligence of this reached me when I was at Ratisbon. The condemnation, in fact, had been already published in every town; so that the herald himself asked me whether I still intended to repair to the Diet. Though, in truth," he says, "I was physically fearful and trembling, I replied, 'I will repair thither, though I should find there as many devils as there are tiles on the house-tops!'" This was moral courage, the heroism of an earnest brain and generous soul.—*Ibid.*

VIII. The Necessity of Moral Courage.

1 In everyday life.

[9330] The greater part of the courage that is needed in the world is not of a heroic kind. Courage may be displayed in everyday life as well as in historic field of action. There needs, for example, the common courage to be honest—the courage to resist temptation—the courage to speak the truth—the courage to be what we really are, and not to pretend to be what we are not—the courage to live honestly within our own means, and not dishonestly upon the means of others.—*Smiles.*

2 In difficult and dangerous undertakings.

[9331] To go through with a difficult and dangerous undertaking, a man wants more than brute courage. He wants spiritual courage—the courage which comes by faith. He needs to have faith in what he is doing; to be certain that he is doing his duty, to be certain that he is in the right. Certain that right will conquer, certain that God will make it conquer, by him or by some one else; certain that he will either conquer honourably or fail honourably, for God is with him. In a word, to have true courage, man needs faith in God.—*Kingsley.*

3 In Christian obedience.

[9332] The steadfast obedience to God amid sorrows and temptations and failures, without which Christian life is impossible, requires a courage more deep and real than that of the Jewish warrior who had to do battle mainly with outward foes.—*E. L. Hull, B.A.*

[9333] Courage is a vital element of Christian chivalry. Without it, indeed, neither truth nor fidelity to promise can be hoped for. The coward is sure to lie when truth means punishment, and sure to retreat from his engagements when they involve peril. We need valiant souls that have learned to endure and scorn pain, and to face danger fearlessly and promptly when duty requires.

4 In the just development of talent and genius, and the attainment of true nobility.

[9334] A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort; and who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is that to do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see its success afterwards; but at present a man waits

and doubts and consults his brother, and his particular friends, till one fine day he finds that he is sixty years of age; that he has lost so much time in consulting his first cousins and particular friends that he has no more time to follow their advice.—*Sidney Smith.*

[9335] One of the most celebrated judges who have sat on the English bench was Lord Camden; and Lord Camden's life is a complete commentary on what moral courage *is*, and what it *does*—how it enables the mind to preserve its contentment in adversity and its moderation in prosperity. Charles Pratt, the future Lord Camden, came of no ancient lineage or wealthy family. He began life, as so many of the youth of our middle classes begin life, with little else to "back him" than a good education. After leaving Cambridge he removed to London, and in due time began to practise as a lawyer. And here he must have failed, and his future career have become a blank, had he not been gifted with a strong will and a heroic moral courage. For many years he was without a client. He attended daily in the Court of King's Bench; but no opportunity occurred of distinguishing himself. He sat patiently at chambers; but no patrons came. He chose the Western Circuit, which his father had formerly attended, and where it might have been expected that his name would prove an introduction; but spring and summer, year after year, he journeyed from Hampshire to Cornwall without receiving sufficient fees to pay the tolls demanded of him at the turnpike gates. The struggle lasted for nine years. Weak men would have broken down under it, or have plunged into vicious excesses in very defiance of fortune. But Pratt's courage never failed him; he worked and he waited, and at last the opportunity came. Pratt did not let it go by. A brief was offered him in a difficult case. He applied all his energies to the task, and profiting by his long training and assiduous self-culture, he won the verdict, and established his reputation. This first case proved "the fruitful parent of a hundred more," and opened up to Charles Pratt the road to a peerage and the woolsack.—*W. H. Davenport Adams.*

[9336] How many lives have been wrecked for want of the unerring compass which moral courage supplies! How many a brilliant genius has drifted into shallows or been dashed against rocks, because it has refused to guide its course by a pole-star which never misleads! "Athenians!" exclaimed Demosthenes, "what troubles have you not cost me that I may be talked of by you!" How much more useful would the great orator have been to his country, had he possessed the moral courage to despise the applause of the vulgar!—*Ibid.*

[9337] There is a pathetic passage in the elder Disraeli's essay on "The Literary Character," which conveys an impressive lesson to the young. When the artist Romney, he says, undertook the first subject for the Shakespeare Gallery, in the rapture of enthusiasm, amidst the workings of his emotions, arose the terror of failure. The subject chosen was "The Tempest," and, as Hazley truly observes, it created many a tempest in Romney's fluctuating spirits. "The desire of that perfection which genius conceives and cannot always execute held a perpetual contest," says D'Israeli, "with that dejection of spirits which degrades the unhappy sufferer, and casts him grovelling among the mean of his class. In a national work a man of genius pledges his honour to the world for its performance; but to redeem that pledge there is a darkness in the uncertain issue, and he is risking his honour for ever." But had Romney been gifted with the moral courage which is content to do its best, and seeks to do no more, he would have been spared this fever of anxiety, and his genius would have been less encumbered.—*Ibid.*

[9338] Who but must regret that Burns had not the moral courage to resist the temptations of the wine cup and the frequent dram? He knew the deadliness of their influence, that they exhausted his brain and consumed his strength, yet he was unable to deny himself the temporary intoxication. The failure of Burns may have been due partly to the apathy of the world, but more to his own weakness. The fault, as Carlyle says, was with himself; it was his inward not his outward misfortunes that brought him to the dust. Seldom, indeed, adds Carlyle, is it otherwise; seldom is a life morally wrecked but the grand cause lies in some internal mal-arrangement—some want, less of good fortune than of good guidance. How much nobler than Burns drinking at midnight with boon companions is the spectacle of Locke, sheltered in a Dutch garret, and writing his "Essay on the Human Understanding;" or that of Cervantes, a maimed soldier, in chains and a prison, composing on scraps of leather his epic of the "Araucana"!—*Ibid.*

[9339] How much self-torture would Jean Jacques Rousseau have saved himself had he known the virtue of moral courage! How different would have been the fate of poor Goldsmith, that bright intellect and tender heart, if he could have resolved to put aside his little vanities and extravagances! Moral courage would have saved Haydon, the artist, from a suicide's death. It would have saved Pope from a thousand petty follies. It would have rescued many a man from a premature grave, a prison, or a workhouse; for, be assured, our sufferings and failures in life are nearly always the result of our own errors. If we but look steadfastly to what is true and right, resisting every effort to divert us from the one straight path—ah, we should not find ourselves lost in quagmires and quicksands! The road before us is difficult; but it is so plain, and it leads to such a glorious goal!—*Ibid.*

IX. Its Principal Forms.

1 The fearless fronting of the future.

[9340] It is becoming, it is laudable and glorious, with a manly and a truly Christian fortitude, to dare to face futurity, how formidably soever anything within the compass of time may look. For, certainly, so far as we ought to be mortified to the knowledge of future things, it ought to proceed from some better principle than only our being afraid to know them.

2 Superiority to ridicule and to the charge of eccentricity.

[9341] Learn from the earliest days to inure your principles against the perils of ridicule; you can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death.—*Sydney Smith.*

[9342] In this age, the mere example of nonconformity, the mere refusal to bend the knee to custom, is itself a service. Precisely because the tyranny of opinion is such as to make eccentricity a reproach, it is desirable, in order to break through that tyranny, that people should be eccentric. Eccentricity has always abounded when and where strength of character has abounded; and the amount of eccentricity in a society has generally been proportional to the amount of genius, mental vigour, and moral courage which it contained. That so few now dare to be eccentric marks the chief danger of the time.—*J. S. Mill.*

[9343] I have found nothing yet which requires more courage and independence than to rise even a little but decidedly above the par of the religious world around us. Surely the way in which we commonly go is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.—*Dr. J. W. Alexander.*

[9344] Some have been thought brave because they were afraid to run away.

[9345] We must learn to say "No." We must dare, if need be, to be singular. Like the young Joseph, when you are tempted astray by seducing voices, let your answer be, "How can I do this great wickedness and sin against God?" Like the young Daniel, when forbidden pleasures and questionable delights are urged upon your appetites, be "purposed in" your "heart that" you "will not defile" yourself with them, and choose pulse and water with the relish of a good conscience rather than such dainties. Like the same Daniel, when the crowd are flocking at the sound of the sackbut and psaltery to worship some golden image, keep your knees unbent amidst the madness, learn to stand erect though you alone are upright in the midst of a grovelling multitude, and protest, "We will not serve thy gods nor worship the golden image which thou hast set up." Like Nehemiah, dare to lose money rather than adopt sources of profits which others may use without a thought, but which your conscience shrinks from; and to all the various enticements of pleasure and gain and ease and popular loose maxims for the conduct oppose immovable resistance, founded on a higher law and a mightier motive. "So did not I, because of the fear of God."—*A. Maclaren, D.D.*

3 Undauntedness in face of failure, disappointment, or difficulty.

[9346] Any coward can fight a battle when he's sure of winning; but give me the man who has pluck to fight when he's sure of losing.—*George Eliot.*

[9347] The courage that can go forth, once and away, and have itself shot, and snuffed out, with decency, is nowise wholly what we mean here. Such courage we, indeed, esteem an exceeding small matter; capable of co-existing with a life full of falsehood, feebleness, poltroonery, and despicability. Nay, often it is cowardice rather that produces the result; for consider, Is the pistoleer inspired with any reasonable belief and determination; or is he hounded on by haggard indefinable fear—how he will be cut at public places, and "plucked geese of the neighbourhood" will wag their tongues at him, a plucked goose? If he go, then, and be shot without shrieking or audible uproar, it is well for him: nevertheless there is nothing amazing in it. Courage to manage all this has not perhaps been denied to any man, or any woman. Thus, do not recruiting sergeants drum through the streets of manufacturing towns, and collect ragged losels enough; every one whom, if dressed in red, and trained a little, will receive fire cheerfully for the small sum of one shilling *per diem*, and have the soul blown out of him at last, with perfect propriety. The courage that dares only die, is on the whole no sublime affair; necessary, indeed, yet universal; pitiful when it begins to parade itself. On this globe of ours there are some thirty-six persons that manifest it, seldom with the smallest failure, during every second of time. Nay, look at Newgate: do not the offscourings of creation, when condemned to the gallows as if they were not men but vermin, walk thither with decency, and even to the scowls and hootings of the whole universe give their stern good-night in silence? What is to be undergone only once, we may undergo; what must be, comes almost of its own accord. Considered as duellist, what a poor figure does the fiercest Irish whiskerando make, compared with any English gamecock, such as you may buy for fifteen pence!

The courage we desire and prize is not the courage to die decently, but to live manfully. This, when by God's grace it has been given, lies deep in the soul; like genial heat, fosters all other virtues and gifts; without it they could not live. In spite of our innumerable Waterloos and Peterloos, and such campaigning as there

has been, this courage we allude to, and call the only true one, is perhaps rarer in these last ages than it has been in any other since the Saxon invasion under Hengist. Altogether extinct it can never be among men; otherwise the species man were no longer for this world: here and there, in all times, under various guises, men are sent hither not only to demonstrate but exhibit it, and testify, as from heart to heart, that it is still possible, still practicable.—*Carlyle.*

[9348] To struggle when hope is banished!
To live when life's thought is gone!
To dwell in a dream that's vanished!
To endure, and go calmly on!

[9349] We may well reserve our special commendation for that moral courage which triumphs over the sorrows and anxieties of the world, over calumny and detraction, over want and poverty; the latter one of the most grievous ills that can persecute an ambitious student. If we contrast the abundant educational appliances of modern times with the lack of all utilities and the plentitude of trials which hampered the scholars of the medieval period, we cannot but be astonished at the colossal work they accomplished, we cannot but regard, with an admiration bordering on reverence, the achievements of those pioneers of knowledge. Physical courage may readily nerve a man to march forward steadily to the mouth of an enemy's cannon; he is encouraged by the example of fellows, by the contagion of enthusiasm, by the hope of revenge, victory, or plunder; but something far higher is needed to endure the tortures of hunger and cold, the contumely of the thoughtless, and the indifference of the rich, while working in solitude and silence to cultivate the mind and master the secrets of antiquity.—*W. H. Davenport Adams.*

X. Its Supports and Encouragements.

1 It is supported by Divine aid, and encouraged by conscious integrity and trust in God.

[9350] It is by the aid of God that we conquer in spiritual battle; our reliance is on the constant influence of His strengthening grace. And while our gaze is fixed on that, fear vanishes. When we ponder the difficulty, the danger, the hardship, our courage fails. Is it not manifest therefore that the promise, "I will hold thee by thy right hand, saying under thee, Fear not, I will keep thee," is the grand source of courage to the spiritual man? If by faith we constantly grasp the hand of our Father, and we felt we were walking with Him, should we ever doubtfully ponder danger or loss? Would it not be enough that He was with us? If we heard in our hearts the deep tone of the Eternal Whisper, should we look fearfully and falteringly on the morrow? In the strength of that voice we should be still, and confident of victory. Courage in its highest and most heroic form rises hence, for with the sense of omnipotence grasping and cheering his spirit a man can defy the world and death and hell, to make him turn aside from the path of Divine duty.

[9351] This is the way to cultivate courage: First, by standing firm on some conscientious principle, some law of duty. Next, by being faithful to truth and right on small occasions and common events. Third, by trusting in God for help and power.—*James F. Clarke.*

XI. The Connection between Moral Courage and Purity.

[9352] Courage may be considered as purity in outward action; purity as courage in the inner man, in the more appalling struggles which are waged within our own hearts. The ancients, as was to be expected, looked to the former; the moderns have rather fixed their attention on the latter. This does not result, however, from our superior delicacy and reflexion. The cause is to be found in Christianity and in Christianity alone. This leads me to notice a further advantage which the modern principle has over the ancient; that courage is much oftener found without purity, than purity without courage. Not only is there the animal instinct, which impurity does not immediately extinguish; there is also a bastard and ostentatious courage generated and fed by the opinion of the world. But they who are pure in heart, they who know what is promised to such purity, what can they fear?—*J. C. Hare.*

XII. The Requisite Fear of Moral Courage.

1 Fear of God and fear of self.

[9353] He who is truly courageous fears but two beings in the universe—God and himself. He fears lest his own rash passions or mistaken views may lead him wrong, but once assured that he is right, he cares not for one man nor many men. That which you are convinced is right, do; that which you are convinced is wrong, avoid, without regard to the frowns or the smiles of any or of all others; only so can you prove yourself courageous. Never let fear of what man may say or do cause you to do that which your own heart tells you is wrong, which would be displeasing to God.

[9354] We fear men so much, because we fear God so little.—*Gurnall.*

XIII. Its Culture.

1 The value, means, and necessity of acquiring moral courage in youth.

[9355] Learn to exercise this self-abnegation, this devoted adhesion to the right, this indifference to evil or seductive influences, this high chivalry of the soul, which we call moral courage, from your very boyhood. To forgive the wrong done to you; to forbear under provo-

cation ; to disregard for conscience' sake both blame and praise ; to act up to the precepts and teaching of Christ in the presence even of those who hate Him ; to abstain from sensual pleasures ; to speak and live truthfully, in spite of temptation or persecution ; to do unto others as you would they should do unto you—this is moral courage, and this is possible for the young as well as for the mature. An early training of the character and disposition is indispensable ; the force of will and strength of mind which we need in difficult circumstances do not spring up spontaneously, but are the result of severe self-training. It is while we still linger on the threshold of life that we ought to practise the virtue of self-denial and moral courage. As the youth, so the manhood. "Some men," as Professor Wilson remarks, "are boys all life long, and carry with them their puerility to the grave. 'Twould be well for the world were there in it more such men. By way of proving their manhood," he continues, "we have heard grown-up people abuse their own boyhood, forgetting what Wordsworth—in imitation of Milton and Dryden—has told them, that

"'The boy is father of the man,'

and thus libelling the author of their existence. Not only are the foundations dug and laid in boyhood of all the knowledge and the feelings of our prime, but the 'ground flat,' too, is built, and often the second entire story of the superstructure, from the window of which the soul, looking out, beholds nature in her state, and leaps down, unafraid of a fall on the green or white bosom of earth, to join with hymns the front of the procession. The soul afterwards completes and perfects her palace ; raising up tier upon tier of all imaginable orders of architecture, till 'the shadowy roof, gleaming with golden cupolas, like the cloud-reign of the setting sun, sets the heavens ablaze.'"—*W. H. Davenport Adams.*

[9356] What is wanted for the regeneration of society is the moral courage which will shrink from even the appearance of evil ; the moral courage which will put aside shams and unrealities with tranquil disdain ; the moral courage which will dare to act up to the teaching and imitate the life of our blessed Lord—which will cultivate chastity and truthfulness and generosity and brotherly love, and close the ear to the voice of pleasure.—*Ibid.*

[9357] Is it impossible, this sublime form of self-denial and self-control? Yes, to the weak and heartless, who from their youth upwards have listened to temptations, and kept down the tenderer feelings and higher thoughts ; who have learned to regard the plaudits of society as dearer than the approval of their own conscience ; who have become incapable, from long habit, of elevating their minds above the littlenesses of the world ; who have ever refused to meditate upon the future, and train the soul for the fulfilment of the glorious destiny which awaits it hereafter—to such it is impossible. To the drinker, the gambler, the idler, the unclean, the irreverent jester, the liar, the boastful, the luxurious, the dishonest, it is impossible. But it is easy enough to him who, with prayer and praise, sets before himself the life of Christ as an example to be humbly and reverently followed, and who, from his earliest years, has been accustomed to wrestle with temptation, and strive after truth. On the threshold of life let us stand and gather up our energies ; let us resolve on following good and eschewing evil. Let us be ashamed—nay, let us be afraid—to tell a lie, to deceive, to cajole, to live beyond our means, to court our superiors, to despise our inferiors, to yield to excess, to utter unclean words or think unclean thoughts. How glorious will be the result! how excellent in the effect upon our own career and character! how more excellent in its effect upon the careers and characters of those who come in contact with us!

"Through all the tract of years
Wearing the white flower of a blameless life,"

until the end comes and we enter into the joy of our reward. Read the life of Dr. Arnold, or of Frederick William Robertson, or of John Keble, or of Thomas Fowell Buxton, and see what moral courage is, and of what it is capable. —*Ibid.*

[9358] Life is before ye—oh! if ye could look
Into the secrets of that sacred book,
Strong as ye are in youth and hope and faith.
Ye would sink down and falter, "Give us death!"
Could the dread Sphinx's lips but once disclose,
And utter but a whisper of the woes
Which must o'ertake ye, in your life-long doom,
Well might ye cry, "Our cradle be the tomb!"
Could ye foresee your spirit's broken wings,
Earth's brightest triumphs what despised things,
Friendship how feeble, love how fierce a flame,
Your joy half sorrow, half your glory shame,
Hollowness, weariness, and worst of all,
Self-scorn that pities not its own deep fall,
Fast gathering darkness, and fast waning light—
Oh, could you see it all, ye might, ye might
Cower in the dust, unequal to the strife,
And die but in beholding what is life!
Life is before ye—from the fated road
Ye cannot turn : then take ye up your load ;
Not yours to tread, or leave the unknown way,
Ye must go o'er it, meet ye what ye may.
Gird up your souls within ye to the deed—
Angels, and fellow-spirits, bid ye speed!
What though the brightness dim, the pleasure fade,
The glory wane!—oh! not of these is made
That awful life that to your trust is given.
Children of God! inheritors of heaven!
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.
—*Fanny Kemble* (*condensed.*)

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VALOUR

(Embracing Undauntedness, Intrepidity, and Enterprise).

I. Nature of Valour, and its Relation to Bravery and Courage.

[9359] Bravery denotes the abstract quality of brave; courage comes from *cœur*, in Latin *cor*, the heart, which is the seat of courage. Valour, in French *valeur*, Latin *valor*, from *valeo* to be strong, signifies by distinction strength of mind.

Bravery lies in the blood; courage lies in the mind: the latter depends on the reason; the former on the physical temperament. The first is a species of instinct; the second is a virtue: a man is brave in proportion as he is without thought; he has courage in proportion as he reasons or reflects. Bravery is of utility only in the hour of attack or contest; courage is of service at all times and under all circumstances: bravery is of avail in overcoming the obstacle of the moment; courage seeks to avert the distant evil that may possibly arrive. Bravery is a thing of the moment, that is or is not, as circumstances may favour; it varies with the time and season; courage exists at all times and on all occasions. The brave man who fearlessly rushes to the mouth of the cannon may tremble at his own shadow as he passes through a churchyard, or turn pale at the sight of blood; the courageous man smiles at imaginary dangers, and prepares to meet those that are real. It is as possible for a man to have courage without bravery, as to have bravery without courage. Cicero showed no marks of personal bravery as a commander, but he displayed his courage when he laid open the treasonable purposes of Catiline to the whole senate, and charged him to his face with the crimes of which he knew him to be guilty.

Valour is a higher quality than either bravery or courage, and seems to partake of the grand characteristics of both; it combines the fire of bravery with the determination and firmness of courage; bravery is most fitted for the soldier and all who receive orders; courage is most adapted for the general and all who give command; valour for the leader and framer of enterprises, and all who carry great projects into execution: bravery requires to be guided; courage is equally fitted to command or obey; valour directs and executes. Bravery has most relation to danger; courage and valour include in them a particular reference to action: the brave man exposes himself; the courageous man advances to the scene of action which is before him; the valiant man seeks for occasions to act. The three hundred Spartans who defended the Straits of Thermopylæ were brave. Socrates drinking the hemlock, Regulus returning to Carthage, Titus tearing himself from the arms of the weeping Berenice, Alfred the Great going into the camp of the Danes, were courageous. Hercules destroying monsters, Perseus delivering Andromeda, Achilles running to the ramparts of Troy, and the knights of more modern date who have gone in quest of extraordinary adventures, are all entitled to the peculiar appellation of valiant.

[9360] Valour, which some will spell after the Roman fashion, "valor" (obliterating that which delicately marks the transition state from that tongue in which we received the word), signifies worth. Actually, it is value, which was once written "valure," and a valorous man was one who would win his way by worth and readiness, capacity, ability, boldness. A manly, ready man, first in war, first in love, and equal to the occasion, was the man to be esteemed. Not that fighting alone was ever to be solely commended. "There could not produce enough come out of that!" says a quaint thinker. "I suppose the right good fighter was oftenest also the right good forest-feller—the right good improver, discerner, doer, and worker of every kind; for the true valour, different enough from ferocity, is the basis of all: a more legitimate kind of valour, that showing itself against the untamed forests and dark brute powers of nature, to conquer nature for us." Truly, then, a valiant man is the true man, if we read this rightly. He is, according to the sound heraldic motto of a noble family, "Ready, aye ready." Whether to do or to die, it matters little to such a man, seeing that, in the battle of human life, each moment a valiant man goes forth, and lays down his life.—*Hain Friswell.*

[9361] To fear to do base, unworthy things, is valour; if they be done to us, to suffer them is valour too.—*Ben Jonson.*

[9362] The truly valiant dare everything, but doing any other body an injury.—*Sir Philip Sidney.*

II. Its Chief Requisites.

1 Intrepidity and Prudence.

[9363] Intrepidity is an extraordinary strength of the soul, which renders it superior to the disorder and emotion which the appearance of danger is apt to excite. By this quality heroes maintain their tranquillity, and preserve the free use of their reason in the most sudden and dreadful exigencies.—*Book of Reflections.*

[9364] It requires merely passive courage and strength to resist, and in some cases to overcome, evil. But it requires more—it needs bravery and self-reliance and surpassing faith—to act out the true inspiration of your intelligence, and the true dictates of your heart.

[9365] Assurance and intrepidity, under the white banner of seeming modesty, clear the way to merit that would otherwise be discouraged by difficulties.—*Chesterfield.*

[9366] The intrepidity of a just, good man is so nobly set forth by Horace, that it cannot be too often repeated :

"The man resolv'd, and steady to his trust,
Inflexible to ill, and obstinately just,
May the rude rabble's insolence despise,
Their senseless clamours and tumultuous cries :
The tyrant's fierceness he beguiles,
And the stern brow and the harsh voice defies,
And with superior greatness smiles.

Not the rough whirlwind that deforms
Adria's black gulf, and vexes it with storms,
The stubborn virtue of his soul can move ;
Not the red arm of angry Jove,
That flings the thunder from the sky,
And gives it rage to roar and strength to fly.

Should the whole frame of nature round him break,
In ruin and confusion hurl'd,
He, unconcern'd, would hear the mighty crack,
And stand secure amidst a falling world."
—*Spectator.*

[9367] It is for want of intrepidity that so many men of promise fall short and disappoint the expectations of their friends. They march up to the scene of action, but at every step their courage oozes out. They calculate the risks and weigh the chances until the opportunity for effective effort has passed, it may be never to return.—*Smiles.*

[9368] Among the Romans, though a man were never so strong, never so valiant, yet, if he wanted wisdom and counsel, he was said to be *miles sine oculis*, a soldier without his eyes.—*Jermin.*

[9369] If thou desire to be truly valiant, feare to doe any injury : he that feares not to doe evill is alwayes afraid to suffer evill ; he that never feares is desperate ; and he that feares alwayes is a coward. He is the true valiant man that dares nothing but what he may, and feares nothing but what he ought.—*Quarles.*

[9370] Whatever comes out of despair cannot bear the title of valour, which should be lifted up to such a height, that holding all things under itself, it should be able to maintain its greatness, even in the midst of miseries.—*Sir Philip Sidney.*

III. Its Value and Necessity.

1 To successful enterprise, and general aims of life.

[9371] The Norsemen understood in their heart that it was indispensable to be brave ; that Odin would have no favour for them, but dispise and thrust them out if they were not brave. Consider whether there is not something in this ! It is an everlasting duty, valid in our day as in theirs, to be brave. *Valour* is still *value*. The first duty for a man is that of subduing fear ; we cannot act at all till then. A man's acts are slavish, not true, but specious ; his very thoughts are false, he thinks, too, as a slave and coward, till he have got fear under his feet. A man shall and must be valiant ; he must march forward, and quit himself like a man. Now and always, the completeness of his victory over fear will determine how much of a man he is. Valour is the fountain of pity, too ; of truth, and all that is great and good in man.—*Carlyle.*

[9372] There is no love-broker in the world can more prevail in man's commendation with woman than report of valour.—*Shakespeare.*

[9373] The valiant profit more their country than the finest, cleverest speakers. Valour once known will soon find eloquence to trumpet forth her praise.—*Plautus.*

[9374] We must never be afraid to undertake new enterprises for the good of men and the glory of Christ, if only they are designed in prudence. We should rather be afraid if we have not always something new on hand.—*D. Moore.*

[9375] Mankind, in general, mistake difficulties for impossibilities. There were brave hearts before Columbus, but they were deterred from embarking on the same great enterprise, not from their impression of its difficulty, but from their conviction of its impossibility.

[9376] Things out of hope are compassed oft with venturing, for the spirit of enterprise often supplies the place of hope. The heroes of Thermopylæ had no hope of success, but their adventure answered its purpose and saved their country.

[9377] These are men without a particle of enterprise. They "stand in the old paths." Nay, they almost lie down in them ; and instead of being guides and helps, they are hindrances and stumblingblocks.—*Raleigh.*

IV. Examples of Undaunted Valour.

[9378] Valens, the emperor, a zealous Arian, went on a kind of visitation-tour through his dominions, for the purpose of bringing his subjects to confess the same faith as himself ; so he and his prefect came to Cæsarea. The prefect sent for Basil ; and, after a little altercation, he asked him if he was not ashamed to profess a different creed from that of the emperor. Basil intimated that he thought it better to stand alone by the side of truth than with all the world on the side of falsehood. The prefect lost his patience, and began to talk of other weapons than those of argument. "Are you not afraid to oppose me ?" he said to Basil. "Why should I fear ?" said Basil ; "what will happen ?" The prefect, bloated with rage, and almost choked with passion, gasped out con-

vulsively, "Confiscation, banishment, torture, death!" "Have you nothing else?" asked the undaunted bishop; "for nothing you have spoken has any effect on me. He that has nothing to lose is not afraid of confiscation; save these threadbare, tattered garments, and a few books, I have nothing you can take. And as to banishment, you cannot banish me; for the earth is the Lord's, and the fulness thereof, whose stranger and pilgrim I am. And as to torture, the first stroke would kill me; and to kill me is to send me to glory." "No man ever spoke to me like that before," said the crest-fallen official. "Perhaps you never met with a Christian bishop before," was the reply. A widow, one of Basil's flock, threw herself under his protection, and he risked his life to insure her safety. The emperor, with a body of soldiers, went to the church and demanded the sacrament at Basil's hand; and he determined to die rather than dispense the emblems of Christ's death to one who repudiated His divinity. At last, a day of clouds and storms was followed by a calm and tranquil sunset: Basil closed his eyes upon this scene of trouble, to open them upon the unbroken calm that slumbers on the everlasting hills.—*F. J. Sharr.*

[9379] When the Archbishop of Canterbury and the Lord Chancellor pressed upon Sir Thomas More to change his mind as to the king's divorce, and on finding persuasion useless proceeded in the king's name to threaten him, More answered in words which might well be written in gold, "My lords, these terrors be arguments for children, not for men."

When the Duke of Norfolk came to talk him over, "Master More," he says, "it is perilous striving with princes; the revenge of princes is death!" "Is that all, my lord?" replies Sir T. More. "Then in good faith the difference between your grace and me is but this: that I shall die to-day, and you to-morrow."—*Ibid.*

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FORTITUDE.

I. Definition and Nature.

[9380] Fortitude is a constancy of soul, wherewith we are conquerors in righteousness, patiently bear all adversities, and in prosperity are not puffed up. He lacks this fortitude who is overcome by pride, anger, greed, drunkenness, and the like. Fortitude is never conquered, or, if conquered, is not fortitude.—*St. Bruno.*

[9381] For there's a steadiness of soul in thought,
By reason bred and by religion taught,
Which, like a rock against the stormy waves,
Unmoved remains, and all affliction braves.
—*J. Pomfret.*

[9382] True fortitude I take to be the quiet possession of a man's self, and an undisturbed doing his duty, whatever evil besets or danger lies in his way.—*Locke.*

[9383] The fortitude of a Christian consists in patience, not in enterprises which the poets call heroic, and which are commonly the effects of interest, pride, and worldly honour.—*Dryden.*

[9384] Fortitude implies a firmness and strength of mind, that enables us to do and suffer as we ought. It rises upon an opposition, and, like a river, swells the higher for having its course stopped.—*Jeremy Collier.*

[9385] Fortitude is the marshal of thought, the armour of the will, and the fort of reason.—*Bacon.*

[9386] The virtue of fortitude is capable of receiving many various definitions according to the aspect which it bears, to the events which call it forth, and to the manner in which it is employed. In general terms, it may be defined to be that moral virtue which conforms whom it influences to the permissive will of God exercised towards themselves. This conformity may be evidenced in at least three ways. For, under certain contingencies, fortitude gives us power, first, to do all that we ought to perform; secondly, to bear all that we ought to endure; thirdly, to act as we are bound to act for the glory of God, for our own salvation, and for the good of the souls of others.—*Rev. Orby Shipley.*

[9387] Fortitude is the heart's master of the ups and downs of fortune as judgment is the head's mastery. Fortitude, we suppose, in its derivation, carries this idea; and a man of fortitude is he who is equal to either fortune. Fortitude can suffer and can dare, appearing as patience under the ills that must be borne, and as courage against the ills that must be surmounted. Rome, indeed, boasted that when fortune entered the eternal city she laid aside her wings; but surely, if Rome took from fortune her fickle wings, it was only by teaching the patience and courage that conquer by endurance as by daring, and the true Roman fortitude won back the fitful goddess by daring to do without her smiles.—*Samuel Osgood.*

[9388] Who fights with passions and o'ercomes, that man is arm'd with the best virtue—passive fortitude.—*Webster.*

[9389] Fortitude is the cardinal virtue which regulates the irascible appetite of man. It enables us to surmount all obstacles, and to overcome all difficulties which require courage to choose a lesser harm in order to avoid a greater —*Rev. Orby Shipley.*

II. Its Divine Origin and Basis.

[9390] O fortitude, thou noble grace; not earthly is thy original. The desperado knows thee not, nor the blustering gallant, who, for a

glut of fell revenge, or the false name *honour*, dares risk his life in the detested duel. Christianity alone inspires thee; God and angels applaud thee. While cowardice falls into the dangers she would avoid, and loses the life she intended to save, it is thine to make more than a conqueror in whatsoever event. Seated on thy triumphant chariot, thou draggest at thy glowing wheels both shame and fear—a dreadful pair. Humility, with prudence, manage thy reins, and glory stands behind thee. By thee the hero is led into the glorious field; and whilst by thee inspired, and love to his dear country, his ears drink in the dreadful thunders of the war with a peculiar pleasure, and his eyes behold the dismal scenes of terror and amazement, nor turn away abhorrent. By thee the still more glorious martyr rejoices in sternest tribulations. So strange is thy enchanting power, galling fetters are turned into delightful ornaments; illuminated is the gloomy dungeon, prisons are palaces and delectable orchards; and furious flames, fit to torment with keenest anguish, are beds of roses soft and perfumed, as burning martyrs have declared. Great is thy present glory. Eternal is thy future reward.—*W. McEwen.*

[9391] A Christian builds his fortitude on a better foundation than stoicism; he is pleased with everything that happens, because he knows it could not happen unless it had first pleased God, and that which pleases Him must be the best. He is assured that no new thing can befall him, and that he is in the hands of a Father who will prove him with no affliction that resignation cannot conquer, or that death cannot cure.—*Colton.*

III. Its Aspects and Functions.

1 Towards others, towards ourselves, and towards God.

[9392] The cardinal virtue of fortitude assumes a different aspect, and performs different functions towards others, ourselves, and God. First, fortitude enables us to surmount all outward difficulties and dangers, to overcome every obstacle, and to suffer every trial, rather than to fail in our duty *towards our neighbour*. This is its first function. Next, fortitude supplies us with moral principle to abstain from choosing the greater harm before a lesser, when one of the two is needful to be chosen: and it gives us moral power and energy to undergo the lesser evil in order to avoid a greater, when a freedom of choice is allowed. This is its second function *towards ourselves*. Fortitude, lastly, arms the soul with supernatural strength in her warfare against her spiritual enemies, giving her confidence to subdue fear, and constancy to suffer loss and pain, rather than to sin *against her God*. And this is the third function of the cardinal virtue of fortitude.—*Rev. Orby Shipley.*

IV. Its Distinctions and Manner of Exercise.

[9393] Fortitude has been distinguished into active and passive, according as the evils against which it is directed are to be encountered and overcome, or endured and submitted to. This is nearly equivalent to the distinction between magnanimity and equanimity—two virtues much insisted on by the ancient ethical writers.

[9394] The virtue of fortitude may be exercised—

1. Actively—by *a.* courage; *b.* boldness or presence of mind; *c.* valour; *d.* manliness.
2. Passively—by *a.* patience; *b.* endurance; *c.* contentedness.
3. In a manner which combines both—by *a.* perseverance; *b.* constancy; *c.* resolution.

—*Rev. Orby Shipley.*

V. Its Relation to Courage.

[9395] Courage respects action, fortitude respects passion: a man has courage to meet danger, and fortitude to endure pain. Courage is that power of the mind which bears up against the evil that is in prospect; fortitude is that power which endures the pain that is felt: the man of courage goes with the same coolness to the mouth of the cannon as the man of fortitude undergoes the amputation of a limb. Horatius Cocles displayed his courage in defending a bridge against the whole army of the Etruscans: Caius Mutius displayed no less fortitude when he thrust his hand into the fire in the presence of King Porsena, and awed him as much by his language as by his action.

Courage seems to be more of a manly virtue; fortitude is more distinguishable as a feminine virtue: the former is at least most adapted to the male sex, who are called upon to act, and the latter to the females, who are obliged to endure: a man without courage would be as ill prepared to discharge his duty in his intercourse with the world, as a woman without fortitude would be to support herself under the complicated trials of body and mind with which she is liable to be assailed.—*C. I. Smith, M.A.*

VI. Its Requirements.

1 True devotion and fear of God.

[9396] "Fortitude," said Locke, "is the guard and support of all the other virtues." The assertion, if limited and properly applied, is just. But the question may be asked, Can there be true constancy without devotion? If the suffrage of the best judges, and the fund of experience be regarded, the answer must be in the negative. "A prayerless heart," says Dr. Watts, "may be considered as a defenceless citadel, lying open and exposed to the incursion of every foe; whereas the heart of one truly devout is like a castle in which the Lord dwells, and which is garrisoned with the Divine Presence." The righteous is bold as a lion. He

dares do anything but offend God ; and to dare to do that is the greatest folly, and baseness, and weakness in the world. From this fear have sprung the most generous resolutions and heroic achievements in times of persecution and suffering."

[9397] We may not expect to perform perfect acts of any virtue perfectly. Even in the closest corporate union with our Divine Lord, a sufficient element of mere humanity will ever be left to hinder absolute perfectibility, either in design or in detail. We may only hope in the mercy of God, to be pleased to accept our effort, when, with the purest intention we may command, and the most single-minded performance we may exert, on behalf of any given act of fortitude, it still falls short of positive perfection. We may hope, ay, we may surely hope, under such circumstances, that what is superfluous may be taken away ; what is insufficient may be supplied ; what is imperfect may be made more holy ; what is actually evil may be purified and forgiven. We may hope for acceptance, as we offer up our will and deed, even when our acts are not done without an admixture of selfishness in their intention, to the glory of God : even when there is no well-adjusted balance between excess and defect, in their performance ; even when, in their issue, there is no sensation of satisfaction, but rather the opposite. In full assurance of such hope, we must persistently seek after perfection, despite all short-comings, in the concerns of life by which fortitude may be cultivated—let us say, to turn again once more to former definitions—passively, by the help of these three factors. We must learn to discipline our souls to accept the permissive Will of God, exercised upon ourselves, in the form of patience, or in the form of endurance, or in the form of contentedness.—*Rev. Orby Shipley.*

2 Self-reliance.

[9398] Next to faith in God, and in His overruling providence, a man's faith in himself is his salvation. It is the secret of all power and success. It makes a man strong as the pillared iron, or elastic as the springing steel. —*S. Renori.*

3 Activity.

[9399] We must not forget that in practice, and so far as we are personally concerned, fortitude must be considered as a state of action, not as a mere matter of feeling ; as a custom, not only as a faculty ; as a habit, and not alone as a solitary act. It is true, and may not be denied, that feelings influence actions ; that the custom presupposes the faculty ; that the act anticipates the habit. But it is only by a succession of single acts that habits are formed ; it is only by constant employment of the faculties, that customs are acquired ; it is only by systematically energizing the feelings, and calling them into play, that a state of action is produced. For example, to take an instance for illustration, from each of the three phases of fortitude :—Active fortitude may not be developed without the feeling of courage being animated by action. Passive fortitude may not be realized without the faculty of patience being kindled by custom. And fortitude, which is at once active and passive, may not be evoked without the persevering use of single acts until they become habitual.—*Rev. Orby Shipley.*

VII. Its Scope.

[9400] In this matter-of-fact age there are many ways in which we have a chance of exercising Christian fortitude. Everyday life, with its endless circle of infinite littlenesses, hardly affords scope for the use of so lofty a virtue. So think superficial observers ; and so argue those who are not anxious to cultivate its duties. And yet, in the way in which it is possible to act up to its teaching, there are many forms of actions. Each one of the littlenesses of which life is composed affords scope, or may be made to afford scope, for its exercise. It is true that all the forms in which the cultivation of fortitude is possible, are not equally imposing or equally attractive. But they are not on such account the less to be commended. It is true that the age in which we live cannot do much to place our fortitude on its mettle. But yet a considerable amount of fortitude may be expended on comparatively insignificant circumstances.—*Ibid.*

VIII. Its Power.

1 It sustains the feeblest, and makes the weakest strong.

[9401] I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverse of fortune. These disasters which break down the spirit of a man, and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness, while treading the path of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, and abiding with unshrinking firmness the bitterest blast of adversity.—*Ormiston.*

IX. Human Capability of, and consequent Human Accountability for, its Exercise.

[9402] I will assume for human nature the abstract quality of possessing a capacity for the exercise of the virtue of fortitude. However wicked man may be, or is, he undoubtedly has a capacity for exercising this virtue. He has that within him which only needs to be vivified by a certain influence, to produce a certain result. Of course this vivifying power is the

gift of grace. The mystery of the Incarnation, extended to each one of us, influences our actions to such an extent that, by oneness with our Divine Lord, our works become absolutely good, and capable to acquire merit. Hence, among other virtues, man is enabled to exercise the cardinal virtue of fortitude. And this is the first point which I desired to enforce upon you. For, if we are capable to exercise this virtue, we are, unquestionably, accountable before God if we exercise it not. For instance: bearing in mind the definitions we have made —let us say— of the active side of this virtue, we must never forget that human nature has a capacity for, and that we, personally and individually, are capable of cultivating, as the case may be, one or more of these aspects of fortitude, courage, or boldness, or valour, or manliness, for God, for our neighbour, and for ourselves.—*Rev. Orby Shipley.*

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HEROISM.

I. Definition and Nature.

1 Heroism is the embodiment of truest manhood.

[9403] The word hero itself (which perhaps expresses our loftiest conception of moral grandeur) comes from the Greek *heros*, akin to the Latin, *vir*, a man. A hero is a man in the fullest, biggest, sense of the word.—*Thain Davidson, D.D.*

[9404] The heroic soul does not sell its justice and its nobleness. It does not ask to dine nicely and to sleep warm. The essence of greatness is the perception that virtue is enough. Poverty is its ornament. It does not need plenty, and can very well abide its loss.—*Emerson.*

2 Heroism is self-devotion to moral principle.

[9405] It is not physical daring, such as beneath some proud impulse will rush upon an enemy's steel; it is not reckless valour, sporting with a life which ill-fortune has blighted or which despair has made intolerable; it is not the passiveness of the stoic, through whose indifferent heart no tides of feeling flow; it is the calm courage which reflects upon its alternatives, and deliberately chooses to do right; it is the determination of Christian principle, whose foot resteth on the rock, and whose eye pierceth into heaven.—*Wm. M. Punshon.*

[9406] Heroism is the sacrifice of one's self to some moral sentiment. It is the risk, the putting in peril, of the animal man. It is, if need be, the sacrifice of our lower life for the sake of evincing our faith in our higher life.—*Beecher.*

[9407] The heroic mind, that is the Christian mind, is shown not simply in giving up this world, in accepting want and pain; but in doing this for something of corresponding greatness, though unseen—for truth, for faith, for duty, for the good of others.—*R. W. Church.*

[9408] As long as Christianity lasts the heroic must be the standard of all human life. Christianity can accept no other; whatever it may tolerate, its standard is irremovable. And by the heroic I mean the unselfish; the spirit which is ready to give itself for worthy and noble reasons.—*Ibid.*

[9409] The meanest mechanic, who employs his love and gratitude, the best of his affections, upon God, the best of beings; who has a particular regard and esteem for the virtuous few, compassion for the distressed, and a fixed and extensive good-will for all; who, instead of triumphing over his enemies, strives to subdue his greatest enemy of all, his unruly passion; who promotes a good understanding between neighbours, composes and adjusts differences, does justice to an injured character, and acts of charity to distressed worth; who cherishes his friends, forgives his enemies, and even serves them in any pressing exigency; who abhors vice, and pities the vicious person: such a man, however low in station, has juster pretensions to the title of heroism, as heroism implies a certain nobleness and elevation of soul, breaking forth into correspondent actions; than he who conquers armies, or makes the most glaring figure in the eye of an injudicious world. He is like one of the fixed stars, which though, through the disadvantage of its situation, it may be thought to be very little, inconsiderable, and obscure by unskilful beholders, yet is as truly great and glorious in itself as those heavenly lights, which, by being placed more commodiously for our view, shine with more distinguished lustre.—*Jeremiah Seed.*

3 Heroism is spiritual defiance of all evil.

[9410] Let a man bear in season that he is born into the state of war, and that the commonwealth and his own well-being require that he should not go dancing in the weeds of peace; but warned, self-collected, and neither defying nor dreading the thunder, let him take both reputation and life in his hand, and with perfect urbanity dare the gibbet and the mob by the absolute truth of his speech and the rectitude of his behaviour.

Towards all this external evil the man within the breast assumes a warlike attitude, and affirms his ability to cope single-handed with the infinite army of enemies. To this military attitude of the soul we give the name of heroism.—*Emerson.*

4 Heroism is the mainspring of noblest action, grandest sentiment, and highest aspiration.

[9411] "Heroic," in conformity with its deri-

vation, leads the mind to the days of the heroes, or the heroic age, and so is tinged with the notion of personal power or prowess, as well as courage. Magnanimity, too, finds its way in, and the heroic character is one who does deeds of valour, not only for himself, or as a soldier in service, but as a representative man, the champion of another or of a race. It is not only in reference to his boldness or bravery as an individual that we speak of Cocles or of Wallace as a hero.

[9412] Heroism is no extempore work of transient impulse—a rocket rushing fretfully up to disturb the darkness by which, after a moment's insulting radiance, it is ruthlessly swallowed up—but a steady fire which darts forth tongues of flame. It is no sparkling epigram of action, but a luminous epic of character. It first appears in the mind as a mysterious but potent sentiment, working below consciousness in the unsounded depths of individual being, and giving the nature it inhabits a slow, sure, upward tendency to the noble and exalted in meditation and action. Growing with the celestial nutriment on which it feeds, and gaining strength as it grows, it gradually condenses into conscious sentiment. This sentiment then takes the form of intelligence in productive ideas, and the form of organization in heroic character; so that, at the end, heart, intellect, and will, are all kindled in one blaze, all united in one individuality, and all gush out in one purpose. The person thus becomes a living soul, thinking and acting with the rapidity of one who feels spiritual existence, with the audacity of one who obeys spiritual instincts, and with the intelligence of one who discerns spiritual laws.—*Edwin Percy Whipple.*

[9413] Heroism is the Divine relation which in all times unites a great man to other men.—*Carlyle.*

[9414] What constitutes a State?
Not high-raised battlements or laboured mound,
Thick wall or moated gate;
Not cities proud with spires and turrets crowned;
Not bays and broad-armed ports
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
No—men, high-minded men,
With powers as far above dull brutes endured
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men, who their duties know,
But know their rights, and knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain:
These constitute a State.
—*Sir William Jones.*

5 Heroism is the consecrated manifestation of practical genius.

[9415] Heroism is active genius; genius, contemplative heroism. Heroism is the self-devotion of genius manifesting itself in action.—*Guesses at Truth.*

II. Its Historical Analysis.

1 Greek and Roman.

[9416] The word hero belonged to the Greeks of old. They seem to have used it in the first instance to designate hordes that overran their country. For a time it was applied promiscuously to all the men of an army. Eventually it came to mean such only as had become prodigies, and was applied to these, whether distinguished in war, art, philosophy, and even personal charms. The endowments that made the hero a wonder to others were accounted for, according to the superstition of the time, on the ground that, whatever his seeming parentage, he was really the offspring of some divinity; and the ready invention of mythology soon produced a fable affiliating him in one or other of the gods. So soon as one was fairly placed on the calendar of heroes, a column was erected on his tomb, sacrifices were offered to him, and he became the object of prayer. In this the Romans followed the Greeks, and we find that among their heroes six were held in such honour, that they were said to have been received into the community of the twelve great gods. Of these one is Esculapius, whose fame was won by the art of healing. Later on, and down to our own times, the word hero generally signified one who displayed a very high degree of valour and self-devotion in the cause of country or some such cause.—*W. Arthur, M.A.*

III. Its Characteristics and Requirements.

1 Sincerity and discrimination.

[9417] There needs not a great soul to make a hero; there needs but a God-created soul which will be true to its origin.—*Carlyle.*

[9418] From Mr. Carlyle we learn that no hero is a dissembler, that no hero is selfish, that no hero is ambitious. But that a hero is a sincere man, a thinker, a believer, and by a believer we are to understand a man who looks not at shows or shams, but at realities.—*W. Arthur, M.A.*

2 Susceptibility and self-reliance.

[9419] There is somewhat in great actions which does not allow us to go behind them. Heroism feels and never reasons, and therefore is always right. Heroism works in contradiction to the voice of mankind, and in contradiction, for a time, to the voice of the great and good. Heroism is an obedience to a secret impulse of an individual's character. Now to no other man can its wisdom appear as it does to him, for every man must be supposed to see a little farther in his own proper path than any one else. Therefore just and wise men take umbrage at his act, until after some little time

be past, then they see it to be in unison with their acts. All prudent men see that the action is clean contrary to a sensual prosperity, for every heroic act measures itself by its contempt of some external good. But it finds its own success at last, and then the prudent also extol. —*Emerson.*

3 Self-sacrifice and self-denial.

[9420] No one can be in the true sense of the word heroic who does not make certain sacrifices and achieve certain actions in pursuance of what he . . . conceives to be right . . . and as thus heroism becomes synonymous with the performance of duty under difficult and exceptional circumstances, it becomes possible for all to cultivate the heroic element in themselves.

[9421] We admire a helmsman who, standing in the wheelhouse of a burning boat, refuses, though the flames already singe his hair and his garments, to stir from his post, steering right on the shore. If he perish, as some have under such circumstances, everybody says, "That was magnificent! That was heroic!"—*Beecher.*

4 Positivism and progression.

[9422] True heroism is alike positive and progressive. It sees in right the duty which should dominate, and in truth the principle which should prevail. And hence it never falters in the faith that always and everywhere sin must be repressed, and righteousness exalted.—*John McC. Holmes.*

IV. Its Spheres and Manifestations.

1 In general life and occupation.

[9423] Heroism may be manifested in society or out of it, in solitude or in the press of affairs, in secret wrestlings or in open conduct, by the poor and ignorant or the great and wise. But everywhere it makes the same call; everywhere it implies really great thoughts, great hopes, great attempts; great measures of what is worthy of man, and great willingness to pay the price.—*R. W. Church.*

2 In retirement and solitude.

[9424] The grandest of heroic deeds are those which are performed within four walls and in domestic privacy.—*Richter.*

[9425] That moral heroism is often greatest of which the world says least, and which is exercised in the humblest spheres, and in circles the most unnoticed. Let us therefore turn our youthful imaginations into great picture galleries and Walhallas of the heroic souls of all times and all places; and we shall be incited to follow after good, and be ashamed to commit any sort of baseness in the direct view of such a "cloud of witnesses."—*J. S. Blackie.*

[9426] The heroism honoured of God, and the gratitude of mankind, achieves its marvels in the shades of life, remote from the babble of crowds.—*The Dial.*

[9427] There is such a thing as fireside heroism—the daily endurance of trial, and the exercise of self-denial.—*Fifty Famous Women.*

[9428] The man who walks the streets with unruffled brow and peaceful heart, though his business is ruined, his prospects beclouded, and his family reduced to want; who maintains his integrity amid temptations, and bravely, hopefully struggles against adversities, upborne by an unyielding faith in Providence, is a hero. And in yonder room, where that poor, pale-faced girl, through long, weary days and dreary nights, with aching eyes and wasting frame, bravely battles off the gaunt starvation, or flouting infamy, with no other weapon than a trusting heart and a little needle—there is one of God's heroines.

[9429] Don't aim at any impossible heroisms. Strive rather to be quiet in your own sphere. Don't live in the cloudland of some transcendental heaven; do your best to bring the glory of a real heaven down, and ray it out upon your fellows in this work-day world. Seek to make trade bright with a spotless integrity, and business lustrous with the beauty of holiness.—*Wm. M. Punshon.*

V. Its Deficiency.

[9430] To the end of men's struggles a penalty will remain for those who sink from the ranks of the heroes into the crowd for whom the heroes fight and die.—*George Eliot.*

VI. Its Obstacle.

[9431] The greatest obstacle to being heroic is the doubt whether one may not be going to prove one's self a fool; the truest heroism is to resist the doubt; and the profoundest wisdom to know when it ought to be resisted, and when to be obeyed.—*N. Hawthorne.*

VII. Its Present Need.

[9432] Never was there a time in the history of the world when moral heroes were more needed. The world waits for such, the providence of God has commanded science to labour and prepare the way for such. For them she is laying her iron tracks and stretching her wires and bridging the oceans. But where are they? Who shall breathe into our civil and political relations the breath of a higher life? Who shall touch the eyes of a paganized science, and of a pantheistic philosophy, that they may see God? Who shall consecrate to the glory of God the triumphs of science? Who shall bear the life-boat to the stranded and perishing nations?—*Mark Hopkins.*

VIII. Examples of Heroism Ancient and Modern.

[9433] Think of that roll of heroes given by the writer of the Epistle to the Hebrews with an eloquence that makes it come to us like the swell of some grand organ-note, pealing forth until it fills the whole place with its thrilling tones. What is the thing which we especially observe in that great cloud of witnesses? They lived their lives in the world with energy. Their religion was their glory. They were godly "men in earnest." Watch them as they pass in panoramic order before you—Abel, and Enoch, and Noah, and Abraham, and Jacob, and Joseph, and Moses, and Gideon, and Barak, and Samson, and Jephthah, and Samuel, and David, and Elijah, and Isaiah, and Jeremiah, and Daniel. Nay, this is but the beginning of the splendid muster-roll of the godly; add the "glorious company of the apostles," and the "noble army of martyrs," and the foremost men of the Christian ages—Augustine, and Bernard, and Luther, and Calvin, and Bunyan, and Latimer, and Cranmer, and Loyola, and Knox, and Baxter. Come down into our own passing years, and add the names of such as have come within our own spheres of thought—Wilberforce, and Martyn, and Abraham Lincoln, and Hedley Vicars, and Havelock, and Dr. Arnold, and Frederick Robertson, and Chalmers, and Guthrie. And still yet again those whom we have known and loved, with intensity because with reverence, in personal relationship and friendship. Think of the noble souls who stood well in the front of God's great war; earnest souls, whose life-joy was the service they rendered to the Master they loved.

[9434] When Polycarp was brought before the pro-consul, this officer addressed him: "Renounce Christ and I will release you!" Polycarp answered: "Eighty and six years have I served Him, and He hath done me no wrong; and how can I speak evil of my King, my Saviour?" The pro-consul replied: "I have wild beasts; to these I will cast you if you change not your mind." But he boldly rejoined: "Thou seemest not to know what I am; hear me freely professing it to thee—I am a Christian."

And how can man do better than facing fearful odds,
For the ashes of his fathers and the temples of his gods?—*Macaulay.*

[9435] A woman is sometimes wound up to firm and determined action when the lives of her kindred are at stake, which surpasses the marvels of heroic story, and sends a wild pulsation of startled admiration to vibrate through all hearts to the end of time. Who can read of Deborah delivering Israel from ruin without rapture? or Margaret Roper breaking through a London crowd to kiss her father, Sir Thomas More, about to be beheaded? or Joan of Arc—that light of ancient France—who, a mere girl, delivered her country from invaders, and restored the crown to her sovereign at the high altar of Rheims? or—

"Her who knew that love can vanquish death—
Who, kneeling with one arm about the king,
Drew forth the poison with her balmy breath,
Sweet as new buds in spring"?—*B. Kent.*

[9436] "Are there men there?" was the noble answer of the Christian natives of Raiatea, whose friends tried to dissuade them from going as missionaries to New Guinea, telling them that there were serpents, wild beasts, and pestilence there. "If there are men there," they said, "we will go."

[9437] How must Stephen of Colonna, whom Petrarch loved and reverenced for his heroic spirit, have struck dumb with astonishment the base and impotent assailants who thought indeed that he was at length in their power, and so demanded with an air of triumph, "Where is now your fortress?" when he laid his hand on his breast and answered, "Here; and one whose strength will laugh a siege to scorn."—*Kenelm Digby.*

[9438] O man of men! Hero of earnest thought,
Of purpose firm, unconquerable will!
At Lyme he stoutly stood and stoutly fought
In Taunton's desperate breach. Resolute still,
He met the braggart Hollander and tore
The spoils of victory from his greedy hand;
His threatening cannon startled every shore,
The swarthy Moslem bowed at his command.
Such souls as his above all mean things soar,
To eyes like his all vulgar gauds seem dim:
One steadfast aim he kept—or peace or war—
To serve the England that had fostered him.
Duty his star: he lived for Duty's sake;
Truest of England's children—Robert Blake.

[9439] Robert Blake! I can never hear or write his honoured name without a big throb of emotion, and its sound to my fancy seems to mingle exultingly with the roar of triumphal cannon, and the boom of strange seas upon dismayed shores. Honestest, truest, bravest of England's sea-kings, men are apt, in the glory of Cromwell's mightier genius, to forget his devotedness to his country, his heroic prowess. Yet upon that immortal record which is blazoned with the names of a Rodney and a Howe, a Collingwood, a Duncan, and a Nelson, *his* name must ever shine conspicuous; and the "Mistress of the Ocean," seated on her imperial island throne, we may well imagine, bidding her glorious sons "through long, long ages" to imitate him in the purity of his faith, the ardour of his patriotism, his resolute will, and gentle, chivalrous courage. His life was one long, unflinching devotion to duty—duty to his God, duty to his fellows, duty to his country. Happy the nation who can offer to its children so noble an example, and for whom such men are con-

tent at the sacrifice of their lives to work out an enduring history!—*W. H. Davenport Adams.*

IX. Heroes in Fiction.

[9440] The hero and heroine fulfil in fiction very important functions. The author should always paint from life, but must add, of course, points which are noble, and matter which exalts. While the imagination is young and fresh, it feeds upon noble qualities; it demands truth, honesty, and bravery in its men; purity and devotion in its women. The very meanest of mankind looks to something nobler than himself; the higher natures look to something better still. The author who has sufficient skill to paint from nature need not fear to make his hero too good, or his heroine too noble; for human nature, in every nation and in every time, while too fertile in bad things, can show instances of the grandest goodness, and of almost Divine excellence.—*Hain Friswell.*

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CHEERFULNESS.

I. Its Nature.

[9441] The difference between polished iron and iron that is unpolished is the difference between cheerfulness and no cheerfulness. Cheerfulness in a man is that which when people meet him makes them happy.—*Beecher.*

[9442] Cheerfulness consists in that happy frame of mind which is best described by its negation of all that pertains to the morbid, sombre, and morose; the fretful, grumbling, and discontented, in the directly opposite qualities of which it stands defined. The perfection of cheerfulness is displayed in general good temper united to much kindliness of heart, and, in its most cultured aspect, is largely indicative of faith in God, due reliance on self, and noble, catholic love.—*A. M. A. W.*

II. Its Source, Basis, and General Manifestations.

[9443] Cheerfulness of temper arises half from personal goodness, half from the belief in the personal goodness of others.—*Saturday Magazine.*

[9444] The true basis of cheerfulness is love, hope, and patience. Love evokes love, and begets loving-kindness. Love cherishes hopeful and generous thoughts of others. It is charitable, gentle, and truthful. It is a discerner of good. It turns to the brightest side of things, and its face is ever directed towards happiness. It sees "the glory in the grass, the sunshine on the flower." It encourages happy thoughts, and lives in an atmosphere of cheerfulness. It costs nothing, and yet is invaluable; for it blesses its possessor, and grows up in abundant happiness in the bosoms of others. Even its sorrows are linked with pleasures, and its very tears are sweet.—*Smiles.*

[9445] The largest and most comprehensive natures are generally also the most cheerful, the most loving, the most hopeful, the most trustful. It is the wise man, of large vision, who is the quickest to discern the moral sunshine gleaming through the darkest cloud. In present evil he sees prospective good; in pain, he recognizes the effort of nature to restore health; in trials, he finds correction and discipline; and in sorrow and suffering, he gathers courage, knowledge, and the best practical wisdom.—*Ibid.*

III. Its Superior Relation to Mirth.

[9446] I have always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of the mind. Mirth is short and transient, cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth who are subject to the greatest depression of melancholy: on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity. —*Addison.*

[9447] Cheerfulness is always to be supported if a man is out of pain, but mirth to a prudent man should always be accidental. It should naturally arise out of the occasion, and the occasion seldom be laid for it; for those tempers who want mirth to be pleased are like the constitutions which flag without the use of brandy. Therefore, I say, let your precept be, "be easy." That mind is dissolute and ungoverned which must be hurried out of itself by loud laughter or sensual pleasure, or else be wholly inactive.

[9448] Cheerful is used both of that which possesses and that which promotes good spirits, as a cheerful disposition, cheerful tidings. As applied to persons, cheerful denotes an habitual state of mind, the natural happiness of an even and contented disposition. Merry points to an occasional and transient elevation of spirits. Mirth, which is the cognate noun to merry, is less tranquil than cheerfulness; it requires the companionship of others to feed upon—social excitement and the noise of jests and laughter are needful for mirth.

Cheerful marks an unruffled flow of spirits; with mirth there is more of tumult and noise; with sprightliness there is more buoyancy; gaiety comprehends mirth and indulgence. A cheerful person smiles; a merry person laughs; a sprightly person dances; a gay person takes his pleasure. The cheerful countenance is permanently so; it marks the contentment of the

heart, and its freedom from pain: the merry face will often look sad; a trifle will turn mirth into sorrow: the sprightliness of youth is often succeeded by the listlessness of bodily infirmity, or the gloom of despondency: gaiety is as transitory as the pleasures upon which it subsists; it is often followed by sullenness and discontent. Cheerfulness is an habitual state of the mind; mirth is an occasional elevation of the spirits; sprightliness lies in the temperature and flow of the blood; gaiety depends altogether on external circumstances. Religion is the best promoter of cheerfulness; it makes its possessor pleased with himself and all around him; company and wine are but too often the only promoters of mirth; youth and health will naturally be attended with sprightliness; a succession of pleasures, an exemption from care, and the banishment of thought, will keep gaiety alive.—*C. I. Smith, M.A.*

[9449] True joy is a serene and sober motion; and they are miserably out that take laughing for rejoicing; the seat of it is within, and there is no cheerfulness like the resolution of a brave mind.—*Seneca.*

IV. Its Required Alliance to Gravity.

[9450] Cheerfulness is different from volatility. The former is reasonable, and evidential of gratitude and satisfaction; the latter unmeaning, empty, foolish, and injurious. Maintain therefore a proper gravity that shall not degenerate into the austerity of a hermit, and a wise cheerfulness that shall not rise into a noisy mirth. While cheerfulness is the sail, let seriousness be the ballast of the vessel; if we want ballast, we may move too swiftly; and if we want sail, we shall move too slowly.

[9451] The most manifest sign of wisdom is continued cheerfulness; her estate is like that of the things in the regions above the moon, always clear and serene.—*Montaigne.*

V. Its Power and Value.

1 Personal.

(1) *It eases life's burdens.*

[9452] Give me the man who bears a heavy load lightly, and looks on a grave matter with a blithe and cheerful eye.—*Goethe.*

[9453] When Goethe says that in every human condition foes lie in wait for us, "invincible only by cheerfulness and equanimity," he does not mean that we can at all times be really cheerful, or at a moment's notice; but that the endeavour to look at the better side of things will produce the habit, and that this habit is the surest safeguard against the danger of sudden evils.—*Leigh Hunt.*

[9454] Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle.*

(2) *It promotes health and lightens sickness.*

[9455] Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength; whereas worry and discontent debilitate it, involving constant wear and tear.

[9456] Cheerfulness is the best promoter of health. Repinings, and secret murmurs of heart, give imperceptible strokes to those delicate fibres of which the vital parts are composed, and wear out the machine insensibly; not to mention those violent ferments which they stir up in the blood, and those irregular, disturbed motions which they raise in the animal spirits. I scarce remember, in mine own observation, to have met with any old men, or with such, who (to use our English phrase) wear well that had not at least a certain indolence in their humour, if not a more than ordinary gaiety and cheerfulness of heart. The truth of it is, health and cheerfulness mutually beget each other, with this difference, that we seldom meet with a great degree of health which is not attended with a certain cheerfulness, but very often see cheerfulness, where there is no great degree of health.—*Addison.*

(3) *It gladdens and sustains old age.*

[9457] Cheerfulness ought to be the *viaticum vitæ* of their life to the old; age without cheerfulness is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth if we would wish to have the benefit of it in our old age; time will make a generous wine more mellow; but it will turn that which is early on the fret to vinegar.—*Colton.*

[9458] Let me play the fool; with mirth and laughter let old wrinkles come; and let my liver rather heat with wine than my heart cool with mortifying groans. Why should a man whose blood is warm within sit like his grandsire cut in alabaster, sleep when he wakes, and creep into the jaundice by being peevish?—*Shakespeare.*

[9459] Leaves seem light and useless, and idle and wavering, and changeable—they even dance; yet God has made them part of the oak. In so doing, he has given us a lesson, not to deny the stout-heartedness within because we see the lightsomeness without.—*Leigh Hunt.*

(4) *It conduces to happiness, and secures universal favour and good-will.*

[9460] A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable.—*Addison.*

[9461] Whoever has passed an evening with serious, melancholy people, and has observed how suddenly the conversation was animated, and what sprightliness diffused itself over the countenance, discourse, and behaviour of every one on the accession of a good-humoured, lively companion, such a one will easily allow that cheerfulness carries great weight with it, and naturally conciliates the good-will of mankind.—*Hume.*

[9462] Cheerfulness is an excellent working quality, imparting great elasticity to the character. As a bishop has said, "Temper is nine-tenths of Christianity;" so are cheerfulness and diligence nine-tenths of practical wisdom. They are the life and soul of success, as well as of happiness; perhaps the very highest pleasure in life consisting in clear, brisk, conscious working; energy, confidence, and every other good quality mainly depending upon it.—*Smiles.*

[9463] Is there anything in life so lovely and poetical as the laugh and merriment of a young girl, who, still in harmony with all her powers, sports with you in luxuriant freedom, and in her mirthfulness neither despises nor dislikes? Her gravity is seldom as innocent as her playfulness; still less that haughty discontent which converts the youthful Psyche into a dull, thick, buzzing, wing-drooping night-moth.—*Richter.*

[9464] The brooks that brim with showers,
And sparkle on their way;
Will freshen and will feed the flowers,
Thus working while they play.

Nor will our hearts do less,
If happily we live;
For cheerfulness is usefulness,
The life we have we give.
—*T. T. Lynch.*

2 Religious and moral.

(1) *It inspires gratitude.*

[9465] The cheerfulness of heart which springs up in us from the survey of nature's works is an admirable preparation for gratitude. The mind has gone a great way towards praise and thanksgiving that is filled with such secret gladness. A grateful reflection on the Supreme Cause who produces it sanctifies it in the soul, and gives it its proper value. Such an habitual disposition of mind consecrates every field and wood, turns an ordinary walk into a morning or evening sacrifice, and will improve those transient gleams of joy which naturally brighten up and refresh the soul on such occasions into an inviolable and perpetual state of bliss and happiness.—*Addison.*

[9466] Cheerfulness and a festival spirit fills the soul full of harmony. It composes music for churches and hearts; it makes and publishes glorifications of God; it produces thankfulness, and serves the ends of charity; and when the oil of gladness runs over, it makes bright and tall emissions of light and holy fires, reaching up to a cloud, and making joy round about. And therefore, since it is so innocent, and may be so pious and full of holy advantage, whosoever can innocently minister to this holy joy does set forward the work of religion and charity.—*Jeremy Taylor.*

(2) *It makes service acceptable.*

[9467] An ounce of cheerfulness is worth a pound of sadness to serve God with.—*Fuller.*

[9468] We do not please God more by eating bitter aloes than by eating honey. A cloudy, foggy, rainy day is not more heavenly than a day of sunshine. A funeral march is not so much like the music of angels as the songs of birds on a May morning. There is no more religion in the gaunt, naked forest in winter than in the laughing blossoms of the spring, and the rich ripe fruits of autumn. It was not the pleasant things in the world that came from the devil, and the dreary things from God; it was "sin brought death into the world and all our woe;" as the sin vanishes the woe will vanish too. God Himself is the ever-blessed God. He dwells in the light of joy as well as of purity, and instead of becoming more like Him as we become more miserable, and as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete. The great Christian graces are radiant with happiness. Faith, hope, charity, there is no sadness in them; and if penitence makes the heart sad, penitence belongs to the sinner, not to the saint; as we become more saintly, we have less sin to sorrow over.—*R. W. Dale, D.D.*

(3) *It makes virtue attractive.*

[9469] The two great ornaments of virtue, which show herein the most advantageous views, and makes her altogether lovely, are cheerfulness and good-nature. These generally go together, as a man cannot be agreeable to others who is not easy within himself. They are both very requisite in a virtuous mind, to keep out melancholy from the many serious thoughts it is engaged in, and to hinder its natural hatred of vice from souring into severity and censoriousness.—*Addison.*

(4) *It produces peace.*

[9470] Cheerfulness bears the same friendly regard to the mind as to the body. It banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm.—*Ibid.*

3 Social and domestic.

(1) *It powerfully influences the spirits of others, and is specially esteemed in the circle of home.*

[9471] Cheerfulness conciliates all; even the most melancholy are glad to have their gloom relieved by it; and nothing so quickly and so surely diffuses itself to all around.—*Hume.*

[9472] Persons who are always innocently cheerful and good-humoured are very useful in the world; they maintain peace and happiness, and spread a thankful temper amongst all who live around them.—*Miss Talbot.*

[9473] You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? —*L. M. Child.*

[9474] The great end of prudence is to give cheerfulness to those hours which splendour cannot gild and acclamation cannot exhilarate; those soft intervals of unbended amusement, in which a man shrinks to his natural dimensions, and throws aside the ornaments or disguises which he feels in privacy to be useless encumbrances, and to lose all effect when they become familiar. To be happy at home is the ultimate result of all ambition; the end to which every enterprise and labour tends, and of which every desire prompts the prosecution. It is indeed at home that every man must be known by those who would make a just estimate either of his virtue or felicity; for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honour and fictitious benevolence.—*Dr. Johnson.*

VI. Need of its Acquirement.

1 By all, under any circumstances.

[9475] Be cheerful, no matter what reverse obstruct your pathway, or what plagues follow in your trail to annoy you. Ask yourself what is to be gained by looking or feeling sad when troubles throng around you, or how your condition is to be alleviated by abandoning yourself to despondency. Be not a travelling monument of despair and melancholy.—*Presbyter.*

[9476] Cultivate a cheerful disposition; endeavour as much as lieth in you always to bear a smile about with you; recollect, that "rejoice evermore" is as much a command of God as that verse which says, "Thou shalt love the Lord with all thy heart."

[9477] Men seldom give pleasure where they are not pleased themselves; it is necessary, therefore, to cultivate an habitual alacrity and cheerfulness, that in whatever state we may be placed by Providence, whether we are appointed to confer or receive benefits, to implore or afford protection, we may secure the love of those with whom we transact.—*Dr. Johnson.*

2 By Englishmen in particular.

[9478] Cheerfulness ought specially to be cultivated by Englishmen. Melancholy is a kind of demon that haunts the island. A celebrated French novelist, unlike those who begin their romances with the flowery season of the year, enters on his story thus: "In the gloomy month of November, when the people of England hang and drown themselves, a disconsolate lover walked out into the fields," &c.

VII. Means of its Acquirement.

1 By cheerful external influences.

[9479] Cheerfulness and good spirits depend in a great degree upon bodily causes, but much may be done for the promotion of this turn of mind. Persons subject to low spirits should make the rooms in which they live as cheerful as possible; taking care that the paper with which the wall is covered should be of a brilliant, lively colour, hanging up pictures or prints, and covering the chimney-piece with beautiful china. A bay-window looking upon pleasant objects, and, above all, a large fire whenever the weather will permit, are favourable to good spirits, and the tables near should be strewed with books and pamphlets. To this must be added as much eating and drinking as is consistent with health; and some manual employment for men —as gardening, a carpenter's shop, the turning-lathe, &c. Women have always manual employment enough, and it is a great source of cheerfulness. Fresh air, exercise, occupation, society, and travelling, are powerful remedies. —*Sydney Smith.*

2 By healthful internal influences.

[9480] Cheerfulness, which is a quality peculiar to man—a brute being capable only of enjoyment—opens, like spring, all the blossoms of the inward man. Try for a single day to persevere yourself in an easy and cheerful frame of mind; be but for one day instead of a fire-worshiper of passion and hell, the sun-worshipper of clear self-possession, and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have suffered it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.—*Richter.*

[9481] I will not go into the caves where the doubters dwell, and where the fearful mutter their apprehensions, and where the wilfully sorrowful cherish their miseries. I will walk the open plain where the light shines. Since I may, I will wear the angel-look of cheerfulness and live in the light of God. When I know that I have a Father in heaven who watches over me, who forgives my sin, who strengthens every holy purpose in me, provides for all my needs, cares for me in all my cares, supports

and guides me, and by acts of tenderest love and promises of everlasting blessedness allures and draws me towards His heart and home, why should I not be cheerful as my life is long?—*A. Raleigh, D.D.*

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HOPEFULNESS.

I. Derivation of the Term, and Nature of Hopelessness.

[9482] I can think of no better way of getting at the root of the matter than to begin with the primitive root of the word itself, in the Anglo-Saxon. It is something that means to open the eyes wide, and watch for what is to come; as we have all noticed children do, when they expect to see some wonder or receive some gift. Indeed, there is another word, closely akin to this, from which we get our hope—the word expect, watching for what is to come, the obverse of inspect, looking at what has come. Another closely related word, much more frequently used in human senses in England than in America, is gape; especially descriptive of the way in which a young bird in the nest will get ready for food, at the slightest intimation that it may be coming. These roots, away back in the nursery of our tongue, perhaps all belong to the one tangle, though they are now growing as separate plants; and they certify, clearly enough, how the seed out of which they first sprang is the instinct by which we are prompted, both for this life and that which is to come, to look out eagerly toward the Infinite; in the expectation that there is in God and His good providence that which will be to us what the mother bird, poised on the spray or shooting like a flash to her place, is to the helpless fledgling in the nest.—*R. Collyer.*

[9483] The compound word for hope is beautifully expressive; it is *manaolana*, or the swimming thought—faith floating and keeping its head aloft above water, when all the waves and billows are going over it.—*S. S. Randall.*

[9484] Hope is that vigorous principle which sets the head and heart to work, animates the man to do his very utmost, puts difficulty out of countenance, and makes even impossibility give way.—*Jeremy Collier.*

II. Its Relations.

1 Generally considered.

[9485] Faith is her attorney-general, prayer her solicitor, patience her physician, charity her almoner, thankfulness her treasurer, confidence her vice-admiral, the promise of God her anchor, peace her chair of state, and eternal glory her crown.—*T. Adams*, 1653.

2 Specially considered.

(1.) *It is the counterpoise of fear and the messenger of prayer.*

[9486] Hope is like the cork to the net which keeps the soul from sinking into despair; and fear is like the lead, which keeps it from floating in presumption.—*T. Watson.*

[9487] Hope is like the wing of an angel, soaring up to heaven and bearing our prayers to the throne of God.—*Jeremy Taylor.*

III. Its Characteristics.

1 Vitality.

[9488] Like a valiant captain in a losing battle, hope is ever encouraging man, and never leaves him till both expire together.—*Feltham*, 1668.

[9489] Hope is the last thing that dies in man.—*Diogenes.*

2 Persistence.

[9490] To most men hopefulness is a virtue, because it is a task and a duty; it is not everybody who looks at the world with rose-coloured spectacles. A wise man must know that as yesterday was, so will to-day be, and that to-morrow will succeed, and other morrows after that, bearing with them the same trivial round of common wants and common duties, without any unusual or bright ray. But he does not on that account bate one jot of hope, but "still bears up and steers right onward."

3 Impartiality.

[9491] Hope is a flatterer, but the most upright of parasites; for she frequents the poor man's hut as well as the palace of his superior. —*Shenstone.*

IV. Its Requirements.

1 An experience which shall warrant it.

[9492] Hope is a prodigal young heir, and experience is his banker; but his drafts are seldom honoured, since there is often a heavy balance against him, because he draws largely on small capital, is not in possession, and if he were he would die.—*Colton.*

2 A sober and reasonable indulgence.

[9493] Used with due abstinence, hope acts as a healthful tonic; intemperately indulged, as an enervating opiate. The vision of future triumph which at first animates exertion, if dwelt upon too intensely, will usurp the place of the stern reality; and noble objects will be contemplated, not for their own inherent worth, but on account of the day-dreams they engender. Thus hope, aided by imagination, makes one man a hero, another a somnambulist, and a third a lunatic; while it renders them all enthusiasts.—*Sir J. Stephen.*

[9494] The expectations of life depend on

diligence ; and the mechanic that would perfect his work must first sharpen his tools.—*Cowper.*

[9495] If we hope for what we are not likely to possess we act and think in vain, and make life a greater dream and shadow than it really is.—*Addison.*

[9496] It is a precept several times inculcated by Horace, that we should not entertain a hope of anything in life which lies at a great distance from us. The shortness and uncertainty of our time here makes such a kind of hope unreasonable and absurd. The grave lies unseen between us and the object which we reach after. Where one man lives to enjoy the good he has in view, ten thousand are cut off in the pursuit of it.—*Ibid.*

[9497] That hope only is righteous which has a basis of reason. When we are ready to cry with that most prosaic Glover, whom it is delightful to quote because nobody else will cite him—

"Oh Hope, sweet flatterer, whose delusive touch
Sheds on afflicted minds the balm of comfort."

we may be sure that we have been indulging, not our manly and reasonable, but our extravagant and romantic feelings.—*Hain Friswell.*

V. Its Objects.

1 Should embrace all that is good.

[9498] We should hope for everything that is good, because there is nothing which may not be hoped for, and nothing but what the gods are able to give us.—*Linus* (*the poet*).

VI. Its Power.

[9499] There is great wisdom in indulging in moderate hopes, which will add wings to our courage and energy to our wills.

[9500] Half of our work is waiting, and hope is the inspiration of waiting ; that is, hope makes waiting active instead of passive, a vivid expectation instead of a slumbrous acquiescence in delay.

[9501] Put on strength by hopefulness. The despairing are weak ; but the hopeful are strong. So long as hope sustains a man, so long does he keep on in the pathway of noble and sublime endeavour. I will endeavour, is the inspiring language of the hopeful. Though worsted in many a conflict, though bleeding and wounded, though half slain, the life of hope is in full vigour, and he says, I will still endeavour. —*Burrows.*

[9502] Hope is a noble virtue, and has its roots or its basis in faith. It reacts upon a man's self, purifies him and upholds him in his trials, and gives him strength to bear them. It is unfair to call it delusive, since delusive hopes are generally foolishly founded, and sinful or harmful in their indulgence.—*Hain Friswell.*

VII. Its Necessity.

1 In every condition of life.

[9503] The miseries of poverty, of sickness, of captivity, would without its comfort be insupportable ; nor does it appear that the happiest lot of terrestrial existence can set us above the want of this general blessing ; or that life, when the gifts of nature and of fortune are accumulated upon it, would not still be wretched, were it not elevated and delighted by the expectation of some new possession, of some enjoyment yet behind, by which the wish shall be at last satisfied, and the heart filled up to its utmost extent.—*Dr. Johnson.*

[9504] The guide who forms foolish hopes will lead to failure, and the guide who forms exaggerated hopes will lead to disappointment ; but the guide who has formed no hopes will lead no whither ; for there will be none to follow him ; he has forfeited all claim to lead. He who aspires to be a guide and leader of others cannot dispense with that energy which springs from hopefulness, and which will enable him to resist rash innovations no less than to further wise reforms.—*E. A. Abbott.*

[9505] The most frequently quoted passage concerning hope is one that does not do much credit to man's appreciation of the blessing ; for a blessing it is, the basis of courage, force, endeavour, and power ; so much so, that there is no instance that can be cited from history of a great man who was not, at least during his time of action—his youth and his manhood—a hopeful man.—*Hain Friswell.*

[9506] The influence of charity is essential to the peace and prosperity of human life. But not less essential is the influence of hope, which supports us in the hour of trial and darkness, and encourages us with the promise of a golden dawn ; or that of faith, which enables us to endure in calmness, and adds conviction to the sanguineness of hope. Unless we had hope for ourselves, our fellows, our race, unless we had faith in humanity and in the Divine benediction which attends it in the future, how could we bear the burden and the mystery of this unintelligible life ? Let us believe and hope, so that we may do our duty patiently and gladly. Let us believe and hope, so that out of the apparent failure which the world derides we may gain that success which Heaven blesses. Let us believe and hope, so that we may bear uncomplainingly the burden of to-day, looking forward with calm, clear vision to the rest of to-morrow. Let us believe and hope in the sure and certain conviction of the utility of virtues for which there is no earthly reward, of the grandeur of duties which are not enforced by any human law, of the nobleness of the impulse to deeds which annihilate even the care for self-

preservation, and conduct to noble, yet perhaps to fameless graves, thus invigorating and recruiting the life of races by millions of "crownless martyrs and unrewarded heroes." Oh, cultivate the virtues of charity, faith, and hope, and so will you learn to apply, with the approval of God and His angels, and to the eternal happiness of yourself and your brothers, the secret of success!—*W. H. Davenport Adams.*

[9507] It is necessary to hope, though hope should be always deluded; for hope itself is happiness, and its frustrations, however frequent, are yet less dreadful than its extinction. —*Dr. Johnson.*

VIII. Its Value and Blessedness.

[9508] Hope is a grace of highest worth; for heavy would become the lightest heart, and gloomy the most joyous mind, and dreary the most happy spirit, were this celestial flower to wither and decay. Hope is a gift and blessing which the world's mutations cannot shake or e'er destroy. An evergreen of beauty. A constant flowing stream of consolation. An ever shining sun. A living, glowing principle within. The atmosphere of holy being and peace and blessedness. A treasure thieves can't steal, or moth or rust destroy.—*Jabez Burns, D.D.*

[9509] True hope is indeed a vigorous principle, and there has been no great man or woman but has had recourse to it. Cowley calls it "the sick man's health, the lover's victory, the poor man's wealth;" and it is indeed valuable as all these; but it is yet more —it is the brave and wise man's consolation and staff of support; always to be retained while there is life, never to be abandoned, even in death.—*Hain Friswell.*

[9510] Hope quickens all the still parts of life, and keeps the mind awake in her most remiss and indolent hours. It gives habitual serenity and good-humour. It is a kind of vital heat in the soul, that cheers and gladdens her when she does not attend to it. It makes pain easy and labour pleasant.—*Addison.*

[9511] Hume, the historian, said that the habit of looking at the bright side of things was better than an income of a thousand a year. It was said of Cromwell that hope shone like a fiery pillar in him when it was gone out in all others.—*Ormiston.*

[9512] There is no falser proverb than that devil's beatitude, "Blessed is he that expecteth nothing, for he shall not be disappointed." Say, rather, "Blessed is he who expecteth everything, for he enjoys everything once at least, and if it falls out true, twice.—*Charles Kingsley.*

[9513] No kind of life is so happy as that which is full of hope, especially when the hope is well grounded, and when the object of it is of an exalted and abiding nature.

[9514] There is no temper so generally indulged as hope; other passions operate by starts on particular occasions, or in certain parts of life; but hope begins with the first power of comparing our actual with our possible state, and attends us through every stage and period, always urging us forward to new acquisitions, and holding out some distant blessings to our view, promising us either relief from pain or increase of happiness.—*Dr. Johnson.*

[9515] The poet Hesiod tells us that the miseries of all mankind were included in a great box, and that Pandora's husband took off the lid, by which means all of them came abroad; but hope remained still at the bottom. Thus hope is the principal antidote which keeps our heart from bursting under the pressure of evils, and is that flattering mirror that gives us a prospect of some great and alluring good. When all other things fail, hope stands by us to the last. This, as it were, gives freedom to the captive, health to the sick, victory to the defeated, and wealth to the beggar.—*Wanley.*

[9516] Our actual enjoyments are so few and transient, that man would be a very miserable being were he not endowed with this passion, which gives him a taste of those good things that may possibly come into his possession. "We should hope for everything that is good," says the old poet Linus, "because there is nothing which may not be hoped for, and nothing but what the gods are able to give us." —*Addison.*

[9517] While there is life there is hope: that is the sentence which cheers us all. No one thanks the prosaic man who is ready to prove that there is no ground for so pleasant an illusion, and that as yesterday was, so to-morrow will be, a day of struggle, trouble, and terrible sameness to ninety-nine out of every hundred now living in the world.

And perhaps one could not do better than to cultivate hope largely. Both men and nations could do so, though the habit may and does grow out of fashion.—*Hain Friswell.*

IX. Its Spiritual Aspect.

[9518] A religious life is that which most abounds in a well-grounded hope, and such an one as is fixed on objects that are capable of making us entirely happy. This hope in a religious man is much more sure and certain than the hope of any temporal blessing, as it is strengthened not only by reason, but by faith. It has at the same time its eye perpetually fixed on that state which implies in the very motion of it the most full and the most complete happiness.—*Addison.*

[9519] Religious hope has likewise this advantage above any other kind of hope, that it is able to revive the dying man, and to fill his mind not only with secret comfort and refresh-

ment, but sometimes with rapture and transport. He triumphs in his agonies, whilst the soul springs forward with delight to the great object which she has always had in view, and leaves the body with an expectation of being re-united to her in a glorious and joyful resurrection (Psa. xvi. 8–11).—*Addison.*

[9520] Hope in an active grace; it is called a lively hope. Hope is like the spring of a watch, it sets all the wheels of the soul in motion; hope of a crop makes the husbandman sow his seed; hope of victory makes the soldier fight; and the true hope of glory makes a Christian vigorously pursue glory.—*T. Watson.*

X. Its Disappointments.

1 The chastening of hope's disappointments sometimes a sanctifying influence.

[9521] The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall around us, and the world seems but a dim reflection itself—a broader shadow. We look forward into the coming lonely night; the soul withdraws itself. Then stars arise, and the night is holy.—*Longfellow.*

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ENDURANCE.

I. Its Manifestations.

1 In persevering devotion to an end in view.

[9522] Anything that flies in the face of the laws which regulate the human mind, anything which is greatly opposed to Nature's love for the average, cannot, in general, go on. I do not forget that there are striking exceptions. There are people who never quite get over some great grief or disappointment: there are people who form a fixed resolution, and hold by it all through life. I have seen more than one or two men and women whose whole soul and energy were so devoted to some good work that a stranger, witnessing their doings for a few days, and hearing their talk, would have said, "That cannot last. It must soon burn itself out, zeal like that!" But if you had made inquiry, you would have learned that all that had gone on unflagging for ten, twenty, thirty years.—*A. K. H. Boyd.*

2 In unselfish helpfulness of others.

[9523] The quiet enduring of some souls gets laid upon it not only its own unstinted measure of pain, but half the burden of other's impatient suffering.—*Mrs. Whitney.*

3 In the heroic and unostentatious fronting of daily trial, difficulty, and danger.

[9524] There is a greater and a truer heroism in the silent, patient, cheerful endurance of daily cares and trials than in some fine act of bravery undertaken in a moment of great excitement.—*J. E. Vaux.*

[9525] Every man must bear his own burden, and it is a fine thing to see any one trying to do it manfully; carrying his cross bravely, silently, patiently, and in a way which makes you hope that he has taken for his pattern the greatest of all sufferers.—*James Hamilton.*

[9526] There are few positions in life in which difficulties have not to be encountered These difficulties are, however, our best instructors, as our mistakes often form our best experience. We learn wisdom from failure more than from success. We often discover what will do by finding out what will not do. Horne Tooke used to say that he had become all the better acquainted with the country from having had the good luck sometimes to lose his way. Great thoughts, discoveries, inventions have very generally been nurtured in hardship, often pondered over in sorrow and established with difficulty.—*Paxton Hood.*

[9527] There is nothing in the world so much admired as a man who knows how to bear unhappiness with courage.—*Seneca.*

[9528] The greater the difficulty the more glory in surmounting it. Skilful pilots gain their reputation from storms and tempests.—*Epicurus.*

[9529] Whenever evil befals us, we ought to ask ourselves, after the first suffering, how we can turn it into good. So shall we take occasion, from one bitter root, to raise perhaps many flowers.—*Leigh Hunt.*

[9530] I am going to say rather an odd thing, but I cannot help thinking that the severe and rigid economy of a man in distress has something in it very sublime, especially if it be endured for any length of time serenely and in silence. I remember a very striking instance of it in a young man, since dead; he was the son of a country curate, who had got him a berth on board a man-of-war, as midshipman. The poor curate made a great effort for his son; fitted him out well with clothes, and gave him fifty pounds in money. The first week the poor boy lost his chest, clothes, money, and everything he had in the world. The ship sailed for a foreign station; and his loss was without remedy. He immediately quitted his mess, ceased to associate with the other midshipmen, who were the sons of gentlemen; and for five years, without mentioning it to his parents—who he knew could not assist him—or without borrowing a farthing from any human being, without a single murmur or complaint, did that poor lad endure the most abject and degrading poverty, at a period of life when the feelings are most alive to ridicule, and the appetites most prone to indulgence.—*Sydney Smith.*

[9531] The martyr may perish at the stake, but the truth for which he dies may gather new lustre from his sacrifice. The patriot may lay his head upon the block, and hasten the triumph of the cause for which he suffers. The memory of a great life does not perish with the life itself, but lives in other minds. The ardent and enthusiastic may seem to throw their lives away; but the enduring men continue the fight, and enter in and take possession of the ground on which their predecessors sleep. Thus the triumph of a just cause may come late, but when it does come, it is due to the men who have failed as well as to the men who have eventually succeeded.

All the great work of the world has been accomplished by courage. Every blessing that we enjoy—personal security, individual liberty, and constitutional freedom—has been obtained through long apprenticeships of evil. The right of existing as a nation has only been accomplished through ages of wars and horrors. It required four centuries of martyrdom to establish Christianity, and a century of civil wars to introduce the Reformation.—*Smiles.*

II. Its Basis and Support.

[9532] There is a courage, unsustained by excitement, unsupported by sympathy, in the strength of which Christian men and Christian women have endured in unmurmuring patience life-long pains, of want, of weakness, of secret wasting disease—wakening day by day to a dying life, and sleeping night by night an unresting sleep—on the strength, alone yet sufficient, of Christ believed, known, present—of Christ the Man of sorrows, of Christ the Life and Resurrection.

III. Its Necessity in the Spiritual Life.

[9533] In the Christian life there are three impossible things: First, to escape trouble by running away from duty. Jonah once made the experiment, but soon found himself where all his imitators will, in the end, find themselves. Therefore manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you. Second, to become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre. Third, to form an independent character except when thrown upon our own resources. The oak in the middle of the forest, which is surrounded on every side by trees that shelter and shade it, runs up tall and sickly; put it away from its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beat upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character which he could not otherwise have attained.

[9534] Lord, how nice and delicate are some labourers in Thy vineyard (Matt. xx. 1), who are willing to do nothing but what they can do with ease; they cannot endure to think of labouring under weariness, but are sparing of their pains for fear of shortening their days or hastening their end. Whereas the lamp of our lives can never be better spent or burnt out than in lighting others to heaven.—*Burkitt.*

[9535] Endure hardness. Trouble must be. Bear it meekly when it comes. Bow your neck quietly to the wholesome yoke of Christ. Do not indulge a feverish anxiety to get rid, at all hazards, of present trouble, watching every turn of Providence, and feeding your griefs as if you were determined to be unhappy, till God remove the pressure of His hand, and give back your toy. Trial is your lot. A worldly Esau may have his mount Seir, may have his miserable portion at once, without any discipline, any acquaintance with God or himself. But Israel, the beloved of God, must forego rest, must wait, and suffer, and fight, in the way to it. One exercise of faith and patience must succeed to another; and by these they must be trained into a meetness for the Canaan promised to them as their inheritance. And such is the Christian's calling. He must reckon on trial and conflict; he must learn to endure it, to go forward, and quit himself as a man, taking up his cross and carrying it patiently, yea, cheerfully, as what all his brethren are doing, as what God called him to when He called him to glory, and in assured faith that it shall soon be exchanged for glory.—*F. Goode.*

IV. Its Power.

1 To inspire happiness even under the most discouraging circumstances.

[9536] It is worthy of special remark that when we are not too anxious about happiness and unhappiness, but devote ourselves to the strict and unsparing performance of duty, then happiness comes of itself; nay, even springs from the midst of a life of troubles of anxieties and privations. This I have often observed in the case of women who have been married unhappily, but who would rather sink in the grave than abandon the position in which fate has placed them.—*Humboldt.*

[9537] Our strength often increases in proportion to the obstacles which are imposed upon it; it is thus that we enter upon the most perilous plans after having had the shame of failing in more simple ones.—*Rapin.*

V. Its Exemplifications in Legal Life.

[9538] The lives of great lawyers provide us with numerous examples of work done in this spirit, of obstacles surmounted, sufferings bravely endured, and industry triumphant. In

the legal profession prizes are never won except by strenuous application and the energy of patience. The eminent special pleader, Mr. Chitty, when consulted by an anxious father respecting his son's prospects at the bar, significantly asked, "Can your son eat sawdust without butter?" Lord Campbell, who rose to the woolsack, earned a scanty living by reporting for the press during the earlier years of his career. When on circuit, he walked from county town to county town because he could not afford to pay coach fares. The great Lord Ellenborough was a brilliant illustration of pertinacious endeavour. When, after prolonged application to his studies, he felt a sensation of weariness stealing over him, he would write on a piece of paper, in large characters, the words, "Read or starve!" and set them before his aching eyes. Lords Thurlow and Kenyon underwent the severest privations while waiting for success, and were in the habit of dining together at a small eating-house near Chancery Lane, at the cost of sevenpence-halfpenny per head! When Wilberforce asked Lord Eldon how two young friends of his could best make their way at the bar, the venerable ex-Chancellor replied, "I have no rule to give them, but that they must make up their minds to live like a hermit and work like a horse."—*W. H. Davenport Adams.*

VI. The Nobility and Grandeur of Silent Endurance.

[9539] I confess I am a mighty advocate for the sublimity of long and patient endurance. If you can make the world stare and look on, there you have vanity or compassion to support you; but to bury all your wretchedness in your own mind, to resolve that you will have no man's pity while you have one effort left to procure his respect—to harbour no mean thought in the midst of abject poverty, but, at the very time you are surrounded by circumstances of humility and depression, to found a spirit of modest independence upon the consciousness of having always acted well—this is a sublime which, though it is found in the shade and retirement of life, ought to be held up to the praises of men, and to be looked upon as a noble model for imitation.—*Sydney Smith.*

[9540] Prolonged endurance tames the bold.—*Byron.*

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CONFIDENCE.

I. Confidence as reposed in God.

1 Its superlative value and necessity.

[9541] Trust in self, it is relying on a broken reed; in friends, they may disappoint and fail you; in the world, it is unsatisfying while it lasts, and will soon pass away. But trust in God, and you shall find Him a sure and satisfying and eternal portion—all that you need for time and eternity.

2 Its exemplification in the language of St. Paul, as seen in 2 Timothy i. 12.

[9542] This is the language of unqualified trust and confidence. It implies the fullest assurance in regard to the matters to which it relates. It is the expression of one who would not admit the possibility of being deceived by the person on whom he relied, or of being disappointed in the expectation which he had been led to cherish. The idea which it suggests to us is that of one who has come into possession of an inconceivably precious treasure, and who, mistrusting his own power or skill to guard that treasure, confides it to one in whose ability he has unbounded confidence; and, having done so, he now expresses the fullest assurance that he in whom he trusts is fully competent to discharge the trust which he has reposed in him. Now that of which the apostle speaks—this inconceivably precious treasure—was his immortal soul, the only possession which any living man can call his own. He had confined the teaching of that soul to the Lord Jesus, and, having done so, he now declares, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." It is not a matter of theory with me, it is not a matter of doubt, it is not any question of probability; but I know and am persuaded that He is able to keep that which I have committed unto Him against that day—the day of the revelation of all things; the day of the coming of the Son of Man in His glory; the day of the believer's consummation of bliss, when every hope shall be fully and completely realized. Surely we must all feel that such a confidence as this which the apostle felt is a thing which is to be desired. Who is there among us who would not long to be able to make these words his own, and speaking with regard for his prospects for eternity, the interests of his undying soul, to be able to say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day?"—*Bp. Bickersteth.*

II. Confidence as reposed in Man.

1 Its three epochs.

[9543] People have generally three epochs in their confidence in man. In the first they believe him to be everything that is good, and they are lavish with their friendship and confidence. In the next they have had experience, which has smitten down their confidence, and then they begin to be careful and to put the worst construction on everything. Later in life they learn that the greater number of men have much more good in them than bad, and that even when there is cause to blame, there is more reason to pity than to condemn; and then a

spirit of confidence again awakens within them. —*Bremer.*

2 Its requirements.

(1) *Of the object confided in.*

a. Caution and prudence.

[9544] Trust him with little who without proofs trusts you with everything, or when he has proved you with nothing.—*Lavater.*

b. Candour and trustfulness.

[9545] I could hardly feel much confidence in a man who had never been imposed upon.—*Guesses at Truth.*

[9546] Never put much confidence in such as put no confidence in others. A man prone to suspect evil is mostly looking in his neighbour for what he sees in himself. As to the pure all things are pure, even so to the impure all things are impure.—*Ibid.*

(3) *Of the subject confiding.*

a. Entirety.

[9547] All confidence which is not absolute and entire is dangerous; there are few occasions but where a man ought either to say all or conceal all; for how little soever you have revealed of your secret to your friend, you have already said too much if you think it not safe to make him privy to all particulars.—*J. Beaumont.*

3 Its concomitants and effects.

[9548] Confidence as to the issue of the Christian conflict gives birth to some bright graces, and is the animating principle of many noble virtues. Some of these are active, and some passive, and some combine the two.

1. Active—*e.g.*, courage, virtue, manly energy.
2. Passive—*e.g.* patience, fortitude.
3. Mixed—*e.g.*, glorying in the Lord (1 Cor. i. 29–31).—*W. B. Pope* (*condensed*).

[9549] Men often lose opportunities by want of self-confidence. Doubts and fears in the minds of some rise up over every event, and they fear to attempt what most probably will be successful through their timorousness; while a courageous, active man will, perhaps with half the ability, carry an enterprise to a prosperous termination.—*H. Edwards.*

[9550] Confidence in one's self is the chief nurse of magnanimity; which confidence, notwithstanding, doth not leave the care of necessary furniture for it; and therefore, of all the Grecians, Homer doth ever make Achilles the best armed.—*Sir Philip Sidney.*

4 Its value.

(1) *Personal.*

[9551] That which keeps alive our hope and patience, in the view of abuses, is confidence—confidence in human nature and the human mind, and faith that it will be at last brought back, after all its errors and confusions, to that which is true and good.—*De Wette.*

[9552] A considerable portion of self-confidence has a tendency to unfold the bent of a man's nature, as well as to bring into activity his more dormant capabilities and passions. Among those of deep sensibility, so often the parent of seclusion and self-diffidence, many, no doubt, like plants nipped by the frost, or shut out from the sun and air by a net-work of overhanging branches, die with scarcely the germs of their being developed.—*Wm. Benton Clulow.*

[9553] Nothing inspires one with so much courage to go forward as a large amount of self-confidence—strength through Him who has said, "My strength is made perfect through weakness." With such a helper, what may not one dare? Nothing is so fatal to spiritual progress as a lack of faith in one's self. Our aim cannot be too high, our standard cannot be too perfect. We can do "all things" through Him who loves us. God has given angelic powers to mortals. Let them not dishonour His gifts through self-distrust.—*Julia A. Thayer.*

(2) *Domestic.*

[9554] There should be a mutual confidence between parent and child; many sins will be prevented by it; much health will be saved by it; and much happiness maintained by it.

(3) *Social.*

[9555] We take it that, after all, here is the only lasting basis for attraction in social intercourse, and the only enduring foundation for genuine and profitable friendships. Confidence, mutual admiration—those reciprocal interchanges which, while they are real luxuries to the soul, yet never pall upon the spiritual appetite, cannot exist upon a substratum of pretence or affectation; but are restful and abiding only when men among men, and women toward women or men, *know* that there is real ground for a full sweep and abandon of mutual confidence.

[9556] O ye who have the education of man confided to you, preserve this heavenly gift of confidence, in which the fulness of all virtue lies, as the flower in the bud! Confidence in one another binds men together, and impels them to all works of love. Where the bond of confidence is broken, there life crumbles away like a weather-beaten stone, and human society is dissolved into a body of foes, who lower suspiciously on each other.—*De Wette.*

[9557] Confidence always gives pleasure to the man in whom it is placed. It is a tribute which we pay to his merit; it is a treasure which we entrust to his honour; it is a pledge which gives him a right over us, and a kind of dependence to which we subject ourselves voluntarily.

(4) *National.*

[9558] After the repeal of the Stamp Act the

colonies fell into their ancient state of unsuspecting confidence in the mother country. This unsuspecting confidence is the true centre of gravity amongst mankind, about which all the parts are to rest. It is this unsuspecting confidence that removes all difficulties, and reconciles all the contradictions which occur in the complexity of all ancient, puzzled, political establishments. Happy are the rulers who have the secret of preserving it.—*Burke.*

5 Military.

[9559] In the Austro-Prussian war the Austrian soldiers lost all confidence in their generals, and after two or three defeats not only ceased to fight with spirit, but were changed into a panic-stricken rabble; whereas the Prussians, having confidence in the ability and courage and fidelity of their leaders, marched from victory to victory.—*Landels.*

[9560] It is the quality of a wise commander to make his soldiers confident of his wisdom and their own strength; if any danger be, to conceal it; if manifest, to lessen it: let him possess his army with the justness of the war, and with a certainty of the victory. A good cause makes a stout heart and a strong arm. They that fear an overthrow are half conquered. —*Quarles.*

[9561] God loves to have His children come near to Him in a holy confidence that He is their Father, but yet to keep their distance by humble reverence (Matt. vi. 9.)—*C. Love.*

III. Its Exaggeration and Opposite.

[9562] Some are confiding to the extent of weakness, and so are likely to be taken in; others are unreasonably and cruelly suspicious, and construe every appearance as a proof of guilt.—*McCosh.*

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SELF-RELIANCE.

I. Its Nature.

[9563] This is self-reliance—to repose calmly on the thought which is deepest in our bosoms, and be unmoved if the world will not aceept it yet.—*F. W. Robertson.*

[9564] Self-reliance is that confidence in self which is begotten by a consciousness of resources adequate for the endurance of trial, the performance of work, or the maintenance of conflict, and which assures a man that he is himself equal to a given enterprise, and that independent of others' help he can carry it through to success.

[9565] By self-reliance is meant a firm but modest dependence on your own capabilities, your own efforts and talents, in opposition to a weak and unmanly leaning upon foreign resources and assistance. This quality will wonderfully help a man through the world. If he does not possess this in some tolerably good degree, he will be the football of his fellows, the sport of circumstances, and go down to death "sore sick at heart." It is mainly the will in active operation, or proper reliance on personal powers and efforts, which makes the difference between one man and another.—*W. Unsworth.*

II. Its Requirements.

1 Self-respect and self-knowledge.

[9566] No man is self-reliant until he has come to a thorough sense of himself; not in any way of conceit or self-complacency, but by a deliberative survey and examination of himself, as if from the outside.—*T. T. Munger.*

[9567] Look well into thyself; there is a source which will always spring up if thou wilt always search there.—*Marcus Antoninus.*

[9568] This feeling is a natural result of true self-respect. If the estimate we form of ourselves be just, and sustain the feeling of self-respect, we shall be unwilling to rely upon others for the accomplishment of our objects; for we shall be conscious that either the objects are unsuited to us, or that we have the ability to accomplish them ourselves. To accept aid from others in what every man should do for himself would be a confession of weakness, of inferiority, from which self-respect would shrink, not only as injurious to it, but as that which, if indulged in, would wholly destroy it. Self-reliance is especially susceptible of increase through exercise. As the faculties respond to the trust reposed in them, there is an increasing consciousness of power, which is highly pleasurable, and tends strongly to its own augmentation. Without exercise the first tendency to self-respect will not begin to exist.—*M. A. Garvey.*

[9569] That is excellent advice which Lord Dalling gave to his god-daughter—"Rely on yourself for what you are yourself; take a modest estimate, but never let any one have it in their power to make you think more or less of yourself than you deserve. If you make a habit of this in early life, you will be almost independent of the accidents of fortune till the day of your death." Self-respect is essential to self-help. When we know what we really are and can really do, we can afford to keep our temper in the face of the world's neglect. Had Haydon formed a proper estimate of his powers, and respected himself for possessing them, or had Chatterton attained a similar degree of insight, neither would have fallen by his own hand. Such men as Collingwood and Havelock preserved their equanimity in spite of the unjust indifference exhibited to their services, by falling back on a reserve fund of self-respect. It was not until after months, nay, years of discourage-

ment and disappointment, that Thackeray gained a hearing from the public; but he had taken the measure of his intellectual capabilities, and knowing what he could do if an opportunity were given to him, waited unrepiningly until it came. And so with Wordsworth; with what serene patience he bided his time, content to let critics rail and flout, and confident that his poetry would eventually reach home to the national heart! Self-knowledge and self-respect are to each struggling combatant in the battle of life what Aaron and Hur were to Moses, when but for their support his arms would have fallen nerveless to his side, and the victory have gone from Israel. Says Bacon finely: "Men seem neither to understand their riches nor their strength: of the former, they believe greater things than they should; of the latter, much lsss." What is wanted is the accurate perception which determines its exact proportions, and the manly consciousness which refuses to be overborne by arrogance or withered by contumely. —*W. H. Davenport Adams.*

2 Courage.

[9570] Courage may be regarded as the refinement of self-reliance—the spirit side to that of which self-reliance is the mind side. When one says, Be self-reliant, he speaks to the will and judgment; when one says, Be courageous, he addresses the heart and spirit.—*T. T. Munger.*

[9571] Intellectual intrepidity is one of the vital conditions of independence and self-reliance of character. A man must have the courage to be himself, and not the shadow or the echo of another. He must exercise his own powers, think his own thoughts, and speak his own sentiments. He must elaborate his own opinions, and form his own convictions. It has been said that he who dare not form an opinion, must be a coward; he who will not, must be an idler; he who cannot, must be a fool.—*Smiles.*

[9572] Time and I against any two.—*Philip the Second.*

III. Its Value and Importance.

1 To mankind generally.

[9573] For the man who makes everything that leads to happiness, or near to it, to depend upon himself, and not upon other men, on whose good or evil actions his own doings are compelled to hinge, such a one, I say, has adopted the very best plan for living happily. This is the man of moderation; this is the man of manly character and of wisdom.—*Plato.*

[9574] Self-reliance is a noble and manly quality of the character; and he who exercises it in small matters schools himself by that discipline for its exercise in matters of more momentous importance, and for exigencies when the help of others—readily proffered in ordinary cases—may not be offered, or, if offered, may be unavailing for his aid in the emergency.—*Christian Globe.*

[9575] It is impossible you should take true root but by the fair weather that you make yourself; it is needful that you frame the season for your own harvest.—*Shakespeare.*

[9576] I was the first to step out freely along a hitherto untravelled route; I have not trod in the footsteps of others: he who relies on himself is the leader to guide the swarm.—*Horace.*

[9577] If you stick in the mud, you had much better, in all ordinary cases, try to get out yourself. Nobody is likely to help you particularly. Good Samaritans, in modern society, are rare; priests and Levites are frequent.—*A. K. H. Boyd.*

[9578] Welcome evermore to gods and men is the self-helping man.—*Emerson.*

[9579] In relation to our fellow-men we are bound to trust our own energies, convictions, and conscience. We have no right to trust to other men's powers and efforts to help us either physically or mentally. Heaven has endowed us all with faculties by which to help ourselves, if they are rightly worked. The man who is not self-reliant in this sense sinks his manhood in the parasite.—*David Thomas, D.D.*

2 To youth in particular.

[9580] "I have great confidence," says a writer, "in young men who believe in themselves and are accustomed to rely on their own resources from an early period. When a resolute young fellow steps up to the great bully, the world, and takes him boldly by the beard, he is often surprised to find it come off in his hand, and that it was only tied on to scare away timid adventurers.—*Saturday Magazine.*

[9581] If you would have your son be something in the world, teach himself to depend on himself. Let him learn that it is by close and strenuous personal application he must rise—that he must, in short, make himself, and be the architect of his own fortune.—*H. Edwards.*

IV. Its Necessity.

1 To success in life.

[9582] Self-reliance is the pilgrim's best staff, the worker's best tool. It is the master-key that unlocks all the difficulties of life. "Help yourself and Heaven will help you" is a maxim which receives daily confirmation. Jupiter has no sympathy for the timid idler who cries aloud to him for help, and never puts his own shoulder to the wheel. Charity, however delicately administered, robs us of our independence and vulgarizes our ideas; let the young man have none of it. He who begins with crutches will

generally end with crutches. Help from within always strengthens, but help from without invariably enfeebles, the recipient. It is not in the sheltered garden of the hothouse, but on the rugged Alpine cliff, where the storms beat most violently, that the toughest plants are reared. It is not by the use of corks, bladders, and life-preservers that you can best learn to swim, but by plunging courageously into the wave and buffeting it, like Cassius and Cæsar, "with lusty sinews."—*W. H. Davenport Adams.*

[9583] Do not take too much advice. The man of business should keep at the helm and steer his own bark. In early life every man should be taught to think and act for himself, to rely on his own capacity, and, like Hal o' the Wynd in Scott's novel, to fight for his own hand. Unless a man is accustomed to trust his own resources, his talents will never be fully developed; he will never gain that quickness of perception, that promptitude of decision, that readiness of action, which are essential to the successful conduct of affairs. Had not Nelson been accustomed to confide in himself, the victory off Cape St. Vincent would have been shorn of half its glory.—*Ibid.*

[9584] For they can conquer who believe they can.—*Virgil.*

[9585] The ivy, though naturally a climbing plant, will, when it finds no support, contrive to grow upward a little by twining its own branches together. So some natures acquire an unnatural self-control enabling them to stand alone.—*M. Harland.*

[9586] "Men," says Bacon, "seem neither to understand their riches nor their strength; of the former they believe greater things than they should, of the latter much less. Self-reliance and self-control will teach a man to drink out of his own cistern, and eat his own sweet bread, and to learn and labour truly to get his living, and carefully to expend the good things committed to his trust." The wealthy man is he who trusts only to his own energy, prudence, and abilities. Such a man is always ready when he is wanted, always prompt, and calm, and fertile of resource; while the man who trusts to others fears, or is unable, to move unsupported. Like Edward the Black Prince at Cressy, it is better to fight it out alone. A man is never so happy as when he is *totus in se;* as when he suffices to himself, and can walk without crutches or a guide. Said Jean Paul, the glorious one: "I have made as much out of myself as could be made of the stuff, and no man should require more." No man will need more if he fall not into the thraldom of waiting for the help of others. Self-reliance, pushed, we admit, to the verge of self-conceit, was the distinctive quality of Benvenuto Cellini. He was a host in himself; free, independent, courageous, and assured. Wherever he went—and he wandered from town to town like a bird of passage, from Florence to Mantua, and Mantua to Rome, and Rome to Naples, and Naples back to Florence—he was always the same; rich in expediency, ready in action, resolute in will. He made his own tools; he not only designed his own works, but executed them with his own hands, hammering and carving, modelling and casting. Hence it was that we observe so strongly impressed a stamp of individuality on all that come from his hands. Not less self-reliant was the late illustrious French stateman, Thiers. He left nothing to others that he could do himself, and over all that he intrusted to others he exercised the sharpest supervision. Such was his courage, such his composure, that, civilian as he was, he would have undertaken the command of an army in the field if he had thought it to be his duty. "In life," said Ary Scheffer, "nothing bears fruit except by labour of mind and body. To strive, and still strive—such is life; and in this respect mine is fulfilled; for I dare to say, with just pride, that nothing has ever shaken my courage. With a strong soul, and a noble aim, one can do what one wills, morally speaking." And when it is done, when the victory is achieved, what joy one feels in the reflection that the honour is not to be shared with another! —*W. H. Davenport Adams.*

[9587] It is very proper and elevating to believe that "Man is man and master of his fate." Practically this is by far the most important and the most worthy aspect of human action, and to lose sight of this as the greatest of all principles in its kind is to suffer a complete and moral paralysis.—*Saturday Review.*

[9588] Self-dependence, which generates all that is grand in plan and power, is the great source of strength.

2 To win the confidence of others.

[9589] There is something captivating in spirit and intrepidity, to which we often yield as to a resistless power. He who apparently distrusts himself cannot reasonably expect the confidence of others.—*Rambler.*

V. Its Tests and Stimulants.

[9590] Genius is developed and character tested by the rude assay of experience. It is up the Hill of Difficulty that the brave heart climbs to happiness or sorrow. The path of duty is not only steep but thorny; and it is well for men that it should be so. Shelley tells us that "most wretched men," meaning thereby the world's great singers—

"Are cradled into poetry by wrong;
They learn in suffering what they teach in song;"

and we know that the crushed flower gives forth the rarest fragrance. It is not always true that sorrow loosens the fount of poetic inspiration; but in many instances the highest powers of genius seems to have been evoked by disappointment, pain, or trouble. An eminent musician once said of a fine but unsympa-

thetic vocalist, "She sings well, but she wants something, and in that something, everything. If I were single, I would court her; I would marry her; I would maltreat her; I would break her heart; and in six months she would be the greatest singer in Europe." In this exaggerated form he expressed an undoubted truth. So, too, Beethoven said of Rossini, that he had in him the making of a good musician, if he had only been well flogged when he was a boy, but he had been spoiled by his facility of composition. It was not until his heart was overcharged with public sorrows and private grievances, until he had drunk the dregs of the cup of bitterness, that Dante composed his wonderful Christian epic. It was while the shadow of coming death brooded over him that Mozart wrote his immortal "Requiem." Everybody knows the anguish of passion which Tasso poured out in his "Gerusalemme Liberata." A profound sorrow inspired the "Lycidas" of Milton, the "Adonais" of Shelley, the "In Memoriam" of Tennyson. Let us not lose heart, then, when beset by difficulties, or sharply tried, or oppressed with failure; for these things are designed to stimulate us to higher and purer effort, and to teach us the great and glorious lesson of self-reliance.—*W. H. Davenport Adams.*

VI. Its Inculcation.

[9591] Think wrongly, if you please, but in all cases think for yourself.—*Lessing.*

[9592] Men on all occasions throw themselves upon foreign assistances to spare their own, which are the only certain and sufficient ones with which they can arm themselves.—*Montaigne.*

[9593] Trust thyself: every heart vibrates to that iron string. Accept the place Divine Providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so and confined themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the almighty effort and advancing on chaos and the dark.—*Emerson.*

[9594] It is for little souls, that truckle under the weight of affairs, not to know how clearly to disengage themselves, and not to know how to lay them aside and take them up again.—*Montaigne.*

[9595] Let every eye negotiate for itself, and trust no agent.—*Shakespeare.*

[9596] No man should part with his own individuality and become that of another.—*Channing.*

VII. The Dangers to which Excessive Self-reliance is Liable.

1 Self-conceit and self-opinionativeness.

[9597] He who thinks he can find within himself the means of doing without others is much mistaken; but he who thinks that others cannot do without him is still more mistaken.—*Rochefoucauld.*

[9598] Our own opinion of ourselves should be lower than that formed by others, for we have a better chance at our imperfections.—*Thomas à Kempis.*

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HUMILITY.

I. Derivation of the Term.

[9599] The word is derived from *humus*, the ground, and is therefore equivalent to the Saxon word lowliness. It is also synonymous with modesty, and like it means, not underestimating, but correctly estimating or measuring (*modus*, a measure) ourselves.—*Momerie.*

II. Its Definitions.

[9600] That habit of mind in which we do not think of ourselves more highly than we ought.—*James Currie.*

[9601] A painful emotion, arising from the consciousness of some real or supposed defect in ourselves, or connected with ourselves, as compared with others.—*G. Ramsay.*

[9602] A simple, low estimation of one's self. When practically thought of, it is mostly looked upon in a negative light, and considered as the absence of, or opposite to, pride.—*John Grote.*

III. Its Discriminations.

[9603] This virtue is not to be confounded with mean-spiritedness, or that abject state of feeling which permits a man to surrender the rights of his character to any one who chooses to infringe them; whilst it thinks little of personal considerations, it thinks the more of character and principle.—*James Currie.*

[9604] The self-depreciation which courts praise is not humility; the indifference to praise, which is contempt for others, is not humility; nay, the humility which secretly and half unconsciously lauds itself in and for the very act of self-condemnation, is but a spurious humility, like the cynic's pride thinly veiled under his ostentatious tatters.—*I. G. Smith, M.A.*

[9605] I do not mean by humility doubt of his own power, or hesitation in speaking his opinions; but a right understanding of the relation between what *he* can do and say, and the rest of the world's sayings and doings. All great men not only know their business, but usually know that they know it; and are not only right in their main opinions, but they usually know that they are right in them; only they do not think much of themselves on that account. Albert Dürer writes calmly to one who has found fault with his work, that it cannot be better done. Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled any one else. Only they do not expect their fellow-men to fall down and worship them.—*Ruskin.*

IV. Its Descriptions.

[9606] Genuine humility is in its essence the planting our foot upon the rock of truth and fact, and often when it costs us a great deal to do so. To confess ignorance, to confess wrong, to admit incapacity, when it would be useful to be thought capable; to decline a reputation to which we have no right—these things, and others of the same kind, are humility in action. They are often notoriously hard and painful; they are always of the greatest possible value in bracing the character; they are so far from forfeiting moral force that they enrich us with it just as all approximations to falsehood forfeit it. If we are weak, sinful, corrupt, it is better to know and feel the true state of the case than to live in a fool's paradise.—*Canon Liddon.*

[9607] We are truly humble when we allow others to discover faults in us which we are not willing to own ourselves, and when we receive their rebukes and corrections with patience and a sincere desire to profit by them.—*Fénélon.*

[9608] Humility is a Divine veil which covers our good deeds, and hides them from our eyes. —*St. John Climacas.*

[9609] The voice of humility is God's music and the silence of humility is God's rhetoric.—*Quarles.*

[9610] Humility consists in a low opinion of one's self, and in a contempt of vainglory. He that shines with this noble grace, is a person whose high imaginations have been cast down; not by the force of moral precepts, but by the mighty weapons of the Christian warfare. Once he thought he was something; now he sees that he is nothing. Once he was desirous that other men should think highly of him, and he loved to have the pre-eminence; but now he can, in some sincerity, say, with the royal Psalmist, "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child."—*W. M'Ewen.*

[9611] Humility, it has been well observed, does not consist in a disposition falsely to underrate ourselves, "but in being willing to waive our rights, and descend to a lower place than might be our due; in being ready to admit our liability to error, and listening patiently to objections, even when they thwart our views; in freely owning our faults when conscious of having been wrong; and, in short, in not being over-careful of our own dignity."

V. Its Characteristics.

1 It is unconscious.

[9612] True humility consists not so much in thinking meanly of ourselves, as in not thinking of ourselves at all.—*Rev. G. S. Bowes.*

[9613] Humility is, of all graces, the chiefest when it does not know itself to be a grace at all.—*St. Bernard.*

[9614] Light houses don't ring bells and fire cannon to call attention to their shining; they just shine on.

[9615] The moment humility is spoken of by him that has it, that moment it is gone. It is like those delicate things which dissolve the instant they are touched. You must seek out the violet; it does not, like the poppy, thrust itself upon your notice. The moment humility tells you "I am here," there is an end to it.

[9616] Humility! the sweetest, loveliest flower
That bloom'd in Paradise, and the first that died,
Has rarely blossomed since on mortal soil.
It is so frail, so delicate a thing,
'Tis gone if it but look upon itself;
And she who ventures to esteem it hers,
Proves by that single thought she has it not.
—*C. Fry.*

2 It is rare and unselfish.

[9617] Genuine humility, as the experience of all time shows, is the rarest, because the hardest of virtues; the hardest because it involves the most absolute uprooting of self from the system. —*I. G. Smith, M.A.*

[9618] Humility is a virtue all preach, none practise, and yet everybody is content to hear. The Master thinks it good doctrine for his servant, the laity for the clergy, and the clergy for the laity.—*J. Selden.*

[9619] It is easy to look down on others; to look down on ourselves is the difficulty.—*Lord Peterborough.*

VI. Its Range.

1 Humility should penetrate the whole of our being.

[9620] Since all the parts of our being have participated in the revolt of sin, they must all be brought to bow the head before God. In

the first place, our intellect must be humble. That is what we are in danger of forgetting in this age of criticism and discussion, we Christians especially; for by our position we are called to watch over the interests of personal investigation in respect to the traditional faith of the Church. It is not that I would have the intellect forget its mission, which it has truly received from God; but what I ask is, that all its research be stamped with humility, that in the handling of religious questions it may never profane them, as did, with regard to the vessels of the sanctuary, the Levites whom the Lord chastened. What I ask is, that raillery or disdain may never mingle with the discussions it enters upon. What, in fine, I ask is that we may ever remember that, if we seek religious truth, we seek it that we may the better adore and obey. I know of nothing more truly grand than a noble mind which humbles itself and adores before God. Intellectual humility thus understood is closely allied with meekness of heart. In reality, they should be inseparable, but this is not always the case. Men may profess to submit their minds wholly to God, they may offer to him the sacrifice of their reason, they may make a boast of their blind faith, and yet shelter in their hearts a world of pride. Again, men may believe that by the intellect that salvation is a free gift, and yet be anything but humble before God. Nay, more than this. Men may take merit to themselves for not believing in merit, they may rely upon argument for their salvation, and preserve in their hearts the leaven of Pharisaism. Which, think you, is the greatest Pharisee of the man who trusts in his good works, or the man who trusts in his intellectual orthodoxy? So long as humility fails to reach and subdue our hearts, it remains a mere theory, and additional word in the vocabulary of our Christianity, and it is to be feared that we have not understood the gospel.—*E. Bersier, D.D.*

2 Humility should pervade the whole of our life.

[9621] Humility must be recognized by the very manner in which we accept the will of God. The Lord warns us by events as well as by His Word; it is this double voice we must hear and obey. What would it avail us to bring a broken heart to the foot of the Cross, to offer ourselves there as a living sacrifice, and then to arise anxious to accomplish our own purposes and our own will, in a word, full of the pride of life? No, no; humility must manifest itself day by day, hour after hour, in the ordinary course of existence; it lies in that docility of the heart which accepts the lessons which each of the events of life is destined to teach; it lies in that respectful attitude of the believer who await the signs of the Divine will, fearing lest his own should be found opposed to God's; it lies in the fulfilment of the obscure and unpretending duties which it chooses in preference to all others; it lies in the unmurmuring acceptance of trials or painful dispensations.—*E. Bersier, D.D.*

[9622] The virtue of Christian humility is not to be considered as some bitter potion which you can swallow in a large dose, once for all, and so have done with it; but rather as a kind of *alterative* medicine, to be taken daily, and drop by drop. You must study daily to be open to convictions—patient of opposition, ready to listen to reproof, even when you are not convinced that it is deserved; ready, when you *are* convinced, to confess an error, and glad to receive hints, and suggestions, and corrections even from your inferiors in ability; and never overbearing or uncharitable towards those who differ from you, or ostentatious of superiority. All this will be a more laborious and difficult task than to make fine speeches about your ignorance, and weakness, and sinfulness; but it is thus that true humility is shown, and is exercised and cultivated.—*Abp. Whately.*

VII. Its Requirements.

1 Depth and substance.

[9623] The tree falls with any gust of wind when the root is near the surface; the house which has a shallow foundation is soon shaken. High and wide as the noblest trees spread, so deep and wide their roots are sunk below; the more majestic and noble a pile of building, the deeper its foundation; their height is but an earnest of their lowliness; you see their height, their lowliness is hidden; the use of sinking thus deep is not plain to sight, yet were they not thus lowly, they could not be thus lofty. Dig deep, then, the foundation of humility; so only mayest thou hope to reach the height of charity; for by humility alone canst thou reach that Rock which shall not be shaken, that is, Christ.—*Dr. Pusey.*

VIII. Its Power and Blessedness.

[9624] Humility enforces, where neither virtue, nor strength nor reason can prevail.—*Quarles.*

[9625] Founded by humility on the Rock of Christ, the storms of the world shall not shake thee, the torrent of evil custom shall not bear thee away, the empty winds of vanity shall not cast thee down. Founded deep on that Rock, thou mayest build day by day that tower whose top shall reach unto heaven, to the very presence of God, the sight of God, and shalt be able to finish it; for He shall raise thee thither who for thy sake abased Himself to us.—*Dr. Pusey.*

IX. Its Meaning and Helps.

1 Knowledge of God and of self.

[9626] Know thyself, and thou canst not be proud.—*R. Baxter*, 1615–1691.

[9627] They that know God will be humble,

they that know themselves cannot be proud.—*John Flavel.*

[9628] Humility can only be the result of the knowledge of one's self, and man has truly obtained this knowledge only when he has studied himself in the light of the holy God. So long as man compares himself with man, so long as he has no other standard of comparison than himself, he may entertain on his moral value the most simple and complete illusions, and, whilst confessing certain failings, inseparable, he thinks, from human nature, he may be so perfectly satisfied with himself that humility will appear to him a meaningless word. But place before him the image of the holy God. Let him examine himself in that pure light, and then he will see the brightness of his boasted qualities dying away; then he will perceive, at the root of what he called his virtues, a profound misery, traces of pride and vanity which, up to this time, he had totally ignored. The brighter becomes the light, the paler grows that natural goodness in which he had believed, the more clearly he discovers, beneath the superficial gloss of worldly morality, those secret lusts, those shameful feelings of envy, hatred, and selfishness which lie concealed in every soul of man. Henceforth delusion becomes an impossibility; he has seen himself such as he is; he understands that, in the presence of God, the only attitude which beseems him is that of humility.—*E. Bersier, D.D.*

2 The conviction of personal sinfulness.

[9629] True humility is a Christian grace and one of the fruits of the Spirit, originating in a deep consciousness of sin past and present, and leading us to discover our nothingness in the view of God, our insufficiency for anything that is good, and prompting us, as we feel our infirmities, to strive after higher and yet higher attainments.—*James McCosh.*

[9630] This is a grace of the Spirit—the fruit and product of inward religion. Humility is not a plant that grows in Nature's garden. Of all the evils in our corrupt nature there is none more natural than pride: this is the grand wickedness—self-exaltation in our own or others' esteem. St. Augustine truly said: "That which first overcame man is the last thing he overcomes." Nothing can effectually overcome it but Divine grace. If we imagine that we can humble our own proud hearts by our own strength we shall be disappointed.

3 The sense of God's love and the possession of Divine grace.

[9631] When a sinner who has learned to know himself, to perceive his defilement and misery, understands that he is the object of the love of God, and of a love such as that which is described in the gospel, it is impossible that the sense of this mercy should not overpower him. Show him a God who is ready to crush and terrify, he will bow the head in the feeling that he deserves it all; but show him a God who comes to him, who loves and pardons him, oh! then, all the pride of his heart is broken! True, he was humbled, the prodigal son, when, seized with remorse, he rose to return to his father with the confession, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son;" but what must have been his feelings when he saw himself pressed upon that heart which his errors had caused to bleed, when he felt his father's tears falling upon his guilty head?—*E. Bersier, D.D.*

[9632] As the vessel, the more heavily laden, sinks deeper into the water, so the soul, the more it is filled with Divine grace, sinks the lowest in self-annihilation.—*Octavius Winslow.*

[9633] Humility is nothing but a generous contempt of ourselves, so this self-contempt imports a lively sense of God's greatness, holiness, and goodness. That is it which gives humility a being; that is it whereby the sacred fire is kindled. A lively sense of God's greatness gives the soul a clear sight of her nothingness; a lively sense of God's holiness, a clear sense of her sinfulness; a lively sense of His goodness, a clear sense of her unworthiness. The greater this sense is, the greater is the humility; while that sense lasts this humiliation lasts; when that decays this vanishes (Gen. xviii. 27; Cant. i. 6; Isa. vi. 5; Matt. v. 3).—*J. E. Vaux.*

4 The discipline of affliction and suffering.

[9634] Blessed is the calamity that makes us humble; though so repugnant thereto is our nature, in our present state, that after a while, it is to be feared, a second and sharper calamity would be wanted to cure us of our pride in having become so humble.—*Coleridge.*

[9635] After crosses and losses men grow humbler and wiser.—*Franklin.*

[9636] We can hardly learn humility and tenderness enough except by suffering.—*George Eliot.*

X. Its Value and Importance.

1 Generally considered.

(1) *It is a means of self-protection.*

[9637] Those who think themselves high-spirited, and will bear least, as they speak, are often, even by that, forced to bow most, or to burst under it; while humility and meekness escape many a burden and many a blow, always keeping peace within, and often without too.—*Hooker.*

[9638] "A humble, submissive carriage," says Matthew Henry, "goes a great way towards the turning away of wrath. Many preserve themselves by humbling themselves; the bullet flies over him that stoops." Of this there was an illustration in the late Chinese war One of the English was stooping down to render assistance

to a fellow-countryman who had just been injured, when a bullet passed over him, and he was saved.

(2) *It is an instrument of comfort.*

[9639] Humility, a prime virtue, has this consolation, that, bending to be taught, it is often comforted and consoled.

[9640] Humility is the true cure for many a needless heartache.—*Friends in Council.*

(3) *It is the starting-point in the pursuit of truth.*

[9641] There is small chance of truth at the goal where there is not a childlike humility at the starting-point.—*Abp. Leighton.*

(4) *It is indispensable to progress and real greatness.*

[9642] Humility is a means to progress. When we realize how little we know, we shall yearn and strive to know more; when we feel how imperfect is our character, and not till then, we shall make earnest efforts after improvement.—*Momerie.*

[9643] Do you wish to be great? Then begin by being little. Do you desire to construct a vast and lofty fabric? Think first about the foundations of humility. The higher your structure is to be, the deeper must be its foundations. Modest humility is beauty's crown.—*St. Augustine.*

[9644] Humility is that simple inner life of real greatness which is indifferent to magnificence, and, surrounded by it all, lives far away in the distant country of a Father's home, with the cross borne silently in the heart of hearts.—*F. W. Robertson.*

(5) *It sheds a sweet and commanding influence over others.*

[9645] The violet grows low, and covers itself with its own leaves, and yet of all flowers yields the most delicious and fragrant smell. Such is humility.—*Saturday Magazine.*

[9646] To be humble to superiors is duty; to equals, is courtesy; to inferiors, is nobleness; and to all, safety; it being a virtue that, for all her lowliness, commandeth those souls it stoops to.—*Sir T. More.*

2 Spirituality considered.

(1) *It is the virtue than which none other is esteemed more by God.*

[9647] There is no virtue more constantly inculcated in the gospel than humility, nor any which is more acceptable in the sight of God. Our Saviour himself tells us "that God giveth grace to the humble." Humility is not only a virtue in ourselves, but its effects prove a blessing to others. The view of our own faults and sufferings renders us indulgent and compassionate to our fellow-creatures: it affords us also abundant causes for humbling ourselves before God; for we cannot think without the deepest self-abasement on the miserable and despairing condition from which the mercy and the power of God have raised us. Indeed, it is only by accustoming ourselves continually to think of God, and by loving Him with all our soul.

[9648] It is "to the humble that He giveth more grace." His sweet dews and showers of grace slide off the mountains of pride, and fall on the low valleys of humble hearts, and make them pleasant and fertile.—*Abp. Leighton.*

[9649] The Greek had a word for "humility;" but for him this humility meant—that is, with rare exceptions—meanness of spirit. He who brought in the Christian grace of humility did in so doing rescue the term which expressed it for nobler uses and a far higher dignity than hitherto it had attained.—*Richard Chevenix Trench, D.D.*

[9650] Of all trees, I observe God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. Christ is the rose of the field and the lily of the valley. When God appeared to Moses, it was not in the lofty cedar nor the sturdy oak nor the spreading palm; but in a bush, a humble, slender, abject shrub; as if He would, by these elections, check the conceited arrogance of man.—*Owen Feltham.*

[9651] It is to the grace of humility that Christ assigns the first place of distinction. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This doctrine was, indeed, of the utmost necessity and importance to the whole race of mankind. For what else, my brethren, is this poverty of spirit than the first dawn of repentance in the soul of sinful man? And is not repentance of universal obligation? Is it not the chief, the constant call of God to all of us without exception? We must repent, we must be poor in spirit, before we can ever understand, before we can ever accept, before we can ever prize, "the truth as it is in Jesus," or any well-grounded hope of forgiveness.—*James Ford.*

[9652] It is a marvellous fact that the God of Christianity has never selected the strong for His service, but that He has always chosen the humble, that it might appear that it was His power indeed which was made manifest in their weakness. Bring up before your memory's eye all those who have served His purposes, all those by whom He has instructed and saved men, and you will see that all have been trained in the school of humility. In none of them will you find that factitious grandeur which is the fruit of pride and enthusiasm, that studied attitude of the heroes of this world, who seek to dazzle us by their majesty. No; all the heroes of the Bible confess their agitations, their failings, their falls, they all tell us that it has pleased God to crush their strength. Here is Moses, whom the Bible calls the meekest among the sons of men, Moses who trembles in

presence of his mission; here is David, who goes down to the brook to gather stones for his sling in presence of an army in battle array, David, the humblest of all those whom God has ever invested with the responsibility of a crown; here is Peter, bearing everywhere with him the humiliating remembrance of his threefold denial; here is Paul, who is exposed to the meanest humiliations, and who continually mourns beneath the weight of his mysterious affliction. Here they are, such as God has prepared them for the conflict, armed with their weakness; and yet to them the Lord has taught the way of success.—*E. Bersier, D.D.*

[9653] Nothing makes us more agreeable to God and man than to have much merit and a little opinion of ourselves

[9654] There will come a time when three words, uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit.—*Hooker.*

(2) *It is the vital spirit of Christianity.*

[9655] Humility is that principle by which, from first to last, Christianity lives and thrives, and in proportion to the growth or decline of which she must decay or flourish. The practical benefits of this habitual lowliness of spirit are too numerous, and at the same time too obvious, to require enumeration. It will lead you to dread the beginnings, and fly from the occasions of sin; as that man would shun some infectious distemper who should know that he was predisposed to take the contagion. It will prevent a thousand difficulties and decide a thousand questions concerning worldly compliances, by which those persons are apt to be embarrassed who are not duly sensible of their own exceeding frailty, whose views of the Christian character are not sufficiently elevated, and who are not enough possessed with a continual fear of "grieving the Holy Spirit of God," and of thus provoking Him to withdraw His gracious influence.—*W. Wilberforce.*

(3) *It is most congenial to piety.*

[9656] The emptier the vessel, and the lower it is let down in the well, the more water it draws up; so the more the soul is emptied of self, and the lower it is let down by humility, the more it fetcheth out of the well of salvation. —*Bp. Oxenden.*

[9657] Humility is the way to heaven. They that are proudly secure of their going to heaven do not so often come thither as they that are afraid of going to hell.—*Bp. Andrews.*

[9658] In the same manner as in the little world of man's soul, the most saintly spirits are often existing in those who have never distinguished themselves as authors, or left any memorial of themselves to be the theme of the world's talk, but who have led an interior angelic life, having borne their sweet blossoms unseen, like the young lily in a sequestered vale, on the banks of a limpid stream.—*Broad-stone of Honour.*

[9659] Those showers of grace that slide off from the lofty mountains rest on the valleys, and make them fruitful. He giveth grace to the lowly: He loves to bestow it where there is most room to receive it, and most return of ingenious and entire praises upon receipt. Such is the humble heart, and truly, as much humility gains much grace, so it grows by it.—*Abp. Leighton.*

[9660] As no man is so thankful for health as he that hath been in continual sickness, even so no man feeleth the mercy of God that is not truly humbled in his own sight.—*Cawdray.*

[9661] To put up with the world humbly is better than to control it. This is the very acme of virtue. Religion leads to it in a day; philosophy only conducts to it by a lengthened life, misery, or death.—*Lamartine.*

[9662] It has been observed that in temporal matters riches give power; but in spiritual matters what gives power is poverty. We must have often noticed how boldness and self-confidence advance people in the world, and secure their success. In the concerns of the soul it is not so. "To that man will I look, saith the Lord, who is of a poor and contrite spirit, and who trembleth at My Word." It was when Saul was "little in his own sight" that God made him "the head of the tribes of Israel." It was when Peter was puffed up with his own strength and sufficiency that he stumbled and fell. Thus when we are weak then we are strong. When we are little in our own eyes, then we are great in God's. When we glory, as St. Paul did, "rather in our infirmities," then "the power of Christ" rests upon us. When, in short, we are emptied of self, then are we filled with the fulness of Christ, with all the fulness of God, in spiritual and never-ending blessings.—*Jas. Ford.*

[9663] Humility is the Christian's greatest honour; and the higher men climb, the farther they are from heaven.—*Burder.*

(4) *It is a powerful aid to prayer.*

[9664] The lower the heart descends, the higher the prayer ascends.—*Thomas Watson.*

(5) *It is a means of higher knowledge.*

[9665] It has been deemed a great paradox in Christianity that it makes humility the avenue to glory. Yet what other avenue is there to wisdom? or even to knowledge? Would you pick up precious truths, you must bend down and look for them. Everywhere the pearl of great price lies bedded in a shell which has no form or comeliness. It is so in physical science. Bacon has declared it; *Natura non nisi parendo vinci-*

tur; and the triumphs of science since his days have proved how willing Nature is to be conquered by those who obey her. It is so in moral speculation. Wordsworth has told us the law of his own mind, the fulfilment of which has enabled him to reveal a new world of poetry: "Wisdom is ofttimes nearer when we stoop than when we soar." That it is so likewise in religion we are assured by those most comfortable words, "Except ye become as little children, ye shall not enter the kingdom of heaven."

[9666] The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade when all things rest:
In lark and nightingale we see
What honour hath humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.
—*Montgomery.*

[9667] Be humble. If you seek religious truth only as a critic or amateur; if you acknowledge it only to dissert upon it, to make of it a pedestal for your penetrating spirit; think not it will ever be given you. But if you seek it with the earnest desire to yield your heart and life to it, in the name of the living God I declare unto you that you will find it, for to seek it thus is to have already found it in part. We read that a great and pious preacher of the Middle Ages one day met a young man who had just completed his studies, and who, to display his penetration of mind, began a subtle dissertation upon God. The old man listened for some time in silence, then, placing his hand on the youth's shoulder, said, "Lift thine eyes, friend, and look at the sun." The young man raised his eyes, but, blinded by that dazzling light, was forced to bow his head. "Thou fool," said the aged man, "thou canst not gaze upon the visible sun, and thou pretendest to penetrate God, who is the sun of souls!" He spoke true. Pride would see God face to face, and His splendour dazzles it. Humility bows before Him, and its path is flooded by His light. The Lord teacheth His way to the humble.—*E. Bersier, D.D.*

[9668] "Before I was afflicted I went astray; but now have I kept Thy word." And when trial is accepted in this spirit, it is almost always followed by light. The more humble a man becomes, the more fully God enlightens him He gets to understand the strange and singular dispensations by which God leads him. He learns to say, not theoretically, but from experience, that all things work together for good to them that love God. The more he advances, the brighter is the light that shines from heaven upon his way, and he feels that this beautiful promise is being realized for him: "The path of the just (why should we not say of the humble?) is as the shining light, that shineth more and more unto the perfect day."—*Ibid.*

(6) *It prepares the soul for and raises it to heaven.*

[9669] Augustine, when asked what was the first step to heaven? replied, "Humility." "And what is the second?" "Humility." "And the third?" The same answer—"Humility."

[9670] He that sits nearest the dust, sits nearest heaven.—*Andrew Gray.*

[9671] The casting down of our spirits in true humility is like throwing a ball on the ground, which makes it rebound the higher towards heaven.—*John Mason.*

3 **Ethically considered.**

(1) *It is at once the source of all virtue, and its most finished ornament.*

[9672] Humility, that low, sweet root,
From which all heavenly virtues shoot.
—*T. Moore.*

[9673] Humility is the root, mother, nurse, foundation, and bond of all virtue.—*Chrysostom.*

[9674] Humility should prompt us to rise by the practice of virtue to true freedom, and to free ourselves from slavish habit. It should exhort us to constant examination. It should teach us to regard our achievements with modesty and without self-complacency, and to perceive all our faults, in order to correct them in future.—*De Wette.*

[9675] Modest humility is beauty's crown; for the beautiful is a hidden thing, and shrinks from its own power.—*Schiller.*

[9676] Thoughtless of beauty—humility is beauty's self.

XI. Its Indications.

1 **It is indicative of true worth.**

[9677] Nobody takes a reproof so kindly as he that deserves most to be commended.

[9678] Humility is the best evidence of real religion, as arrogance, self-conceit, and pretension are the infallible proofs of Pharisaism.

[9679] When you see an ear of corn holding itself very high (or a human head), you may be sure there is nothing in it. The full ear is the lowliest; the full head the most humble.

[9680] Brass makes a greater sound, and is heard farther, than gold, but every one knoweth there is no comparison between them. Chaff is seen above the wheat, not because it is better, but because it is lighter

2 It is indicative of real greatness and wisdom.

[9681] I believe the first test of a truly great man is his humility.—*Ruskin.*

[9682] Generally speaking, those that have the most grace and the greatest gifts and are of the greatest usefulness are the most humble, and think the most meanly of themselves. So those boughs and branches of trees which are most richly laden with fruit bend backwards and hang lowest.—*Gill.*

[9683] Humility is the hall-mark of wisdom. Socrates, whom the oracle—that is, the united opinion of the world in which he moved—pronounced to be the wisest man, was content with the title of a lover, rather than a professor, of wisdom.—*Jeremy Collier.*

XII. Its Dangers.

1 Lest it should degenerate into mere self-dissatisfaction.

[9684] Humility, which, however, is a grace, and not a mere feeling; but, if directed exclusively to the dark side of our experience, may become a self-dissatisfaction, which hinders courageous action.

2 Lest it should degenerate into the pride of humility.

[9685] Beware of the pride of humility; and having renounced the desire to attract by thy fine raiment, seek not to call forth attention by thy rags.—*St. Jerome.*

XIII. Its Counterfeits.

1 Their prevalence.

[9686] No virtue has so many or so plausible counterfeits, and nowhere is the involuntary homage which vice pays to virtue more strikingly exemplified than by those semblances of humility which pass current in the world, so as almost to defy detection.—*I. G. Smith, M.A.*

2 Their nature and manifestations.

[9687] There is such a thing as *false* humility, which, in fact, is nothing more nor less than pride in its very worst shape. When, for instance, a man speaks of himself as being nothing, in order that he may get the credit of being thought humble; or when he is for ever talking of his sinfulness, and yet has no sorrow on account of sin—this is nothing but dressed-up humility. It is pride under another name; and if there is any of it lurking in your breast, may God strip you, and take it from you! It is not humble appearance merely that we want, or a humble speech, or a humble character among men, but a humble heart and a humble walk.—*Bp. Oxenden.*

[9688] The world is deceived by nothing so much as by pretended humility: hanging the head, humble words, bending the back, looking sad, and being singular—that does it. To be mild and lowly of heart—that does it not. And yet under these masks the haughtiest pride rages, as the examples of all ages demonstrate.—*Luther.*

[9689] True and genuine humility does not lie in a person's affecting the meanest habit, or yet a singularity of dress, however mean, that he may not seem to be proud. I speak not this, however, to cloak the proud gaudiness of any. Excess in costly attire, following vain, strange, light, immodest fashions, is a great sin and shame of our times. Oh, how many are there that in this way glory in their shame? Were the "daughters of Zion" reproved and threatened for this sin by the prophet Isaiah (chap. iii.) ever more guilty than multitudes among us at this day? But yet I must tell you that a proud heart may be under vile raiment too. "I trample on Plato's pride," said Diogenes. "But it is with pride of another kind," said Plato. Thus some may be proud of an affected plainness — proud of their seeming free from pride, of their looking like humble, mortified men. And some there are whose pride lies not so much in gaudy dress and fine clothes, which one would think that none but children and fools would be taken with, as in a high conceit of themselves—their knowledge, light, and perfection.—*Barrett.*

[9690] One awkward way that some men have of letting others know what good they have done, is by perpetually lessening and discommending in themselves what, in their private thoughts, they think others ought to admire. But there is little difference between pride and affected humility; and whenever men delight to talk of themselves, it is to be suspected that pride and vanity direct them to the choice of the subject, though it may appear perhaps in the disguise of meekness and humility. If you think that you have done nothing worthy of praise or admiration, whence arises your jealousy that the world should overvalue you? and why all this care to lessen and debase yourself, unless you are conscious to yourself of something that in reason you judge ought to exalt you? If you labour to shun the praise of men, it is plain you think you have deserved it, and your pretended humility is the genuine offspring of pride and vainglory: for humility will no more make a show of itself than of other virtues; and where men are truly humble, they will not tell all the world of it; and therefore where they take delight in industriously undervaluing themselves, it can proceed from nothing but their desire of being thought humble; but to affect even the praise of humility is pride and vanity. So then, in respect to this subject, the rule of prudence and the rule of virtue are coincident, that the less we talk of ourselves the better: it is a nice theme, and few enter on it who come off clear either of folly or sin.—*Bp. Sherlock.*

XIV. The Nature of Humility as exemplified in Christ.

[9691] Who is the humble man? It is he who resists with special watchfulness and success the temptations which the conditions of his life may offer to exaggerate his own importance. He, for example, is humble who, born into a high station, remembers that those who are placed lower in society are also men, and may have more intrinsic merit and dignity than himself. Christ could not show His humility in this way, for He was poor and obscure. But there are peculiar temptations which assail the thinker. He is in danger of being intoxicated by the influence which he gains over others, he feels himself elevated by the greatness of the thoughts with which his mind habitually deals, and which from time to time it originates. If besides intellectual gifts the thinker possess acute sensibility, strong moral intuitions, heroic powers of indignation and pity, his temptation is to suppose that he is made of finer clay than other men, and that he has a natural title to pre-eminence and sovereignty over them. Such is the temptation of moral reformers such as Christ, and if Christ was humble He resisted this temptation with exceptional success. If He judged himself correctly, and if the Baptist described Him well when he compared Him to a lamb, and, we may add, if His biographers have delineated His character faithfully, Christ was one naturally contented with obscurity, wanting the restless desire for distinction and eminence which is common in great men, hating to put forward personal claims, disliking competition and "disputes who should be greatest," finding something bombastic in the titles of royalty, fond of what is simple and homely, of children, of poor people, occupying Himself so much with the concerns of others, with the relief of sickness and want, that the temptation to exaggerate the importance of His own thoughts and plans was not likely to master Him; lastly, entertaining for the human race a feeling so singularly fraternal that He was likely to reject as a sort of treason the impulse to set Himself in any manner above them. Christ, it appears, was this humble man. When we have fully pondered the fact, we may be in a condition to estimate the force of the evidence, which, submitted to his mind, could induce him, in direct opposition to all His tastes and instincts, to lay claim, persistently, with the calmness of entire conviction, in opposition to the whole religious world, in spite of the offence which His own followers conceived, to a dominion more transcendent, more universal, more complete, than the most delirious votary of glory ever aspired to in His dreams.—*Ecce Homo.*

XV. Aspects and Expressions of Humility as pourtrayed in Psalm CXXXI.

1 Humility in three of its negative features.

[9692] *The absence of the proud heart.* "Jehovah, my heart is not haughty." In the heart of the truly humble man all high thoughts of self-righteousness, and all notions of self-reliance, are effectually abased. He is "poor in spirit," conscious of spiritual poverty and deep need, and consequently humble before God.

The absence of the "high look." "Nor mine eyes lofty." Hengstenberg: "Pride has its seat in the heart, and betrays itself especially in the eyes." (Compare Psa. xviii. 27; ci. 5.; Prov. vi. 16, 17.) The man of proud heart will look disdainfully upon his fellow-man, as the Pharisee did upon the publican, in the parable of our Lord. That Pharisee may fairly be regarded as an illustration of spiritual pride, and the publican of sincere humility.

The absence of ambitious projects. "Neither do I exercise myself in great matters, or in things too high for me." The marginal reading is the correct one. The Psalmist did not strive with or after things that lay beyond his power or his sphere. (1) He did not seek to *know* the mysteries of the humanly unknowable. Even if we could "understand all the mysteries and all knowledge," that would not give rest to our soul. (2) He did not attempt to do that which was beyond his power. Rest is not attained through the efforts of daring and "vaulting ambition."

"I would not have the restless will
That hurries to and fro,
That seeks for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go."
—*A. L. Waring.*

2 Humility as connected with contentment and rest.

[9693] "Surely I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child." Perowne's note is excellent: "I have stilled my soul, *i.e.*, the pride and passions which were like the swelling waves of an angry sea. The word is used in Isa. xxviii. 25, of levelling the ground after the clods have been broken by the plough." The E. V. uses "behaved" in the old sense of restraining, managing, as, for instance, in Shakespeare's "Timon of Athens,"

"He did behave his anger ere 't was spent."

The next two clauses of the verse would be more exactly rendered, "As a weaned child *upon* his mother," (*i.e.*, as he lies upon his mother's bosom); "As the weaned child (I say), lies my soul upon me." The figure is beautifully expressive of the humility of a soul chastened by disappointment. As the

weaned child, when its first fretfulness and uneasiness are past, no longer cries and frets and longs for the breast, but lies still and is content, because it is with its mother; so my soul is weaned from all discontented thoughts, from all fretful desires for earthly good, waiting in stillness upon God, finding its satisfaction in His presence, resting peacefully in His arms.

"The weaned child," writes a mother, with reference to this passage, "has for the first time become conscious of grief. The piteous longing for the sweet nourishment of his life, the broken sob of disappointment, mark the trouble of his innocent heart: it is not so much the bodily suffering; he has felt that pain before, and cried while it lasted; but now his joy and comfort are taken away, and he knows not why. When his head is once more laid upon his mother's bosom, then he trusts and loves and rests, but he has learned the first lesson of humility, he is cast down, and clings with fond helplessness to his one friend."

And M. Henry: "Thus does a gracious soul quiet itself under the loss of that which it loved, and disappointment in that which it hoped for, and is easy whatever happens, lives, and lives comfortably, upon God and the covenant grace, when creatures proves dry breast." Pride is never satisfied, never restful, but fretful and discontented. Humility is content with the Divine allotments, and restful in the Divine love. The childlike spirit is simple, docile, modest, and lowly. Such a spirit was the Psalmist's.

3 Humility growing into hope.

[9694] "Let Israel hope in the Lord from henceforth and for ever." The ancient Hebrews were animated by great hopes. But greater and more exalted are the hopes of the Christian. He hopes for complete triumph over evil, for utter purity of heart, for the vision of God, for transformation into His image, &c. "We are saved by hope." "From henceforth, and for ever." Hope, like faith and charity, is an abiding thing. Earth and time cannot exhaust the hope of the Christian. His being will eternally rest in God. His expectation will be directed to Him for ever. In heaven itself the child of God will have much to hope for; further discoveries of the perfection and glory of God, and further growth of the faculties and capacities of his own being, will for ever invite him onward.

Now, this glorious hope grows out of humility. The humble soul claims nothing, yet hopes for everything, from God. Humility is the root of all Christian graces.

XVI. Humility and Pride contrasted.

1 As to their manifestations.

[9695] True humility, while it brings to light our own sins, is ever sure to cover a multitude of the sins of others. The man who is the most sensible of his own failings will always be heard to talk the least of the failings of others. It is the proud man who is the reviling man, the censorious professor. Pride takes a pleasure in bringing to light the infirmities of others, that itself may be exalted; while humility delights in contemplating their excellences, that it may be laid by them still lower in its own esteem, and be led to imitate its graces.—*Bradley.*

2 As to their influences and effects.

[9696] Humility leadeth the soul into the valley of fertility, while the proud seek for sustenance in vain on the summit of the barren mountain. Humility, like the gentle willow, bendeth beneath the force of the storm and riseth again; while the proud, like the unyielding oak, are torn up and levelled with the dust. —*Jabez Burns, D.D.*

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LOWLINESS.

I. The Nature of Lowliness contrasted with its Counterfeits and Opposites.

[9697] A lowly, modest, unassuming deportment, whatever some may imagine, has nothing mean, cringing, and pusillanimous in it. Du Moulin, a well-known barrister, is said always to have prefixed to his consultations this defiance, "I who yielded to no person, and whom no person can teach anything." Sir Matthew Hale has left this testimony: "I can call my own experience to witness that, in occurrences and incidents of life, I have never been disappointed of guidance and aid, when, under any sense of my own inability and deficiency, I have sought them from the Divine Wisdom and Providence." Which of these two lawyers was the more respectable and worthy of most esteem? Did that brilliant exemplar and pattern of philanthropy, the late excellent John Howard, lose any part of the real dignity attached to his character by successfully resisting the design into which many of his countrymen had entered, of erecting a monument to his memory during his lifetime? Solomon long since said, "Before honour is humility;" and a greater than Solomon saith, "He that exalteth himself shall be abased, and he that abaseth himself shall be exalted."

II. Its Aspects in Connection with Humility.

[9698] Lowly is rather a term of the natural disposition, and sometimes expresses simply the natural state; humble, of the spirit and intellect, except when meaning socially inferior, as a humble station of life. Humility is more reflective than lowliness. A man by self-discipline and thoughtfulness may become truly humble, who is by no means of a lowly disposition naturally. Humility resembles modesty, but it implies rather a readiness to yield what is

due to us than a shrinking from notice.—*C. I. Smith, M.A.*

III. Its Dignity and Worth.

[9699] What an honour is it to keep company with Jesus Christ, who made Himself of no reputation, and humbled Himself even to the death of the cross—so lowly, and yet so little followed in His abasement and humiliation! Let us be little, and very little. Oh, this holy littleness! it is a great matter.

[9700] True dignity abides with him alone
Who, in the silent hour of inward thought,
Can still suspect and still revere himself
In lowliness of heart.—*Wordsworth.*

[9701] Milton speaks of Eve's "majestic lowliness." The profoundest humility is quite compatible with self-respect, and is an element in human dignity.

IV. Its Reward.

1 Supreme exaltation.

[9702] "He that abaseth himself shall be exalted." Though the honour be not immediately conferred, it awaits the Christian in reversion; it is impossible that the Divine promise should fail of accomplishment. But it may be affirmed, without fear of contradiction, that the saying of Christ is for the most part verified, even in this life. The meek and lowly are in reality crowned while here below, and inherit the earth, as well as anticipate the bliss and glory of heaven. Tinsel and empty title they have not, they seek not, they envy not; but the honour which cometh from God—the white stone with the new name written upon it, which no man knoweth, save he which receiveth it—is assuredly theirs.—*Noble Thoughts in Noble Language.*

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DIFFIDENCE.

I. Its Nature and Expression.

[9703] Diffidence expresses a not unbecoming distrust of one's own self, with only a slight intimation that perhaps this distrust is carried too far.—*Trench.*

[9704] Diffidence (Lat. *diffidentia*, *dis*, and *fides*, faith, trust) is only used of ourselves. It is a distrust of our own powers, or a slowness to give ourselves credit for having any. It may be with or without sufficient grounds.

II. Its Indications.

1 A due amount of diffidence is always characteristic of the largest natures.

[9705] It belongs to every large nature, when it is not under the immediate power of some strong unquestioning emotion, to suspect itself, and doubt the truth of its own impressions, conscious of possibilities beyond its own powers.—*George Eliot.*

[9706] Diffidence is a great virtue; without it our knowledge is full of pretension and presumption; it is a deserving grace, and, when allied to real worth, accompanied by humility, is one of the beauties of life, and the chief grace and perfection of the mind.—*James Ellis.*

III. Its Disadvantages, Advantages, and Compensations.

[9707] I am not sure that one of positively high endowments of mental capacity is not exposed to many disadvantages by seclusion. He does not know his own superiority by comparison; and many have gone to their graves without putting forth their powers, because they did not know their strength. Diffidence, if not fatal to the blaze of genius, is a great check to it; while false confidence exposes mediocrity to ridicule.—*Sir Egerton Brydges.*

[9708] It is an unfortunate thing for fools, that their pretensions should rise in an inverse ratio with their abilities, and their presumption with their weakness. And for the wise, that diffidence should be the companion of talent, and doubt the fruit of investigation.—*Colton.*

[9709] While we behold some possessed of but little knowledge and a mediocrity of talent put on all the consequences of learning and all the boldness of authority, we are sometimes, on the other hand, spectators of men of uncommon worth and extensive abilities, labouring under the fetters of diffidence and fear; it is, however, an unhappy circumstance for such, as it must be injurious to them, while it precludes, in some respects, their usefulness to others.—*C. Buck.*

[9710] Diffidence is often the accompanyist of true genius, which, though not unconscious of hidden power within, feels that such a limited horizon must fall into utter insignificance before that something *higher yet*—that grand, ever-present ideal—towards which its every impulse turns, but to pant afar—in the lowliness of puny strength—unsatisfied.—*A. M. A. W.*

[9711] Diffidence may check resolution and obstruct performance, but compensates its embarrassments by more important advantages; it conciliates the proud, and softens the severe; averts envy from excellence, and censure from miscarriage.—*Dr. Johnson.*

[9712] There is a degree of pain in modest diffidence; but it is amply recompensed by the glow of satisfaction derived from the favourable opinions of others, and by the encouragement thus inspired, that the deficiency is not so great as was apprehended, or too great to be surmounted."—*Cogan.*

IV. Its Manifestations Illustrated.

1 In the case of Aboo Yusuph.

[9713] The celebrated Aboo Yûsuph, who was chief judge of Bagdad in the reign of the Caliph Hâdee, was a very remarkable instance of that humility which distinguishes true wisdom. His sense of his own deficiencies often led him to entertain doubts where men of less knowledge and more presumption were decided. "It is related of this judge that on one occasion, after a very patient investigation of facts, he declared that his knowledge was not competent to decide upon the case before him." "Pray, do you expect," said a pert courtier, who heard this declaration, "that the Caliph is to pay your ignorance?" "I do not," was the mild reply; "the Caliph pays me, and well, for what I do know; if he were to attempt to pay me for what I do not know, the treasures of his empire would not suffice."—*Malcolm.*

2 In the case of Warren Hastings.

[9714] Some natures are so humble and diffident as almost to adopt the representations of falsehood and calumny against themselves. It would seem as if, under extraordinary circumstances or excitement, man was susceptible of the most unfavourable impressions respecting his own character, even as to points on which he is at other times persuaded of his general innocence. We have a memorable illustration in the case of Warren Hastings, when impeached before the Lords, and who afterwards declared that while listening to the almost supernatural eloquence of Burke, he believed himself, during the space of half an hour, to be one of the most culpable beings on earth.—*Wm. Benton Clulow.*

V. Its Inculcation.

[9715] Submit your sentiments with diffidence. A dictatorial style, though it may carry conviction, is always accompanied with disgust. *Washington.*—

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DOCILITY, INCLUDING TRACTABLENESS.

I. Its Nature.

[9716] Docility is a willingness to learn, a readiness to go through the drudgery and labour connected with learning. . . . Such a man will be open to learn from Nature and Scripture, and from any man, woman, child, or thing that has aught which is valuable to impart.—*Dr. Scudder.*

II. Its Descriptive Synonyms.

[9717] Docile (literally, easy to teach, Lat. *docilis, docere*, to teach) implies more than tractable (*tractabilis, tractare*, to handle). Tractable denotes no more than the absence of refractoriness, docile the actual quality of meekness. A tractable animal may go in the right path when led; a docile animal is easily led; or, again, he may be made tractable by severe training, but if naturally docile he will not require this. Amenable (Fr. *amener*, to lead) is commonly used of human beings who are willing to be guided by persuasion, entreaty, and reason, without requiring coercion. It must be admitted that this is a modern and conversational use of the term. As docile means easy to teach, it is only by analogy that it can be applied to irrational animals. But the analogy is the more easy by reason of the fact that intellectual aptitude, as in the Old English wold docible, so far as it ever belonged to the term, has entirely departed from it. The elephant is at once docible and docile. The docile is easily taught or led, the tractable easily managed, the amenable easily governed and persuaded.—*C. I. Smith, M.A.*

III. Its Exhibition.

1 By no means indicative of ignorance.

[9718] It is the best teachers who are readiest to be taught. "Advice is seldom liked," said Johnson. "Those who need it most like it the least." This is shown true in the attendance at teachers' meetings and normal classes and institutes, as well as in the study of helps to teaching. The poorest teachers want least aid. The best teachers are most desirous of it at all times.

2 By no means inconsistent with firmness.

[9719] Tractableness to advice, and firmness against temptation, are no way inconsistent.

IV. Its Necessity and Value.

[9720] Docility is essential to improvement in everything; and in nothing is it more necessary than in religion, where the subject is altogether beyond the cognizance of the senses and the discoveries of reason.—*J. A. James.*

[9721] He is happy who has a sound body, a rich fortune, and a docile nature.—*Thales.*

[9722] To be docile in our demeanour shows a tractable spirit. It is an attribute that should be cultivated by all. It will give an aptness to learn all the virtues of social life.—*James Ellis.*

[9723] A docile disposition will, with application, surmount every difficulty.—*Manlius.*

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INDEPENDENCE.

I. Its Nature.

[9724] Independence consists in that due estimate of the dignity attached to true manhood, which necessarily involves a self-respect that absolutely disdains and refuses to shift one's own individual responsibility to another's shoulder, or to yield one iota of moral freedom. It spurns all forms of slavery, and without a trace of churlish self-sufficiency, will be beholden to none for that which it can itself attain or accomplish, and though more often than not allied to gentlest docility and tractableness, is that most admirable quality of character which makes a man dare to recognize and respect the claims of his personal identity in thought, word, and deed. This is more a masculine than a feminine virtue.—*A. M. A. W.*

II. Its Worth and Value.

[9725] And gather gear by every wile
That's justified by honour.
Not for to hide it in a hedge,
Not for a train attendant;
But for the glorious privilege
Of being independent.—*Burns.*

[9726] It is easy in the world to live after the world's opinion, it is easy in solitude to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

[9727] How happy is he born and taught
Who serveth not another's will,
Whose armour is his honest thought,
And simple trust his only skill!
This man is saved from servile bands
Of hope to rise, or fear to fall—
Lord of himself, though not of lands,
And having nothing, yet hath all.
—*Sir Henry Wotton.*

[9728] "Heaven helps those who help themselves" is a well-tried maxim, embodying in a small compass the results of vast human experience. The spirit of self-help is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigour and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates. Whatever is done for men or classes, to a certain extent takes away the stimulus and necessity of doing for themselves; and where men are subjected to over-guidance and over-government, the inevitable tendency is to render them comparatively helpless.—*Smiles.*

[9729] So many lives have been wrecked by the fatal policy of waiting upon others! So many fortunes lie shattered in the mire because men call upon Jupiter for assistance instead of putting their own shoulders to the wheel! No "good luck," as the world calls it, ever comes to the young man who sits by the wayside, wringing his hands, and looking for it to drop from heaven. The gods long ago ceased to send down golden images of Pallas to the help of suffering humanity. No doubt many are still born in the purple, nursed in the lap of luxury, and bred up in the arms of wealth; but even they, if they would be "true men," must learn to trust to their own strength. We are what we choose to be. The great law of life is a commonplace: man is his own star; he makes or mars himself. Shelley once said that the Almighty had given men arms long enough to reach the skies, if they would only put them out. Men do not want to reach the skies, would not be the better for reaching them; but they ought to put out their arms. It is useless to grasp at the Unattainable, but it is a good thing to employ actively the *vis animi* that is in us, and not to depend upon that of others. The lesson of self-help is the first that the young adventurer should learn, and take to heart. We do not mean that he is to despise the counsel or refuse the sympathy of friends, if such be offered, but he is not to expect it. He is to enter the battle determined "to fight for his own hand," though willing enough to stand shoulder to shoulder with loyal comrades, or to obey the orders of a competent general, if such should prove to be his duty. The cheering words, "Heaven helps those who help themselves" must prove the guiding maxim of his career.—*W. H. Davenport Adams.*

[9730] The word independence is united to accessory ideas of dignity and virtue; the word dependence is united to the ideas of inferiority and corruption.—*J. Bentham.*

[9731] A right independence will help us to stand alone amid the beating and breaking of storms that will bear against it—a mind that will think its own thoughts and stand upon its own principles. Leaning upon others and bowing continually is no property of an independent mind.—*J. W. Barker.*

[9732] Independence of mind, freedom from a slavish respect to the taste and opinion of others, next to goodness of heart, will best insure our happiness in the conduct of life.—*Hooker.*

III. Its Motives and Objects.

[9733] Happiness ought to be your great object, and it is to be found only in independence. Turn your back on Whitehall and Somerset House; leave the customs and excise to the feeble and low-minded; look not for success to favour, to partiality, to friendship, or to what is called interest: write it on your heart that you will depend solely on your own merit and your own exertions. Think not, neither, of any of those situations where gaudy habiliments and sounding titles poorly disguise from the eyes of good

sense the mortification and the heartache of slaves. Answer me not by saying that these situations "must be filled by somebody;" for, if I were to admit the truth of the proposition, which I do not, it would remain for you to show that they are conducive to happiness, the contrary of which has been proved to me by the observation of a now pretty long life.—*Wm. Cobbett.*

[9734] The true motive for our striving to set ourselves free is to manifest our freedom by resigning it through an act to be renewed every moment, ever resuming it and ever resigning it; to the end that our service may be entire, that the service of the hands may likewise be the service of the will; even as the apostle, "being free from all, made himself servant to all." This is the accomplishment of the great Christian paradox, "Whosoever will be great, let him be a minister; and whosoever will be chief, let him be a servant.—*J. C. Hare.*

[9735] It has been said that we are much deceived when we fancy that we "can do without the world," and still more so when we presume that the world cannot do without us. Against the truth of the latter part of the proposition I have nothing to depose; but I am inclined to think that we are independent very much in proportion to the preference we give to intellectual and mental pleasures and enjoyments, over those that are sensual and corporeal. It is unfortunate that although affluence cannot give this kind of independence, yet that poverty should have a tendency to withhold it, not indeed altogether, but in part. For it is not a more unusual sight to see a poor man who thinks, acts, and speaks for himself than to see a rich man who performs all these important functions at the will of another; and the only polite phrase I know of, which often means more than it says, is that which has been adopted as the conclusion of our epistles; where for the word servant might not unfrequently be substituted that of slave.—*Colton.*

IV. Its Manifestation in Religion.

1 Not necessarily presumption.

[9736] Let no man start as if independence savoured of presumption. Religious independence, they tell us, is pride and self-reliance; but in truth it is nothing more than a deep sense of personal responsibility—a determination to trust in God rather than in man to teach; in God and God's light in the soul. You choose a guide among precipices and glaciers; but you walk for yourself; you judge his opinion, though more experienced than your own; you overrule it if needs be; you use your own strength; you rely on your own nerves. That is independence. You select your own physician, deciding on the respective claims of men, the most ignorant of whom knows more of the matter than you. You prudently hesitate at times to follow the advice of the one you trust most; yet that is only independence without a particle of presumption. And so precisely in matters of religious truth. No man cares for your health as you do, therefore you rely blindly upon none. No man has the keeping of your own soul, or cares for it as you do. For yourself, therefore, you imagine and think, and you refuse to delegate that work to another. Call they that presumption? Oh, the man who knows the awful feeling of being alone, and struggling for truth as for life and death, he knows the difference between independence and presumption!—*F. W. Robertson.*

V. Its Limitations.

[9737] The great trouble in turning flax into thread or cloth is caused by that which gives the green plant its very power, for when the flax is growing it needs two things: one is its ligneous or woody structure, and the other is its gluten. But when it has grown enough, and man wants it to make garments, to furnish the queen in the palace and the peasant in the cottage, he must get rid of these two things. And how is the flax separated from them? It is plucked and thrown into the field, that under the influence of repeated rains and dews the wood may rot; then the flax is taken and put through the brakes until every particle of the stiffness and strength that it had is destroyed, and all but the stringy fibres can be shaken to the winds; then it is subjected to certain chemical processes by which the gluten is taken away; and not till then is it in a proper condition to be carried to the spinning-wheel and the loom, and manufactured into materials for use. So it is with men. There are a great many qualities which they need up to a certain point, but which beyond that are a disadvantage to them. We need a given amount of self-will and independence; but after these qualities have been carried to a certain point, the necessity for them measurably ceases, and there must be superinduced on them opposite qualities.

VI. The Danger of its Loss.

[9738] If a man will not preserve his own independence (and this a comprehensive as well as a limited word), he will run the risk of violating the best principles he may have imbibed, and the best resolutions he may have previously formed.—*William Danby.*

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NOBLENESS.

I. In what it consists.

1 Negatively considered.

(1) *Not in birth or creation.*

[9739] Nobility by birth or creation is devoid of all real worth; because in the first case the

honour is generally gained by no merit at all; in the second, by the merit of the first founder of the family, which, when well considered, is the subject rather of humiliation than of glory. —*Bp. Warburton.*

[9740] He that boasts of his ancestors confesses that he has no virtue of his own. No person ever lived for our honour; nor aught that to be reported ours which was long before we had a being; for what advantage can it be to a man to know that his parent had good eyes? Does he see one whit the better?—*Charron.*

[9741] Some men by ancestry are only the shadow of a mighty name.—*Lucan.*

2 Positively considered.

1. *Sonship with God.*

[9742] True nobility consists not in the natural but in the spiritual pedigree. Every child of God is of royal descent. This is our nobleness, that we are now the sons of God, that we are awakening to a consciousness of our high lineage, that we are coming back to receive our inheritance, that we are heirs of God, and joint-heirs with Christ.—*Raleigh.*

(2) *Moral worth.*

[9743] There is no nobility like that of a good heart, for it never stoops to artifice, nor is wanting in good offices where they are seasonable. —*C. L. Balfour.*

[9744] Howe'er it be, it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood.
—*Tennyson.*

[9745] Nothing can be nobler than a true and thorough manhood, where, amid the seductions of sense, the soul still retains the mastery of itself by retaining its loyalty to God.—*Dr. J. Hamilton.*

[9746] Greatness is not a teachable nor gainable thing, but the expression of the mind of a God-made great man; teach or preach, or labour as you will, everlasting difference is set between one man's capacity and another's, and this God-given supremacy is the priceless thing, always just as rare in the world at one time as another. What you can manufacture or communicate you can lower the price of; but this mental supremacy is incommunicable; you will never multiply its quantity, nor lower its price; and nearly the best thing men can generally do is to set themselves not to the attainment, but the discovery of this: learning to know gold when we see it from iron-glance, and diamonds from flint-sand, being for most of us a more profitable employment than trying to make diamonds out of our own charcoal.—*Ruskin.*

[9747] He who is lord of himself, and exists upon his own resources, is a noble but a rare being.—*Sir E. Brydges.*

[9748] Did it ever strike you that goodness is not merely a beautiful thing, but *the* beautiful thing—by far the most beautiful thing in the whole world? So that nothing is to be compared for value with goodness; that riches, honour, power, pleasure, learning, the whole world and all in it, are not worth having in comparison with being good; and the utterly best thing for a man is to be good, even though he were never to be rewarded for it.—*Charles Kingsley.*

[9749] The man whom I
Consider as deserving of the name,
Is one whose thoughts and actions are for others,
Not for himself alone; whose lofty aim
Adopted on just principles, is ne'er
Abandoned, while or earth or heaven afford
The means of its accomplishment. He is
One who seeks not by any specious road
To raise an indirect advantage, or
Takes a wrong path to gain a real good purpose;
Such were the man for whom a woman's heart
Should beat with constant truth while he exists,
And break when he expires.—*Blanchard.*

[9750] Tennyson, speaking of his lamented friend, who was truly *dimidium animæ* (as the Latin poet has it)—one-half of his soul—Tennyson, when heaping up his tender eulogies of Arthur Henry Hallam, exclaims—

"He seemed the thing he was, and joined
Each office of the social hour
To noble manners, as the flower
And native growth of noble mind."
—*W. H. Davenport Adams.*

[9751] Be noble-minded! Our own heart and not other men's opinions of us, forms our true honour.—*Schiller.*

[9752] I care not so much what I am in the opinion of others as what I am in my own; I would be rich of myself, and not by borrowing. —*Montaigne.*

[9753] Of the late Earl of Carlisle, Miss Martineau observes: "It was his exquisite moral nature, together with the charm of intercourse that grew out of it, which created this warm affection in all who approached him; and through them the rest of the world received the impression of a man of rare virtue being among them—of singular nobleness of spirit and gentleness of temper, and sympathy as modest as it was keen and constant. His function in the world of statesmanship seemed to be to represent and sustain the highest magnanimity, devotedness, and benevolence, properly distinctive of that which is called 'the governing class' in this country. He could not overawe by commanding ability or by power of will; but nothing ungenerous or flippant could be said in his presence; and he saw men and things in a brighter light than others do, less through any optimism of his own than because

his own presence raised and refined everybody about him. It is an encouraging thing, we sometimes say, that all of us can tell of somebody that is not only the best person we have ever known, but the best that we can believe to be in the world. This is a pleasing evidence of the commonness of a high order of goodness. Common as it is, we believe that, among those who were personal observers of Lord Carlisle, every one of them would probably say that he was one of the best men they had ever known."

(3) *Unselfishness, generosity, and dutifulness.*

[9754] The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a soiled flower. If a man be endowed with a generous mind, this the best kind of nobility.—*Plato.*

[9755] Faithfulness is greatness. Who will say that the modest daisy is not as noble in its own place as the tallest oak? Nobleness consists in being what God made and meant us to be, and in doing what He gives us to do.—*Dawson.*

[9756] Men like Blake, content with the hardest plank for a pillow; men like Havelock, who, never thinking of comfort, never lost sight of duty; men like Grimshaw, who, with meat to eat that others knew not of, would dine on a crust of bread, then preaching the love of Jesus till the tears ploughed white channels in the grimy faces of the Yorkshire colliers, would turn into his hayloft and find it Eden in his dreams. Men like Paul, who, "keeping the body under, and bringing it into subjection," was enabled to bring myriads in subjection to the Saviour, and perform those prodigies of daring and devotion at which the world will wonder evermore.—*James Hamilton, D.D.*

[9757] The following is narrated in the "Life of Dr. Norman McLeod'—Tom Baird, the carter, the beadle of my working-man's church, was as noble a fellow as ever lived—God-fearing, true, unselfish. I shall never forget what he said when I asked him to stand at the door of the working-man's congregation, and when I thought he was unwilling to do so in his working clothes. "If," said I, "you don't like to do it, Tom: if you are ashamed——" "Ashamed!" he exclaimed, as he turned round upon me; "I'm mair ashamed o' yersel', sir. Div ye think that I believe, as ye ken I do, that Jesus Christ, who died for me, was stripped o' His raiment on the cross, and that I——. Na, na, I'm prood to stand at the door." Dear, good fellow! There he stood for seven winters without a sixpence of pay; all from love, though at my request the working congregation gave him a silver watch. When he was dying from smallpox, the same unselfish nature appeared. When asked if they would let me know, he replied, "There's nae man leevin' I like as I do him. I know he would come. But he shouldna' come on account of his wife and bairns, and so ye maunna' tell him!" I never saw him in his illness, never hearing of his danger till it was too late.

II. Its Transparency.

[9758] There are those whose every feature is indicative of spiritual ennoblement, the impress of struggle and of victory.—*McCormer.*

[9759] Man's material frame is adapted to his inward nature. As the soul grows nobler it lets itself be seen more distinctly, even through features that have sprung from the dust of the ground. It thins and makes transparent evermore its walls of clay. There is a struggle of the inner life to assimilate the outer form to itself, which is prophetic of something coming. —*Rev. R. Ker.*

III. Its Requirements.

1 Uniformity in action.

[9760] Fix it in your minds that as you can only learn to walk by walking . . . so you can only learn to live nobly by acting nobly on every occasion that presents itself. If you shirk the first trial of your manhood, you will come so much weaker to the second; and so inevitably you will sink into baseness.—*J. S. Blackie.*

IV. Its Attainment.

1 The end and object of existence.

[9761] Let it be understood that the end of our existence here is that we may be more God-like; and may we know that we shall become so by being more manly in the world, and that we are placed here to grow strong and noble, and not merely to enjoy.—*Beecher.*

V. Its Value and Influence.

[9762] The presence of a noble nature, generous in its wishes, ardent in its charity, changes the lights for us; we begin to see things again in their larger, quieter masses, and to believe that we too can be seen and judged in the wholeness of our character.—*George Eliot.*

[9763] Some one highly susceptible to the contemplation of a fine act has said that it produces a sort of regenerating shudder through the frame, and makes one feel ready to begin a new life.—*Ibid.*

VI. Two Historical Types of a Noble Nature in widely Divergent Characters.

1 As pourtrayed in the life of Sir Philip Sidney.

(1) *He exemplifies the nobility of the chivalrous knight, virtuous hero, and perfect gentleman.*

[9764] Talavera and Vittoria, Salamanca and Waterloo—the last the "crowning victory" of a

series of splendid triumphs! These are fields that Englishmen are not likely to forget—that it would be unwise for them to forget; they are linked too closely with the pride, self-reverence, and patriotism of the nation.

But amongst these stirring memories obtrudes a softer, and, it may be, a purer association; and we may be content to recognize that the name of Poictiers or Blenheim, Assaye or Waterloo, is scarcely more powerful in its influence than that of a field where no special renown attended our arms, but yet the English character was glorified with a tender glory—the field of Zutphen. It is not that Englishmen contended there for a good cause; it is not that the fight was ordered with any surpassing military genius; but one man fought and bled upon the field whom England is proud to claim as truest knight and perfect gentleman! This was Sir Philip Sidney, the noblest scion of a noble race; the pride and boast of a court which, as it were, absolutely glowed with chivalry, and was illustrated by the brightest and most daring spirits; the *preux chevalier* of a knightly age; soldier with courage unimpeached; friend with loyalty undoubted; man with virtue unstained; and courtier polluted by no shameless adulation.

"Sidney, than whom no gentler, braver man
His own delightful genius ever feigned,
Illustrating the vales of Arcady
With courteous courage and with loyal loves."

And this we take to be sufficient epitaph for our English Bayard. Courteous in his courage; loyal in his love; never false to friend nor unjust to foe; uplifting against a lie the calm brow of unfaltering truthfulness; to genius stretching out the cordial, welcome hand;—I protest that among all our English worthies I know of few fairer characters than the gentle poet and gallant soldier who, in his thirty-second year, was stricken to death upon the fatal plain of Zutphen. Who does not know the story? It is one of those historical pictures which will outlive history. It is, indeed, a noble poem—a lyric, as it were, which the hearts of the wise and gentle will, age after age, delight to repeat. And how full of vitality are the truth and beautifulness of such a poem! How many souls are moved with exalted aspirations — how many minds are touched with great thoughts—how many a young heart has been influenced to brave deeds of self-denial and self-control—by the story of Sidney at Zutphen!—*W. H. Davenport Adams.*

[9765] The well-known anecdote (of his refusing the longed-for draught of water, in order that it might assuage the thirst of a fellow soldier), so indicative of that generous self-sacrifice which is the main element of true greatness, is the chief thing that familiarizes the name of Sir Philip Sidney to thousands of Englishmen. And yet he was a man worthy to be more fully and more widely known. Had he not died so early, I believe he would have occupied a foremost place in our English annals. His views were broad and comprehensive; his intellect had been sedulously cultivated; he had a large heart as well as a large brain; the making, in fact, of a generous statesman as well as an accomplished knight. But he was destined to be one of those "inheritors of unfulfilled renown" of whom the poet Shelley speaks—of those great men whose lives have been, so to speak, incomplete and imperfect—the torsos of grand but unfinished monuments.—*Ibid.*

[9766] Sidney stood foremost in his accomplishments, mental and physical. "He was the perfect type of a gentleman. If the chief qualities comprehended under this term are generosity, dignity, refinement of heart and mind, it would be hard to find in any age or nation a better example than Sidney. His soul overflowed with magnanimity and sympathy. These inward excellences were set off, when living, by his extreme beauty of person, sweetness of voice, and proficiency in all accomplishments and arts, as well as by a certain gracefulness, which appeared in whatever he did or said, and still shines through his writings with a peculiar charm."—*Rev. Julius Lloyd.*

[9767] Sidney's life was a short one; but it was long enough for the display of those virtues and manly graces which most excite the applause and command the respect of men. It was long enough for good deeds and good words; for acts of valour, and generosity, and tender feeling; for literary successes of no mean order; for devout preparation for a tranquil death. It was long enough to secure the affection of his contemporaries, and to hand down a glorious memory and an undying fame to posterity. If one names to one's self the Elizabethan age, immediately the brain is astir with quick-thronging recollections of Shakspeare, and Spenser, and Jonson; Raleigh, Bacon, and Howard; Burleigh and Walsingham; Leicester and Essex. But conspicuous among them glows the bright and imperishable fame of Sir Philip Sidney.

And why is this? He was excelled as soldier and statesman by many; he won no great reputation in arms, for his experience was but brief; his romance of the "Arcadia" is disfigured by serious faults; his poetry is usually artificial, and shows less brain-work than heart-work; there survive no recollections of his keen wit or delicate humour. And yet he held his own in a court which Burleigh adorned with his luminous intellect, where a Leicester displayed his splendid pomp, and a Raleigh shone pre-eminent as poet, adventurer, and courtier. I believe that this fame which Sidney—without effort—won, is very creditable to the moral feeling of his age and nation. What his contemporaries saw in him was not the genius of the poet or the valour of the soldier, but the devotion to duty and the purity of feeling of the Christian gentleman. "The secret of his fame," says a recent writer, "seems to lie in the singular beauty of his life; which has been well described as

'poetry put into action.'" His single fault appears to have been his impetuosity of temper, which, partly, was constitutional, and which, had he lived to a mature age, we cannot doubt that he would have repressed or conquered. But in refinement of thought and feeling, in generosity of sentiment, in delicacy of taste and soundness of judgment, he appears to have deserved the warm eulogiums which have been lavished upon him. And our young readers may learn a lesson from his career which it is well they should take to heart—that genius, heroism, or wit is not needful to secure us the esteem and regard of those among whom we act, and speak, and live; but that the world, despite its apparent indifference, is never insensible to the beauty of a Christian life, to the dignity of a virtuous and spotless character.—*W. H. Davenport Adams.*

[9768] No carpet knight, he sought the tented plain;
No euphuist, he sang immortal lays;
And the ripe fancies of his vigorous brain
Recalled the humours of Arcadian days.
A gentle soul, and loyal! reverence due
He gave to tender woman's womanhood;
Yet, soldier in the press of battle true,
His heart was armed with godlike fortitude.
It seemed that chivalry in him renewed
Its bright pure graces and its virtues rare;
That Nature sought to show, in generous mood,
A mind most noble, and a soul most fair!
Nor in our annals is there writ a name
Dearer than his whom Zutphen clothed with fame.

a As pourtrayed in the life of John Milton.

(1) *He exemplifies the nobility of the conscientious moralist, determined freeman, and independent patriot.*

[9769] Of mental and moral freedom, the world has produced no finer illustration than our John Milton; he, alike in the days of light and darkness, lived for freedom, but a freedom far beyond the conception of most of those by whom he was surrounded. How like a Samson he broke the withes, the superstitions, and prejudices of his time; how, independently of any party, he spoke out what seemed to him to be truth; there was in his life no thought of pleasing man, or party of men; in his intellect he reverenced truth, the truth had made him free. The words, the immortal words he wrote in behalf of liberty, although burnt by the common hangman, possess vitality, not only to enable them to echo to our own times, but to times far beyond ours, the truths of emancipated man. If any character might be especially cited to set before youth, surely that character is John Milton, who refused to subscribe to the college articles, and was thence expelled because he would not subscribe "slave;" although belonging to the Puritan party, by whom poetry was denounced, he did not forsake it in obedience to the requisitions of his sect. And when, after opposing king and council, his own parliamentary rulers betook themselves to the prohibition and mutilation of books, he stepped forth and lifted up his voice like a trumpet, in one loud, shrill, glorious, chivalric peal for the freedom of the press. How magnificent was that life! Reading the records of it, we say, with Pompey of old, "This it is to be a king!" He could say, if any man could ever say, "My mind to me a kingdom is." Exercising a strong controlling severity over all passions, and all prejudices, subjecting all to his will, so passed his life along. His life and his prose writings are glorious monuments of moral and mental liberty.—*Paxton Hood.*

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MAGNANIMITY.

I. Its Definition and Nature.

[9770] "Magninimity is a certain greatness of mind which raises a man above the influence of the good or evil things of this world, so that he does not think the one necessary to make him happy, nor leave it in the power of the other to make him miserable." An animated description is given of it by Cicero, "De Officiis," lib. i. cap. 20. It is not so properly a single virtue as a state or disposition of mind from which fortitude and other virtues may spring. It includes a superiority to the fear of danger and also to the fear of reproach. Fabius Maximus, who showed himself superior to both, is given as an example of magnanimity.—*W. Fleming.*

[9771] A spirit to bear and to do great things; to bear trials with fortitude; to control the temper under great provocations, and even to throw a benignant smile upon the face of a foe; to yield ingenuous sympathy to those who are not of us and rejoice in their success; to carry out convictions of duty at the sacrifice of interests; to forget self in the cause of God and of humanity; to brave with a constant heart the greatest perils for the sake of great principles and the common good.—*Homilist.*

[9772] Magnanimity is sufficiently defined by its name; yet we may say of magnanimity, that it is the good sense of pride, and the noblest way of acquiring applause.—*Rochefoucauld.*

II. Its Various Manifestations.

1 In generous treatment of enemies.

[9773] He is below himself that is not above an injury.—*Charles Lloyd.*

[9774] When Aristides, the Athenian general, sat to arbitrate a difference between two persons, one of them said, "This fellow accused thee at such a time." To whom Aristides answered, "I sit not to hear what he has done against me,

but against thee." How should a Christian shine, if an heathen give such light!—*Secker.*

[9775] One of the best instances of this virtue in history, ancient or modern, is that of the Athenian Pericles, with noble magnanimity telling his servant to take a lamp and show a scurrilous reviler the way home.

[9776] It was the laudable ambition of Dr. Cotton Mather to say that "he did not know of any person in the world who had done him an ill office but he had done him a good one for it."

2 In honourable and liberal treatment of rivals.

[9777] A really able man heartily speaks well of the talent that rivals or eclipses his own. He does so through the necessity of a noble and magnanimous nature. And a gentleman will generally do as much, through the influence of a training which makes the best of the best features in the character of man.

[9778] The crowning virtue is magnanimity, which, among other characteristics, includes a capacity of taking a generous view of adversaries and competitors. Anybody who has reached five and twenty without acquiring a habit of vigorously striving to attain this tranquil breadth of mind, is in a fair way to become a very miserable self-tormentor. Perhaps he may not have time to indulge largely in the repeated comparison of himself with his neighbours, but at all events he loses that invaluable equanimity which belongs to a thoroughly generous spirit.—*Saturday Review.*

[9779] When Douglas, at the battle of Bannockburn, saw Randolph, his rival, outnumbered and apparently overpowered by the enemy, he hastened to his assistance; but seeing that Randolph was already driving them back, he cried out, "Hold and halt! we are come too late to help them; let us not lessen the victory they have won by affecting to share it."—*Smiles.*

3 In consideration for the vanquished.

[9780] Cyrus, the first emperor of Persia, obtained a victory over the Assyrians; and after the battle was so sensibly touched with seeing the field covered with dead bodies that he ordered the same care to be taken of the wounded Assyrians as of his own soldiers, saying, "They are men as well as we, and are no longer enemies when once they are vanquished."

4 In mastery of resentment and reparation of injury.

[9781] Near Potsdam (Prussia), in the reign of Frederick King of Prussia, was a mill which interfered with a view from the windows of Sans Souci. Annoyed by this inconvenience to his favourite residence, the king sent to inquire the price for which the mill would be sold by the owner. "For no price," was the reply of the sturdy Prussian; and, in a moment of anger, Frederick gave orders that the mill should be pulled down. "The king may do this," said the miller, quietly folding his arms, "but there are laws in Prussia;" and forthwith he commenced proceedings against the monarch, the result of which was the court sentenced Frederick to rebuild the mill, and to pay besides a large sum of money as compensation for the injury which he had done. The king was mortified, but had the magnanimity to say, adressing himself to his courtiers, "I am glad to find that just laws and upright judges exist in my kingdom." A few years ago, the head of the honest miller's family, who had in due course of time succeeded to the hereditary possession of his little estate, finding himself, after a long struggle with losses occasioned by the war, which brought ruin into many a house besides his own, involved in pecuniary difficulties that had become insurmountable, wrote to the then king of Prussia, reminding him of the refusal experienced by Frederick the Great at the hands of his ancestor, and stating that, if his majesty now entertained a similar desire to obtain possession of the property, it would be very agreeable to him, in his present embarrassed circumstances, to sell the mill. The king immediately wrote, with his own hand, the following reply: "My dear neighbour, I cannot allow you to sell the mill; it must remain in your possession as long as one member of your family exists; for it belongs to the history of Prussia. I lament, however, to hear that you are in circumstances of embarrassment, and therefore send you 6000 dollars (about £1000 sterling) to arrange your affairs, in the hope that this sum will be sufficient for the purpose. Consider me always your affectionate neighbour, Frederick William."

5 In self-forgetfulness for others, and disinterested nobility of action.

[9782] A rough and rusty private soldier was picked up at the battle of Resaca, who was bleeding profusely from an awful shell-wound in his mouth. The first sensation after such a wound is one of intense thirst. He was offered a drink from a bright new tin cup, but refused it. Being asked why, he said, "My mouth is all bloody, sir: and it might make the tin cup bad for others." Mr. Lawrence, who tells the story, adds that the words that immortalized Chevalier Bayard or Sir Philip Sidney did not equal this hero's answer.

[9783] The Duke of Wellington was an eminently magnanimous man, bribes could not buy him, threats could not annoy him. When a lower place was offered him, he said, "Give me your orders, and you shall be obeyed." He was devoid of envy. He was as careful of the reputation of his officers as of his own. When anything went wrong—as at Burgos—he took all the blame to himself.

[9784] A Scotch Highlander was taken prisoner by a tribe of Indians; his life was about to be sacrificed, when the chief adopted him as his

son. They carried him into the interior; he learnt their language, assumed their habits, and became skilful in the use of their arms. After a season the same tribe began their route to join the French army, at that time opposed to the English. It was necessary to pass near to the English lines during the night. Very early in the morning, and it was spring, the old chief roused the young Highlander from his repose: he took him to an eminence, and pointed out to him the tents of his countrymen. The old man appeared to be dreadfully agitated, and there was a keen restlessness in his eye. After a pause—"I lost," said he, "my only son in the battle with your nation; are you the only son of your father? and do you think that your father is yet alive?" The young man replied, "I am the only son of my father, and I hope that my father is yet alive." They stood close to a beautiful magnolia in full blossom. The prospect was grand and enchanting, and all its charms were crowned by the sun, which had fully emerged from the horizon. The old chief, looking steadfastly at his companion, exclaimed, "Let thy heart rejoice at the beauty of the scene! to me it is as the desert; but you are free; return to your countrymen, revisit your father that he may again rejoice, when he sees the sun rise in the morning, and the trees blossom in the spring!"—*Colton.*

6 In a liberal construction on the motive of a doubtful action.

[9785] This spirit is distinguished by a disposition to attribute to others the possession of good motives, whenever possible. Where an action may be performed from either a good or a bad intention, it is a mere act of justice that we should attribute the correct and noble motive in the case, rather than the evil one. Yet there are those who seem never to have learnt such a precept.

7 In the heroic fronting of adverse circumstances.

[9786] Where is the magnanimity of bearing misfortunes when the whole world is looking on? Men in such circumstances can act bravely even from motives of vanity. He only who, in the vale of obscurity, can brave adversity, who, without friends to encourage, acquaintances to pity, or even without hope to alleviate his distress, can behave with tranquillity and indifference, is truly great; whether peasant or courtier, he deserves admiration, and should be held up for our imitation and respect.—*Goldsmith.*

8 In unobtrusive usefulness and self-denial.

[9787] In the obscurity of retirement, amid the squalid poverty and revolting privations of a cottage, it has often been my lot to witness scenes of magnanimity and self-denial, as much beyond the belief as the practice of the great; a heroism borrowing no support either from the gaze of the many or the admiration of the few, yet flourishing amidst ruins, and on the confines of the grave; a spectacle as stupendous in the moral world as the falls of the Missouri in the natural; and, like that mighty cataract, doomed to display its grandeur only where there are no eyes to appreciate its magnificence.—*Colton.*

[9788] One man, when he has done a service to another, is ready to set it down to his account as a favour conferred. Another is not ready to do this, but still in his own mind he thinks of the man as his debtor, and he knows what he has done. A third in a manner does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced its proper fruit. So such a man when he has done a good act does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season. —*M. Antoninus.*

III. Its Means and Aids.

1 Spiritual conviction.

[9789] I think it will be found that a strong religious conviction is the best, perhaps the only, specific for delivering men from the petty interests, the little cares, the envies, the heart-burnings, the meannesses, which pertain to an overcrowded state of society. I believe that few religious enthusiasts will be found to have been littleminded in worldly matters. They may have been bigoted, fierce, cruel; they may have had a narrowmindedness peculiar to their own; but we must acknowledge that the zealots of religion have, on the whole, been magnanimous in dealing with the things that are Cæsar's. Indeed, the interests with which religion is concerned are so vast that all merely temporal interests are dwarfed into insignificance by the side of them. And, of all human exemplars of magnanimity, I know of none who can for a moment compare with that poor prisoner, who from his dungeon at Rome declared with unfaltering voice that he had learnt through much suffering, in whatever state of life he was, therewith to be content; that he knew how to be full and to be hungry, how to abound and suffer want; and that he was willing, if it pleased God, to live, and yet was not afraid, yea, was even ready, if so it pleased Him, to die.—*Macmillan's Magazine.*

2 Deliberate courage.

[9790] If thou desire to be magnanimous, undertake nothing rashly — fear nothing but infamy — and dare nothing but injury: the measure of magnanimity is neither to be rash nor timorous.

[9791] Thoughts that nourish us to magnanimity grow perfect with more perfect utterance, gathering full-shapen strength.—*George Eliot.*

3 Gentle culture.

[9792] There is no doubt, in fact, that the laws of good breeding of society do tend, more or less, to produce an appearance of what the old Greeks called magnanimity. These laws are

simply the barriers which the common-sense of most have erected, to protect people who are thrown much together from each other's impertinences. They are lines of defence, and therefore their tendency is to isolate the individual from the crowd; to make him self-contained, reticent, and independent of opinions; alike careless of censure and indifferent to applause. It may be said that much of this is only manner. But, as in poetry the matter often grows out of the manner, so the character is often insensibly influenced by the outward bearing: a man becomes to some extent what he wishes to appear.—*Macmillan's Magazine.*

IV. Its Influence and Power.

1 To outlive suspicion and secure respect.

[9793] There is something left in average human nature even yet, which makes it very hard indeed to go on doing ill to a man who goes on showing kindness to you. Go on still on the right tack, and by and by it will come to be understood that you go upon it in all honesty and truth, and with no sinister nor underhand purpose.—*Boyd.*

[9794] Self-contained and self-reliant, the magnanimous man towers above his fellows, like an oak amongst reeds, his motto *nec franges nec flectes.* And, if there be somewhat too much of self-sufficiency about him, we must remember that, to be great and strong, a heathen must necessarily lean upon himself. The settler in foreign and sparsely inhabited countries needs and acquires a degree of self-reliance and self-assertion which would be offensive in the person of a member of civilized society. And the Greek became self-sufficient even in his ethics, as having no definite promise of help out of himself, or beyond his own resources. —*Macmillan's Magazine.*

2 To win enemies.

[9795] When Scipio had conquered New Carthage, in Spain, his soldiers brought him a noble captive of surpassing beauty. The young hero glowed with passion towards her; but he heard she was betrothed to a Celtiberian prince, named Allucius, and resisted his inclination. He called for the parents and bridegroom, who approached him in timorous uncertainty. He gave them back the maiden, while he said to the bridegroom, "Here is your bride; receive her inviolate and without ransom and be a friend to the Romans." Allucius was deeply touched, seized the hand of Scipio, and prayed the gods to reward the noble Roman. The parents offered a noble ransom, the magnanimous hero refused it; they urged it upon him, but he gave it to Allucius for his nuptials. Full of joyful, grateful admiration, he returned to his home, declared everywhere the praise of Scipio, and won for the Romans the friendship of his people. "A youth," said he, "has come to Spain wholly like the gods, who not merely with weapons, but also by love and beneficence, conquers all."—*De Wette.*

V. Its Discouragements.

[9796] No doubt, there is so much that is mean and unworthy in some hearts, and people so naturally judge others by themselves, that there may be found those who cannot understand this returning of good for evil; who will suspect there is something wrong lurking under it; and who will not believe that it is all sincere and hearty. Many an honest and forgiving heart has felt it as a trial to have its good intentions so misconceived. And the greatest obstacle that you are likely to find, in habitually meeting evil with good, will be the misconstruction of your conduct by some of the people that know you.—*Boyd.*

VI. Its Excellence and Rarity.

[9797] Magnanimity is a kind of ornament to the virtues; for it makes them greater, and cannot exist without them. And for this reason it is difficult to be really magnanimous; for it is impossible without perfect excellence and goodness.—*Aristotle.*

[9798] Magnanimity towards enemies is one of the sublimest virtues. Magnanimous sacrifice for affectionate friends has something touching and striking in it; it is the warm breath of love that floats forth from it. On the other hand, magnanimity towards enemies excites the sense of sublimity, of pure reverence; it is spiritual grandeur that is presented to us: for it is attended by the lofty tranquillity of control. —*De Wette.*

[9799] Of all virtues, magnanimity is the rarest. There are a hundred persons of merit for one who willingly acknowledges it in another. —*Hazlitt.*

VII. Its Present Need.

[9800] It will be worth while to inquire whether the virtue which was magnanimity in heathen days has found no place for itself under the Christian dispensation, and so has narrowed itself down to the Christian virtue of forgiveness, or whether it has undergone a rebaptism, and is known in the modern world under some other name. At any rate, it is evident that even in Christian England, in the nineteenth century, there is room for a word which shall express the contrary to that fidgety, prying, invidious, mean, and despicable condition of mind which men fall into who deal with things rather than with persons, who are chiefly conversant with the petty concerns of life, with money-getting, with buying and selling, and so forth, and so insensibly lapse into a low and stunted condition of soul.—*Macmillan's Magazine.*

VIII. ARISTOTLE'S DESCRIPTION OF THE MAGNANIMOUS MAN.

[9801] "The magnanimous man," said Aristotle, "is he who, being really worthy, estimates his own worth highly. If a man puts too high a value upon himself, he is vain. And if a man, being worthy, does not rate himself at his proper worth, why he is little better than a fool. But the magnanimous man will be only moderately gratified by the honours which the world heaps upon him, under the impression that he has simply got what is his due. He will behave with moderation under both bad fortune and good. He will know how to be exalted and how to be abased. He will neither be delighted with success, nor grieved by failure. He will neither shun danger nor seek it, for there are few things which he cares for. He is reticent and somewhat slow of speech, but speaks his mind openly and boldly when occasion calls for it. He is not apt to admire, for nothing is great to him. He overlooks injuries. He is not given to talk about himself or about others; for he does not care that he himself should be praised, or that other people should be blamed. He does not cry about trifles, and craves help from none. The step of the magnanimous man is slow, his voice deep, and his language stately: for he who cares about few things has no need to hurry, and he who thinks highly of nothing needs not be vehement about anything.—*Macmillan's Magazine.*

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CALMNESS, COLLECTEDNESS, COMPOSEDNESS.

I. THE MUTUAL RELATIONSHIP OF THESE THREE EXCELLENCES.

[9802] By *calmness* we understand a temperament generally equable and serene; not, indeed, unsusceptible to disturbance, but governed by a faculty which is on the watch for perturbing elements, which guards against them, and which, when overcome, can speedily adjust the balance. This faculty is *collectedness.* It cannot always prevent storms, indeed sometimes raises them, but it can always allay them; and the state following the subdued storm is what we call *composedness.* This relationship is not always sustained. There is a calmness which arises from insensibility. Human storms can no more effect men of this temperament than the hurricane can the everlasting hills. The former are as immovable as the latter—and as dead. Such are not collected because there are no jarring elements to compose. Again, some of the most self-collected men that history records have been strangers to calmness. Napoleon could reduce the most tempestuous passions and circumstances to stillness, and under the influence of his iron will his Titanic wrath became composed. But that composure was but as the smooth surface of a giant wave which gathers itself up to overwhelm an obstacle, even if it breaks itself to pieces upon it. The relation between the three is best illustrated in the person of our Lord. Calmness was the normal temperament of the Prince of Peace, yet that calmness could be mightily disturbed by the sight of tyranny and wrong. Composedness, however, soon followed that collectedness with which He retired from the tumult of opposition or applause to commune in solitude with God. This relation is also illustrated in the case of Stephen. The calmness of his temperament is clearly seen in the cool logical address delivered before the Sanhedrin. The storm which followed was largely of his own raising. Yet with what self-possession he composedly yielded his spirit into the hands of the Lord Jesus!

[9803] *Calm* respects the state of the feelings, *composed* the state of the thoughts and feelings, and *collected* the state of the thoughts more particularly. Calmness is peculiarly requisite in seasons of distress and amidst scenes of horror; composure in moments of trial, disorder, and tumult; collectedness in moments of danger. Calmness is the companion of fortitude—no one whose spirits are easily disturbed can have strength to bear misfortune. Composure is an attendant upon clearness of understanding—no one can express himself with perspicuity whose thoughts are any way deranged. Collectedness is requisite for a determined promptitude of action—no one can be expected to act promptly who cannot think fixedly. It would argue a want of all feeling to be calm on some occasions, when the best affections of our nature are put to a severe trial. Composedness of mind associated with the detection of guilt evinces a hardened conscience and an insensibility to shame. Collectedness of mind has contributed in no small degree to the preservation of some persons' lives in moments of the most imminent peril.—*J. C. Smith, M.A.*

II. THE VALUE OF CALMNESS AND SELF-POSSESSION.

1 It materially assists in the control of passion.

[9804] We shall find it one great preservative against angry passions, though it may seem a slight matter, not to let the accent of our speech, or any one of our gestures, be vehement. For these things excite passion mechanically, whereas a soft answer, the Scripture tells us, "turneth away wrath," composes the spirit of the giver himself, as well as the receiver of it. Also making use of the gentlest and least grating terms that we can will be extremely beneficial; and accordingly it follows there, that "grievous words stir up anger." But if such begin to pre-

sent themselves and struggle for vent, we must resolve to utter as few of any sort as possible; or, if it become requisite, none at all; but shut fast the door of our lips till the mastiff within hath done barking, as is related to have been the practice of Socrates. It is a painful restraint, but if we will remain masters of ourselves, it is absolutely necessary. For one hasty expression bursting out makes freer way for another, till at last the banks are levelled, and the torrent carries all before it. "A patient man, therefore, will bear for a time, and afterwards joy shall spring up unto him. He will hide his words for a time, and the lips of many shall declare his wisdom" (Ecclus. i. 23, 24). But, above all, we should inviolably observe never to act in a heat. Thoughts, alas, will be too quick for us; a few improper words may escape; but actions are much more in our power. We may be too angry at present to venture upon acting at all; a little delay can do no harm, and may do a great deal of good. Only, when we take time, we should make a right use of it; not revolve an insignificant offence in our minds, interpret little incidents with perverse acuteness, and lay stress upon groundless fancies, till we work it up into a heinous crime. The best understandings, without good tempers, can go the greatest lengths in this way; and, employing their reflection to excite the displeasure which it ought to restrain, the longer they ruminate the more untractable they grow. Now passion may be trusted very safely to suggest all the aggravating circumstances.—*Abp. Secker.*

[9805] 'Tis godlike magnanimity to keep,
When most provok'd, our reason calm and clear.—*Thomson.*

2 It conduces to social ease and agreeableness.

[9806] Necessity is the law of all who are not self-possessed. Those who are not self-possessed obtude and pain us. Some men appear to feel that they belong to a pariah caste. They fear to offend, they bend and apologize, and walk through life with a timid step. As we sometimes dream that we are in a well-dressed company without any coat, so the man who is not self-possessed acts ever as if he suffered from some mortifying circumstance. The hero should find himself at home wherever he is; should impart comfort by his own security and good-nature to all beholders. The hero is suffered to be himself.—*Emerson.*

[9807] Repose and cheerfulness are the badge of the gentleman—repose in energy. The Greek battle pieces are calm; the heroes, in whatever violent actions engaged, retain a serene aspect.—*Ibid.*

3 It influences judgment and subdues emotion.

[9808] Calmness of judgment consists in the power of the mind to resist external disturbances, while a cool judgment results from the absence of internal disturbance, or rather from the power of the mind to control its emotions. Such internal disturbance may proceed from various causes, such as nervous irritability, or the liveliness of the imagination, or the sensibility of the moral feelings, or the prevalence of malignant passions. Persons who have this coolness of judgment are likely to be successful in trade. It is truly admirable when it results not from the want of imagination and moral sensibility, but from that strength of will which is able, whenever it is necessary, to keep all the emotions in subjection.—*Elements of Thought*

4 It promotes general content and satisfaction.

[9809] Here we do not look very minutely or searchingly into special deeds. Upon the whole, we are satisfied with the past, with what we have done, and with its results. This is to be complacent.—*McCosh.*

[9810] There may be peace and quietness where there are not three meals a day, provided there be joint satisfaction in God's providence and mutual satisfaction in each other's presence.—*Matthew Henry.*

III. Its Origin.

1 In faith, hope, and love.

[9811] There is a calm the poor in spirit know
That softens sorrow and that sweetens woe;
There is a peace that dwells within the breast
When all without is stormy and distrest;
There is a light that gilds the darkest hour
When dangers thicken and when tempests lower:
That calm is faith, and hope and love is given;
That peace remains when all beside is riven;
That light shines down to man direct from heaven.—*James Edmeston.*

[9812] Faith is not only intended to pacify the conscience and purify the heart, but also to rescue the mind from earthly troubles. Our passage through life is attended with storms; we sail on a boisterous sea, where many tempests are felt, and many are feared, which look black and bode mischief but pass over. Now faith is designed for an anchor, to keep the mind steady and to give it rest (Isaiah xxvi. 3).—*Hervey.*

IV. Nature of Collectedness.

1 It implies a constant presence of mind and freedom from distraction, more than the mere fearlessness of courage, or the quietude of a cool temperament.

[9813] There are few things which are less understood than the nature of presence of mind. It has been supposed by some to be mainly the result of a cool and lymphatic temperament. By others it has been supposed to be mainly the result of fearlessness. But these are mis-

takes. A single example will almost suffice to verify the foregoing statements. The first Napoleon possessed, in a very high degree, this great quality of presence of mind. It is probable that he possessed it in a much higher degree than any man in his army. But he had by no means a cool and lymphatic temperament; and it would be a very bold thing to say that he was more fearless than any man in his army.—*Arthur Helps.*

V. HISTORICAL EXEMPLIFICATION OF CALMNESS, COLLECTEDNESS, AND COMPOSEDNESS.

[9814] General Monk was a commonplace man, a sensible, phlegmatic Englishman; and it is difficult to get up an enthusiasm about commonplace men. The Napoleons always command more attention from the unthinking than the Wellingtons, as the multitude will gaze unmoved on the philosophical Hamlet, when the impassioned Othello stirs them into an enthusiastic sympathy of feeling. There is no glitter, no lustre about the life of Monk; nothing to dazzle the eye or bewilder the imagination. He was a plain, calm, reserved man, doing what he conceived to be his duty in a very practical and effectual manner, and playing even the splendid *rôle* of a king-maker without the slightest attempt to catch the applause of "the groundlings." Historians, therefore, have been apt to undervalue his capacity, and to deny him the possession of ordinary mental endowments. He was obnoxious to almost every party in the state—to the disappointed Cavalier, who obtained so little from the Restoration, when he had hoped for so much; to the baffled Presbyterian; to the crushed and despairing Republican. Consequently, all have been ready to depreciate his merits, and to point to the very tranquillity of his life as a proof of his lack of extraordinary talents. But in the works of his bitterest censors we shall find the highest tribute to his character.—*W. H. Davenport Adams.*

[9815] It is a peculiarity in the character of this singular man that he seems never to have been inspired by ambitious motives. In an age when any man of active talent found it easy to press into the front rank, he necessarily won both fame and power; but apparently never from any volition of his own. Greatness was thrust upon him, or rather, was the natural reward of his quiet but effective performance of any duty that devolved upon his shoulders. It pleased him best to be the first among subordinates; his cautious temperament, as well as, perhaps, a strong sense of duty, induced him to prefer a viceroyalty under a king to kingship itself. He never attempted to tread upon others; never bade his competitors to stand aside. If he was summoned into a foremost place, he accepted it with cool composure and an unmoved countenance; but with a composure as cool and a countenance as unmoved he was quite content to linger unnoticed in the background. The fact is, Monk possessed a high order of talent; he was sagacious, wary, resolute at the proper moment, skilful in the detection of the motives of other men, and inflexible in the concealment of his own; but of the fire, energy, and enthusiasm of genius he was utterly destitute. His mind had no comprehensive power; his intellect lacked the faculty of originating and developing grand views. In short, he could place a sceptre in the grasp of a king; he was unfitted, and he knew it, to wield it with his own. He was a Monk, and not a Napoleon; and it is much to his credit that he had taken an accurate measure of the extent and character of his abilities.—*Ibid.*

[9816] Monk, we admit, was not of the highest order of genius, but he assuredly stood conspicuous in the second rank. His discretion was never outwitted, his prudence never baffled, his self-control never shaken. His courage was of a rare and brilliant order; his disinterestedness exceptional; his moderation of opinion, in an age of violent prejudices and fanatical antipathies, almost heroic. With the great men of a day of great men he coped not unsuccessfully; and, both in civil and military administration, displayed a sufficient capacity and a singular discretion. "If we take but the facts which biographers state," says a popular writer, "and put aside the prejudices with which they comment on them, we shall perceive that Monk distinguished himself highly in early life, and won the esteem of both parties in the state, when both were prolific in men of great and extraordinary genius. We shall find that he was eminently successful against the greatest officer the Dutch ever possessed; that in his command in Scotland he reduced a turbulent, dissatisfied, and irritated population to quietude and order, and did so by means which at once compelled their obedience, obtained their respect, and won their love; that in a most difficult and extraordinary time he acted with consummate prudence, skill, and firmness—repressed insurrections, guided the obedient, governed the unruly, intimidated the fierce, overawed the bold, and, without the effusion of a drop of blood, conducted a total revolution in thoughts, feelings, policy, and government, to a safe and speedy determination."—*Ibid.* (*adapted.*)

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SOBERNESS, SEDATENESS, STAIDNESS.

I. THE NATURE OF SOBERNESS.

1 **It implies sobriety of mind.**

[9817] Soberness is opposed to excess or extravagance in all other forms. It is a virtue which St. Paul urged Titus to inculcate on all

young men. Undue elation at the prospect of success, and on achieving it; undue depression at the thought or fact of failure; unwarrantable estimates of men and things, pitching the character of friends too high and that of enemies too low; expectations and hopes which have no basis in either reason or experience; eager acceptance of untried principles or novel views; unbounded imagination; a mind propped up by imaginary attainments—these are vices to which young men are particularly susceptible. Mental soberness is freedom from these intoxicating elements. It is therefore strong, clear, and healthy-mindedness, and is necessary for all good mental work, and all sound views of men and things.—*J. W. B.*

[9818] St. Paul sums up human perfection in three qualities: "to live manly, righteously, and godly in this present evil world," meaning thought, virtue, and religion; or rather qualities relating directly, first to ourselves, secondly to mankind, thirdly to the Creator. Considerateness, justice, reverence. "Sobriety" and *σωφρονως* are indentical. Etymologically, the *φ* and the *θ*, as labials, are interchangeable. Soberness is measured thoughtfulness. It is opposed to *ὑπερφρονειν*, or exaggeration.—*B. G.*

[9819] Sobriety of mind implies, first, modest ideas of ourselves; Rom. xii. 3, *μὴ ὑπερφρονειν . . . ἀλλα φρονεῖν εἰς τὸ σωφρονεῖν*, not to have exaggerated ideas of our own attainments; but to think measuredly of ourselves, and to remember that even that we really have, that is good, is the gift of God. It scarcely includes our anger towards others, though it may and does include the prohibition of haughty assumption of superiority.—*B. G.*

2 It implies well-regulated temper.

[9820] Anger is said to be brief madness. This verdict is too indiscriminate. Anger is mad and sinful only when excessive or when shown towards wrong objects or inoffensive persons. Men have been known to lash themselves into fury over a trivial omission in some household matter, and which in the event turned out to be a pure accident, and in no respect blameworthy. The sober man will save his indignation for real criminals and for grave offences. In this he follows the example of his Lord, who passed calmly over many exasperating failings on the part of His disciples, but who with terrible but measured wrath denounced the hypocrisy of the Pharisees.—*J. W. B.*

3 It implies temperance in speech.

[9821] A sober man will know when to speak and when to keep silent. There is an indiscreet silence as well as an indiscreet volubility. Error consists equally in saying too little and saying too much. A sober man will also know what to say when he has to speak, whereas the unsober will, through an interminable discourse, hardly know what he is talking about. A sober-minded man will also know how to speak without exaggeration, without waste of unnecessary words, without passion, and last, but not least, he will know when to leave off.—*J. W. B.*

[9822] The last-mentioned virtue, in the preceding paragraph, is perhaps the last attained. It certainly comes late. Temperance in speech, as far as related to soberness, means the avoidance of exaggeration either about ourselves or others—speaking only "the sober truth," as I think the proverb is.—*B. G.*

4 It implies a restrained use of those gifts which render a man pleasant in society.

[9823] Soberness is really a restrained use of every gift, the economy of its resources and its employment for right ends. But conventionally it is understood in a more restricted sense. It has a well-understood reference, for instance, to good-humour, an eminent social gift, a gift without which indeed no man is really sociable; but when it overleaps the barriers erected by propriety and becomes a boisterous flow of mere animal spirits it is a very harmful species of intoxication. It is necessary therefore to keep it well in hand, and to avoid the extremes of reserve and buffoonery. Similarly with the more refined and intellectual gift of wit. Those who have this gift are either welcomed or dreaded as the blessings or curses of society, according as they have or have not this gift under proper control.—*J. W. B.*

[9824] Wit and humour are good and ornamental; it is only counterfeit humour or wit that ever transgresses sobriety, as when the pretence to either borders on profanity or malice. —*B. G.*

II. Definition and Nature of Sedateness.

[9825] Sedateness may be defined as self-control, in repressing exuberance or hilarity in conversation, in style, in writing, in mien or countenance and manner towards others.—*B. G.*

[9826] Sedateness may generally be traced to a settled and natural habit of mind and disposition, which is manifested in scrupulous decorum, unruffled calmness, and perfect mental quietude of action. Landseer's "Dignity" is a grand pourtrayal of canine sedateness.—*A. M. A. W.*

III. Its Culture.

[9827] Cultivate a sense of personal dignity—have bounds to familiarity. *Noli me tangere*, touch me not, is the utterance of a divine dignity. Refined manners forbid excessive familiarity. Hence the well-bred scrupulously respect each other's persons, down to the smallest particular. The very touch of the hand is instinct with delicate respect. No self-respecting man will suffer his body or mind or soul to be slapped on the back.—*T. T. Munger.*

[9828] The opposite style, in a kind of rudeness, mentioned in the preceding paragraph, reminds one of the words of Cowper—

> The man who styles you Tom or Jack,
> And proves by thumps upon the back
> How he esteems your merit,
> Is such a friend that one had need
> Be very much his friend indeed,
> To pardon or to bear it.

It should, however, be remembered that dullness is not sedateness, though it may sometimes pass for it.—*B. G.*

IV. Staidness in its Religious Aspect.

1 It is superior to the unsettlements of trouble or the assaults of temptation.

[9829] An established, experienced, hopeful Christian is, in the world, like an iceberg in the swelling sea. The waves rise and fall. Ships strain and shiver and nod on the agitated waters. But the iceberg may be seen from far, receiving the breakers on its snow-white side, casting them off unmoved, and where all else is rocking to and fro, standing stable like the everlasting hills. The cause of its steadiness is its depth. Its bulk is bedded in calm water beneath the tumult that rages on the surface. Although, like the ships, it is floating in the water, it receives and throws off the angry waves like the rocks that gird the shore. Behold the condition and attitude of Christians. They float in the same sea of life with other men, and bear the same difficulties; but they are not driven hither and thither, the sport of wind and water. The wave strikes them, and hisses past in foam; but they remain unmoved. The chief part of their being lies deep beyond the reach of these superficial commotions. There life "hid with Christ in God" bears, without breaking, all the strain of the storm.—*W. Arnot.*

[9830] The iceberg turns over when its centre of gravity shifts, and it melts when floated into warmer regions, whereas staidness in religion is firm, being well anchored and resting on a rock. "Thou will keep him in perfect peace whose mind is stayed in thee" (Isa. xxvi. 3). Staidness is faith in its twofold branch of trust and fidelity. Staidness is not stupidity, but rational firmness.—*B. G.*

V. Its Mental and Circumstantial Aspect.

1 It is opposed to the restlessness of doubt and intellectual flightiness.

[9831] Mr. —— has much more definite and settled views than his brother—a great advantage even when views are inadequate, for it saves from much uncertainty in action, much questioning *à quoi bon*, and much loss of time in speculation. In fact I am more persuaded than I was that speculation is, to the speculator himself at least, an evil, whatever results it may give to the world, and convinced that to believe is a stronger thing, a greater source of strength, as well as evidence of it, than to doubt.—*F. W. Robertson.*

[9832] Staidness, considered mentally, is the opposite of birdwittedness, wool-gathering, or rambling: it is the steady use of the eyes of the mind, to look directly at fact and evidence, and not to be drawn aside by fiction, fancy, or whim. It is Lord Bacon that calls flighty persons "bird-witted," as hopping from twig to twig, and not resting or staying. Mental staidness does not mean obstinacy in clinging to ideas, but never changing except on good grounds.—*B. G.*

2 It is opposed to the love of change.

[9833] He whose levity or discontent makes him rashly leave his country, or trade, or office (or religion), too often undoes himself, and but rarely mends his condition.—*Bp. Patrick.*

[9834] The proverb is "a rolling stone gathers no moss." Still, every change of trade or country is not necessariiy from fickleness; many changes of place, of line, of life and of party or opinion, may be from steadfast pursuit of worthy objects, a change of place not of mind, a change of opinion or party, from unchanging love of truth, and consistent staidness of fixed principle and unswerving conscientiousness.—*B. G.*

VI. Staidness as applied to Deportment.

1 It is opposed to the frivolous, jocose, and sprightly in demeanour.

[9835] He who never relaxes is a wearisome companion; but beware of him who jests at everything. Such men disparage, by some ludicrous association, all objects which are presented to their thoughts, and thereby render themselves incapable of an emotion which can either elevate or soften them; they bring upon their moral being an influence more withering than the blasts of the desert.—*Southey.*

[9836] "Be grave, here comes a fool," said one who was enjoying some amusement when a stiff, pedantic person, who never unbent, was drawing near. "Are you a father?" inquired an English monarch of one who found him at a game of romps with his children. The answer being in the affirmative, "Then," said he, "I'll finish this rock-horse ride on my walking stick for the amusement of the children." Staidness of deportment means action and manners suited to each occasion and circumstance. Sometimes folly is wisdom, as oftentimes misplaced wisdom is folly, and not true staidness.—*B. G.*

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SERIOUSNESS, SOLEMNITY, GRAVITY.

I. Nature of Seriousness.

[9837] Seriousness is not necessarily a matter of appearance and deportment, but is rather the characteristic of a man who has a keen sense of responsibility, and whose purpose to discharge his trust is firm, settled, and determined. A man who trifles with his own opportunities, who plays away his time, who jests with the solemn subjects of life and destiny, is said to be not serious. On the contrary, a man who takes life in earnest, and feels that there is no time for levity, who "means business" and does all he can to make that meaning plain, is a serious man, and what he says and does is meant to be taken, and is in fact taken, "seriously." Matthew Arnold says that "with seriousness there is always hope," which accounts for the fact that some of the most serious even are cheerful. The late Bishop Wilberforce, a man of untiring energy and intense earnestness, and withal one of the pleasantest of companions, was an illustration of this. He knew that seriousness meant success, and was therefore always buoyant.—*J. W. B.*

[9838] Seriousness is sometimes equal to sincerity—Are you really serious? Do you mean it? Sometimes "serious" is used for "religious" —the man has turned "serious." This is perhaps an ascetic view of religion. Seriousness is earnestness of purpose; suitable to the magnitude of the interests involved. It is to be distinguished from mere owl-like gravity; and in its favourable sense, is honest, sincere, intelligent earnestness.—*B. G.*

II. Its Obligations.

[9839] Matthew Henry tells a story of a great statesman (secretary Walsingham) in Queen Elizabeth's time, who retired from public life in his latter days, and gave himself up to serious thought. His former gay companions came to visit him, and told him he was becoming melancholy. "No," he replied, "I am serious; for all are serious round about me. God is serious in observing us; Christ is serious in interceding for us; the Spirit is serious in striving for us; the truths of God are serious; our spiritual enemies are serious in their endeavours to ruin us; poor lost sinners are serious in hell; and why then should not you and I be serious too?" —*Church of England Magazine.*

III. Its Compatibility with Cheerfulness.

[9840] We trust that we can distinguish between the playfulness of affection and the flippancy of irreverent familiarity. With this last we should be grieved, indeed, to find ourselves in any instance justly chargeable. Of the seriousness which springs from profound conviction, our world has always contained too little. At the same time, of cheerfulness, as contradistinguished from frivolity, there has been no single source so productive as the gospel of Jesus Christ.—*James Hamilton, D.D.*

IV. Its Manifestation in the Style of George Herbert's Writings.

[9841] In the preface to his own "Poetical Fragments," Richard Baxter says, "I know that Cowley and others far exceed Herbert in wit and accurate composure. But (as Seneca takes with me above all his contemporaries, because he speaketh things by words, feelingly and seriously, like a man that is past jest, so) Herbert speaks to God like one that really believeth a God, and whose business in this world is most with God. Heart-work and heaven-work made up his books." Had Herbert been less like Cowley, it would have fared better with his fame during these last generations; but within the last twenty years there has been a remarkable revival of his old renown. For this he is mainly indebted to that devotional feeling, at once cheerful and serious, which runs through all his compositions, and to those fine scintillations of fancy which brighten every page; and readers who are magnanimous enough to forgive in an old author the faults of his own period, will be richly rewarded in "holy Herbert's" gentle wisdom, and in the multitude of his quaint and happy memorabilia. —*Ibid.*

V. Nature of Solemnity.

[9842] Solemnity has reference more to sacred matters or to the sacred aspects of secular affairs. In the presence of God, in the act of worship, in the contemplation of duty or destiny, in the thought of the momentous consequences which may result from words or actions, a man feels solemn, and his solemnity finds expression in reverence and awe. A man may be serious without being solemn. Life may and does appear to many a man a serious thing apart from religion altogether. But solemnity is characteristic of the religious man alone, and may be described as religious seriousness, or seriousness sanctified by grace.—*J. W. B.*

[9843] Shakespeare, in "The Winter's Tale," act iii. scene 1., says, "O the sacrifice, how ceremonious, solemn, and unearthly it was in the offering!" "The ear-deafening voice of the oracle" "so surprised my sense, that I was nothing." Solemnity is thus feeling lost and "nothing," in the presence of the Eternal. It is a purely theistic idea: nothing is "solemn" to an atheist. Solemnity is to be distinguished from pomposity.—*B. G.*

VI. Nature and Import of Gravity.

[9844] Gravity means weight; weighty reasons are grave reasons; gravity of manner and

address is suited to important subjects and occasions, but we should distinguish being weighty from being heavy.—*B. G.*

[9845] The words by which this virtue is expressed as a quality are *σεμνός* and *σώφρων*, the former expressing the inward quality, the latter its outward manifestation. It is, in one view, that state of mind which secures respect, in opposition to those states which excite disapprobation or contempt. This is gravity, dignity. In another view, it is that state of mind and outward deportment which is in accordance with our true character, circumstances, and destiny.—*C. Hodge.*

[9846] There is a gravity which is not austere nor captious, which belongs not to melancholy nor dwells in contraction of heart; but arises from tenderness and hangs upon reflection.—*Landor.*

VII. Its Synonyms.

[9847] Grave (Lat. *gravis*, heavy) is characterized by weight, but not used in the physical but only in the moral or analogous sense; hence important, and, as applied to character or persons, having the appearance of being charged with affairs weighty or important. It is opposed to gay, and may be predicated of manner, appearance, and expression of countenance. As grave denotes an appearance of habitual self-control or sense of responsibility, so serious (Lat. *serius*) conveys the idea of consideration or reflectiveness, as applied to the air or expression of countenance. Like grave, it is used of circumstances, and then has a stronger force. A grave consideration is one of argumentative weight; a serious circumstance is one that is likely to affect us. While grave as so employed means no more than important, serious means giving cause for apprehension, attended with danger or disastrous consequences. A grave, but not a serious, assembly of old men. Solemn (Lat. *solemnis*) is primarily marked by religious rites, hence fitted to awake serious reflections. When used of the manner or countenance of an individual, it has the sense of affectedly serious, and implies ridicule. The judge is grave, the preacher serious, the service or the cathedral solemn.

[9848] Grave (*v. Grave*) expresses a weight in the intellectual operations which makes them proceed slowly. Sobriety is therefore a more natural and ordinary state for the human mind than gravity: it behoves every man to be sober in all situations; but those who fill the most important stations of life must be grave. Even in our pleasures we may observe sobriety, which keeps us from every unseemly ebullition of mirth; but on particular occasions where the importance of the subject ought to weigh on the mind it becomes us to be grave.

VIII. Its Necessity for the Due Discharge of Important Functions.

[9849] Gravity is especially befitting those whose callings deal exclusively with serious or solemn affairs. Hence we feel that levity on the judgment seat or in the pulpit is a grave inconsistency. The buffoonery of Jeffries not only degraded the man but brought his office into contempt, and one could wish that one knew of Sidney Smith exclusively as the Edinburgh reviewer and not as the canon of St. Paul's.—*J. W. B.*

[9850] He that negotiates between God and man,
As God's ambassador, the giant concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin where you should woo a soul,
To break a jest where pity should inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales
When sent with God's commission to the heart.—*Cowper.*

[9851] We are to feel and act as immortal men, as sinners, as redeemed sinners, as ambassadors for Christ. That is, we are to cherish a state of mind, and exhibit a deportment, which corresponds to these various relations. This is not opposed (1) to cheerfulness; (2) to a natural and unrestrained deportment. But it is opposed (1) to frivolity; (2) to moroseness; (3) to sanctimoniousness. . . . This is eminently a clerical virtue, necessary to the successful discharge of the duties of the ministerial office.—*C. Hodge.*

IX. Its Restraining Value.

[9852] As in a man's life, so in his studies, I think it is the most beautiful and humane thing in the world so to mingle gravity with pleasure, that the one may not sink into melancholy, nor the other rise up into extravagance.—*Pliny.*

X. Its Benefits or Advantages.

[9853] These are of two kinds—1. The advantage to ourselves. It is the state of mind congruous to our circumstances, and therefore the best adapted to secure the right impression of truth upon the heart. 2. The effect it has on others. A large part of the power of one man over others lies in his character or excellence. Everything which increases our excellence increases our power, and everything which increases the respect and confidence which others entertain towards us increases our influence over them for good.—*C. Hodge.*

XI. Its Exemplification in Lord Bacon.

[9854] There were, then, in that House many illustrious statesmen and brilliant speakers; men whose names are among the immortals, and whose deeds are part and parcel of English

history ; but after an interval of silent preparation, Bacon stood forward among them as equal to the best and brightest—his wit as keen, his humour as felicitous, his sagacity as great. No incompetent judge, but "rare Ben Jonson," pays him a splendid compliment : "There happened in my time," he says, "one noble speaker who was full of gravity in his speaking. His language, when he could spare or pass by a jest, was nobly censorious. No man ever spoke more neatly, more pressly, more weightily, or suffered less emptiness, less idleness, in what he uttered. No member of his speech but consisted of his own graces. His hearers could not cough or look aside from him without loss. He commanded where he spoke, and had his judges angry and pleased at his devotion [that is, at his will]. No man had their affections more in his power. The fear of every man that heard him was lest he should make an end."—*W. H. Davenport Adams.*

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QUIETNESS, SERENITY, TRANQUILLITY.

I. Nature of Quietness.

1 Negatively and positively considered.

[9855] Quiet is not idleness. "Study to be quiet and do your business, and to work with your own hands." Quiet is not indifference. Quiet is not sloth. Quiet is the work of a soul trusting in God—in no hurry while all eternity is before it, and in no doubt since God Almighty rules the universe.

[9856] The state of inward quietude implies a cessation of rest from unrestrained and inordinate desires and affections. Such a cessation becomes comparatively easy when God has become the ruling idea in the thoughts, and when other ideas which are vain, wandering, and in other ways inconsistent with it are excluded. This rest or stillness of the affections, when it exists in the highest degree, is secured by perfect faith in God, necessarily resulting in perfect love, and the beautiful result is that quietness of spirit which is declared to be in the sight of God of great price.

II. Its Relations.

1 To wisdom.

[9857] An old writer—I think it is Jeremy Taylor—says, "No person that is clamorous can be wise." This is one of those sayings which everybody believes without reasoning about, because it accords with things already tried and proved by the great bulk of mankind. We are all disposed to assume that a man of few words thinks much ; that one who is never in a bustle gets through twice as much work as another who is always hurried. And the disposition to believe this is not weakened by finding many exceptions to the rule. A silent fool who passes for a wise man until he begins to speak, is not a perfect fool ; on account of his quietness, that outward semblance of wisdom, he is less foolish than his talkative brother. And a wise man who has spoken largely—and there have been many such from Confucius and Socrates down to Bacon and Goethe—is not reckoned any the less wise for having made some noise in the world. The silence of the fool and the eloquence of the wise cannot be adduced in argument against the utility of being quiet, nor can "The loud laugh which marks the vacant mind."—*Chambers's Journal.*

[9858] The great majority of carnivorous animals, particularly such as are of an active and powerful nature, reject dead substances ; and while the vulture, whose beak and claws are comparatively weak, selects such, the mighty and bold eagle will hardly stoop to carrion in its fiercest hunger ; and, indeed, so marked is the preference, and so decided the preference for active, living prey, that in many cases it is perfectly safe while motionless, and is only seized when it betrays its vitality by a change of position. Thus the frog sits intently watching an insect as long as it is quiet, and only seizes it when it moves. The green tree-frog is thus preserved in confinement during the winter, when no little insects are to be procured, by gently moving little pieces of meat or dead flies in front of it. The falcon will only swoop on living birds ; and if they be thrust into its cage, he will not touch them as long as they remain motionless.

Very constantly, too, amongst men, we see that the more self-assertive and rapacious of the race leave weaker ones alone until those weaker ones attempt to defend themselves or exhibit fussiness. The exhibition of their activity was the settling of their fate. Their safe policy was quietness ; abandoning that, they abandoned all their chances.—*The Homilist.*

2 To happiness.

[9859] Silence is the perfectest herald of joy ; I were but little happy if I could say how much. —*Shakespeare.*

[9860] Let us be silent that we may hear the whispers of the gods.—*Emerson.*

[9861] The really and substantially happy people in the world are always calm and quiet. —*Boyd.*

[9862] The heart that is to be filled to the brim with holy joy must be held still. The child of God should live above the world, moving through it, as some quiet stars move through the blue sky, clear, serene, and still.—*Hetty Bowman.*

3 To godliness.

[9863] There is a restlessness and a fretfulness in these days which stand like two granite walls against godliness. Contentment is almost necessary to godliness, and godliness is absolutely necessary to contentment. A very restless man will never be a very godly man, and a very godly man will never be a very restless man. "Be still, and know that I am God."

III. Its Obligations and Difficulty of Attainment.

[9864] Now, if ever, since the world began, the Christian should study to be quiet. It is a study, and a long one. It is a task. The tumult breaks on the ear. The pulses quicken at the bruit of war. Enthusiasm is contagious. Blood boils at the recital of wrongs, and the soul is aroused like the mettled charger at the trumpet's swell.

IV. Its Power, Influence, and Value.

1 It preserves internal peace, and guards the mind from all distraction.

[9865] What the quick pulses of fever are to the quiet flow of the heart's blood in health; what the waves that are breaking in a thousand crests of foam in anger with the storm that has disturbed them, are to the ceaseless but unruffled heaving of the calm summer sea; what the broken waters of the cataract are to the smooth strong current above them, as the winds that roar and tear the forest and strew the shore with wrecks to the cool fresh breeze that fans the earth and sends the sailor on his way rejoicing—such is the condition of the heart disturbed by passion or unbelief, by ambition or fear, by desponding or restless grief, by doubt or contention, by jealousy or wrath, compared with that which is given up to the contentment of faith, the calmness of submission, the assurance of a quiet hope, the stillness of holy meditation, the meekness of an unstriving spirit, the repose of a will habitually and instinctively submitted to the holy will of God.—*A. J. Macleane.*

[9866] It is only when we begin to *think* about life, and how we should live, that the art of being quiet assumes its real value; to the irrational creature it is nothing, to the rational it is much. In the first place, it removes what Mr. de Quincey, with his usual grand felicity of expression, calls "the burden of that distraction which lurks in the infinite littleness of details." It is the infinite littleness of details which takes the glory and the dignity from our common life, and which we who value that life for its own sake and for the sake of its great Giver must strive to make finite. Since unconscious life is not possible to the intellectual adult, as it is to the child—since he cannot go on living without a thought about the nature of his own being, its end and aim—it is good for him to cultivate a habit of repose, that he may think and feel like a man putting away those childish things—the carelessness, the thoughtless joy, "the tear forgot as soon as shed," which, however beautiful, because appropriate, in childhood, are not beautiful because not appropriate in mature age. The art of being quiet is necessary to enable a man to possess his own soul in peace and integrity—to examine himself, to understand what gifts God has endowed him with, and to consider how he may best employ them in the business of the world. This is its universal utility. It is unwholesome activity which requires not repose and thoughtful quiet as its forerunner, and every man should secure some portion of each day for voluntary retirement and repose within himself.—*Chambers's Journal.*

2 It secures the Divine approval and beneficially affects the lives of others.

[9867] It is good to prepare the thoughts in gentleness and silence for the consideration of duty. Silence as well as gentleness would seem beloved of God. For to the human sense, and like the mighty manifestation of a serene lesson, the skies and the great spaces between the stars are silent. Silent, too, for the most part, is earth, save where gentle sounds vary the quiet of the country and the fluctuating solitudes of the waters. Folly and passion are rebuked before it; peace loves it, and hearts are drawn together by it, conscious of one service and of one duty of sympathy. Violence is partial and transitory; gentleness alone is universal and ever sure. It was said of old, under a partial law, and with a limited intention, but with a spirit beyond the intention, which emanated from the God-given wisdom in the heart, that there came a wind that rent the mountains and brake the rocks in pieces, before the Lord; "but the Lord was not in the wind; and after the wind was an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire, and after the fire, a still, small voice." Such is the God-given voice of conscience in the heart; most potent when most gentle, breaking before it the difficulties of worldly trouble, and inspiring us with a calm determination.—*Leigh Hunt.*

[9868] It is the quiet, unheralded lives that are building up the kingdom of heaven. Not much note is taken of them here. Their monuments will not make much show in the churchyard. Their names will not be passed down to posterity with many wreaths about them. But they are God's favourites. Their work is blessed. In this world they are like those modest, lovely flowers which make no show, but which, hidden away under tall plants and grasses, pour out sweet perfumes and fill the air with their odours. And in heaven they will get their reward.

[9869] There are refined minds which, having attained in perfection the calm of quiet, reflect their own harmony upon the landscape they look

on, or the room in which they are; they carry about with them repose and quiet, as the joyous minds carry with them sunshine and gladness. In this world, so full of love and sorrow, the loving cannot always be glad, nor desire to be glad; but always they are glad to be quiet. Quietude is beautiful and good: let us strive to cultivate it in our hearts, that it may give us leisure and opportunity for raising and purifying our souls, which is the highest duty we have set before us on earth. Far be from our souls all noise and tumult, violence and confusion, even about good things; and let us learn to compose our hearts, that we may commune with high things, and heed as little as may be "the madding crowd's ignoble strife," except to convert it into the "peace which passeth all understanding."—*Chambers's Journal.*

[9870] It is to the quiet and restful soul that the Holy Spirit would seem most readily to come. Such a spirit seems to wait for the "witness" of the Spirit of God. Like the canvas before the painter, it is ready to receive whatever may be depicted thereon. It is very difficult to put cargo on board a ship in a rough sea; but when the vessel lies still in the harbour you may put on board what you please.—*J. G. Pilkington.*

V. Its Dignity and Gentleness.

[9871] In all the great works of art which remain to us from ancient times, and which are ensamples to modern artists, a perfect calmness and repose is noticeable. In all beautiful objects of our own time, whether among living creatures or in the productions of man's hand, there is a sentiment of quietness and serenity. Nothing disturbed, confused, or hurried affects us with a sense of beauty; whereas anything that produces a sense of stillness and repose, even though it may lack every other element of beauty, is often said to be beautiful, and does the work of a beautiful thing, which is to excite love or admiration in our minds. It is so especially with persons and with places. A person whose face and manner are full of that composure and gentle quietude which can emanate only from a peaceful and well-regulated mind, may not have a good feature nor a well-proportioned limb, and yet will attract others as if he or she were beautiful. They will be gladdened by the approach of such a one, love to be near him, to be under the influence of that beautiful or "beauty-making power;" and feel all their gentlest and best feeling excited by his presence. More than all, they themselves will be quieted by being near him, for repose of character, and the loveliness attendant on it, are contagious.—*Chambers's Journal.*

[9872] Looking round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great empire of silence. The noble silent men, scattered here and there each in his department; silently thinking, silently working; whom no morning newspaper makes mention of!—*Carlyle.*

[9873] Silence is the element in which great things fashion themselves together; that at length they may emerge, full-formed and majestic, into the delight of life, which they are thenceforth to rule.—*Ibid.*

[9874] The art of being quiet is a something which works beneath the surface. This art gives to ordinary men a power and influence which men, in other respects far above the ordinary, cannot attain without it. The amount of self-governance which it establishes is admirable. Thought, word, and deed are under the control of the reasoning will; irregular and irrational impulses never carry away the man in spite of his reason; he is always master of himself—that is, being self-possessed. Thence proceed "self-reverence, self-knowledge, self-control." The kingdom of the mind is kept in order and peace, so that extreme disturbances—which is called the tyranny of circumstances—may move, but cannot upset it; it is quiet within, and commands respect from others. This is attainable by minds of mediocre endowments: a man need not have a great genius to be serene and mentally quiet—quiet enough to examine his own powers, and keep them always ready for active service. This is doing one of the highest earthly duties, and in the performance of it a certain sort of greatness is attained—that useful sort of greatness implied by the wise man when he says, "Greater is he that ruleth his own spirit, than he that taketh a city."—*Chambers's Journal.*

VI. Its Opponents.

1 A combative temperament.

[9875] The habit of contradiction and argument, a combative tendency, leads to a vast amount of excitement and disquiet in life. We know what it is to be a "bully." We see men boasting of their strength, and saying provoking things in the hope of getting into a quarrel with their fellow-men. There are men that may be called logical bullies—men that want to argue with you. If you say anything, they dispute it. Argument leads to disputation speedily, and disputation to quarrelling, and quarrelling to ill-will.—*Beecher.*

2 Worldly cares and anxieties.

[9876] Your business demands all the vital force you have to give. It makes a vast difference not only to you, but to those who depend on you, whether you succeed or fail. You must be far-sighted as well as quick-sighted; and you must, above all, be deliberate, and know the probable, if not the possible, consequence of every act. If your work, like the exercise of a gymnast, adds to your physical and intellectual resources, and does not dim or blur your moral sensitiveness, you may be very sure that God

approves of what you are doing, and of the way in which you are doing it. The reason why we take so little delight in our business is that we are in an uncomfortable hurry all the while. The wear and tear of such a life, where men must struggle day and night to be successful, is frightful to think of. No man moves a step without friction. He uses himself up day by day. He cannot recuperate by breathing the fresh country air, he cannot enjoy a respite by sitting on the floor and playing with the children. It is business that first looks into his eyes in the morning; it is business that chases him through the swift-flowing hours of the day; it is business which tells him to eat his meals as quickly as possible, no matter what the consequences may be upon his body; it is business that comes like a nightmare and spoils his dreams in the night. And so, tired and weary and worn, having prodigally expended the vital energy that should have been carefully husbanded, he grows old at fifty, grey haired at fifty-five, is dead at sixty, and in two months is entirely forgotten.—*G. H. Hepworth.*

VII. Its Exemplification in Dr. Watts.

[9877] If rightly told, a life like that of Isaac Watts would read great lessons; but, for brevity, and notwithstanding the exception we have just taken, the whole might be condensed into—"Study to be quiet, and to do your own business." Dr. Watts had his own convictions. He made no secret of his Nonconformity. At a period when many Dissenters entered the Church, and became distinguished dignitaries, he deemed it his duty still to continue outside of the national Establishment. At the same time he was no agitator. He felt no call to rail at his brethren for their ecclesiastical defection, nor did he write pamphlets against the evils of a hierarchy, real or imagined. But God had given him a "business." He had given him, as his vocation, to join together those whom men had put asunder—mental culture and vital piety. And, studying to be quiet, he pursued that calling very diligently, very successfully. Without concealing the peculiar doctrines of the gospel, without losing the fervour of his personal devotion, he gained for that gospel the homage of genius and intelligence; and, like the king of Israel, he touched his harp so skillfully that many who hardly understood the words were melted by the tune. Without surrendering his right of private judgment, without abjuring his love of natural and artistic beauty, he showed his preference for moral excellence, his intense conviction of "the truth as it is in Jesus." And now, in his well-arranged and tasteful study, decorated by his own pencil, a lute and a telescope on the same table with his Bible, he seems to stand before us, a treatise on logic in one hand, and a volume of "Hymns and Spiritual Songs" in the other, asserting the harmony of faith and reason, and pleading for religion and refinement in firm and stable union. And, as far as the approval of the Most High can be gathered from events, or from its reflection in the conscience of mankind, the Master has said, "Well done, good and faithful servant." Without trimming, without temporizing, he was "quiet;" and without bustle, without boasting or parade, he did "his own business," the work that God had given him. And now no Church repudiates him, and none can monopolize him. His eloge is pronounced by Samuel Johnson and Robert Southey as well as Josiah Conder; and, whilst his monument looks down on Dissenting graves in Abney Park, his effigy reposes beneath the consecrated roof of Westminster Abbey.—*James Hamilton, D.D.*

VIII. Quietness as Characteristic of God's Working.

[9878] God is quiet in His workings. Mighty as are His vast machineries in nature, all move quietly in the fulness of His everlasting power. His spirit is quiet as "a still, small voice," though its working is wide as the world. The heavens are quiet while they declare His glory. Comets, meteors, wandering stars, rush and stagger in their courses, but the great orbs that light the steady flow of ages roll in quiet on their way. Christ, the great revelation of God to man, was quiet in the days of His flesh. He did not strive nor cry, nor cause His voice to be heard in the street. We should be like Him.

[9879] Many of God's most potent ministries are noiseless. How silently the sunbeams fall all day long upon the fields and gardens, and yet what joy, cheer, and life they diffuse! How silently the flowers bloom, and yet what sweet fragrance they emit! How silently the stars move on in their majestic marches around God's throne, and yet they are suns or worlds! How silently God's angels work, stepping with noiseless tread through our homes, and performing ever their blessed ministries about us! Who hears the flutter of their wings, or the faintest whispers of their tongues? And yet we know that they hover over us and move about us continually. So Christ has many lowly earthly servants, who work so quietly that they are never known among men as workers, whom He writes down among His noblest ministers.

IX. Quietness as displayed in Reticence of Speech.

1 Its grounds.

(1) *Natural.*

a. Proceeding from strong emotion or bitter grief.

[9880] There are crises in life when we cannot speak—we are stunned, overwhelmed, dismayed. We look almost vacant to observers whose eyes are upon us. They cannot understand our speechlessness; whilst they themselves are under such great excitement, they wonder at our passivity. There is an excitement that is passive; there is a passion that is latent; there is a vehemence of feeling which is often

kept under restraint. Men misunderstand us because, in our sorest experiences, we do not exclaim aloud, we do not protest against the injury which is being inflicted upon us: we are led off in silence, and we seem to justify those who injure us by want of protest and argument and vehement denial of the justice which is being accorded to us.—*Dr. Parker.*

[9881] It knoweth its own bitterness, and to intermeddling of any stranger, however well-intentioned, its style is *Noli me tangere.* The suffering spirit cannot descend from its dignity of reticence, Mr. Trollope somewhere says; a consciousness in particular of undeserved woe produces a grandeur of its own, with which the high-souled sufferer will not easily part. Madame de Staël rules that *Nul a le droit de contester à un autre sa douleur.* There is much implied in that short sentence, writes Mrs. Richard Trench, who quotes it in support of her expression of impatience at hearing any one too decisive on what may or may not deeply wound the bosom of another.—*Francis Jacox.*

[9882] Edward Quillinan in the English burial-ground at Oporto wears on his lip a smile, and teaches his voice a careless tone, and affects to sip lightly his cup of woe, "nor let its harsh contents be known;" for he will not droop to worldly eyes, as if his grief besought their pity, but breathes his lonely sighs within that solemn field of graves.

"For mine are woes that dwell apart,
And human sympathy reject;
Too sacred to the jealous heart
To seek compassion's cold respect."

Chacun sent son tourment et sait ce qu'il endure, is one of a few extant lines by which La Boëthie being dead yet speaketh. Nor be forgotten Shelley's Prince Athanase, when his friends babbled vain words and fond philosophy:

". . . How it galled and bit
His weary mind, this converse vain and cold;
For, like an eyeless nightmare, grief did sit
Upon his being; a snake which fold by fold
Pressed out the life of life; a clinging fiend
Which clenched him if he stirred with deadlier hold;—
And so his grief remained—let it remain—untold."—*Ibid.*

(2) *Prudential.*

[9883] Christ "answered him nothing." Zoroaster says, that "it is needful to learn the art of silence that we may not betray ourselves. He who knows not how to be silent knows not how to speak."

[9884] If a word be worth one shekel, silence is worth two.—*Rabbi Ben Azai.*

[9885] The occasions of silence are obvious, namely, when a man has nothing to say, or nothing but what is better unsaid: better either in regard to particular persons he is present with, or from its being an interruption to conversation itself, or to conversation of a more agreeable kind, or better, lastly, with regard to himself.—*Bp. Butler.*

[9886] Bengel suggests that loss of speech was a medicine to Zecharias lest he should have been swollen up with pride on account of the promised greatness of John. As it was, "Five words cost him forty weeks' silence," says the quaint Quarles.

[9887] Mr. Tulkinghorne, the family solicitor in "Bleak House," wears an expressionless mask, and carries family secrets in every limb of his body and every crease of his dress. Whether he yields his clients anything beyond the services he sells, is his personal secret; and that he keeps, as he keeps the secrets of his clients: "He is his own client in that matter, and will never betray himself." His reticence is the admiration of the gushing, antiquated Volumnia Dedlock—for he is so original, such a stolid creature, she declares, such an immense being for knowing all sorts of things and never telling them. She is persuaded that he must be a Freemason, and the head of a lodge. The Abbé d'Olivet gives this character of Conrart the academician, *Il gardait inviolablement le secret des autres et le sien.* St. Simon affirms of Louis the Fourteenth that he kept the secrets of others as religiously as his own, and that there was no mistress, minister, or favourite who could worm them out, even though themselves concerned in the matter. Now the French have, or had, no character for reticence, if we may trust so authoritative an old writer as Howell, who, midway in the seventeenth century, contrasting the Mounseer with the Don, affirmed it to be "a kinde of sicknesse for a Frenchman to keep a secret long," whereas "all the drugs of Egypt cannot get it out of a Spaniard." Sir Arthur Helps somewhere speaks of "grave, proud men" as very safe confidants; and he moots the question whether a secret will escape sooner by means of a vain man or a simpleton. —*Francis Jacox.*

[9888] Some people play with a secret, until at last it is suggested by their manner to some shrewd person who knows a little of the circumstances connected with it; others are treacherous, and sell it for their advantage; others, out of conceit, wear it as an ornament; others are indiscreet, and so let it drop by accident. Relating a case of this last kind, Mr. de Quincey enforces the doctrine that honour and fidelity do not form sufficient guarantees for the custody of secrets: presence of mind so as to revive one's obligations in time, tenacity of recollection, and vigilance over one's own momentary slips of tongue, so as to keep watch over indirect disclosures, are also requisite. Indeed he refuses to believe that, unless where the secret is of a nature to affect some person's life, most people would remember beyond a period of two years the most solemn obligations to secresy. After

a lapse of time, varying of course with the person, the substance of the secret will remain upon the mind ; but how he came by the secret, or under what circumstances, he will very probably have forgotten. "It is unsafe to rely upon the most religious or sacramental obligation to secresy, unless, together with the secret, you could transfer also a magic ring that should, by a growing pressure or puncture, sting a man into timely alarm and warning." Of all personal qualities, the art of reticence is justly said to be the most important and valuable for a professional man to possess : lawyer or physician, he must be able to hold all and hear all without betraying by word or look, by injudicious defence any more than by overt treachery, by anger at a malicious accusation any more than by a smile at an egregious mistake : his business is to be reticent, not exculpatory, to maintain silence, not set up a defence nor yet proclaim the truth. —*Ibid.*

[9889] It has been safely enough alleged that, of two men equally successful in the business of life, the man who is silent will be generally deemed to have more in him than the man who talks : the latter "shows his hand ;" everybody can tell the exact length of his tether ; he has trotted himself out so often that all his points and paces are matters of notoriety. But of the taciturn man little or nothing is known. *Omne ignotum pro magnifico.* "The shallow murmur, but the deep are dumb." Friends and acquaintance shake their heads knowingly, and exclaim with an air of authority that "so and so" has a great deal more in him than people imagine. "They are as often wrong as right ; but what need that signify to the silent man? He can sustain his reputation as long as he likes, by the simple process of holding his tongue." The more a man, desirous to pass at a value above his worth, can, as the Caxtonian essayist puts it, contrast by dignified silence the garrulity of trivial minds, the more the world will give him credit for the wealth which he does not possess. To follow out one of the essayist's illustrations—when we see a dumb strong-box with its lid braced down by iron clasps, and secured by a jealous padlock, involuntarily we suppose that its contents must be infinitely more precious than the gauds and nicknacks which are unguardedly scattered about a lady's drawing-room. "Who could believe that a box so rigidly locked had nothing in it but odds and ends, which would be just as safe in a bandbox?" —*Ibid.*

[9890] Count Grammont's portrait of the Earl of Oxford of his time, one of the first peers of the realm, is that of a very handsome man, and "of the Order of the Garter, which greatly adds to an air naturally noble. In short, from his outward appearance you would suppose he was possessed of some sense ; but as soon as you hear him speak you are perfectly convinced to the contrary." Mr. Rushworth, in Miss Austen's "Mansfield Park," secures the good word of Sir Thomas Bertram by his judicious reticence ; and we are told how "by looking, as he really felt, most exceedingly pleased with Sir Thomas's good opinion, and saying scarcely anything, he did his best towards preserving that good opinion a little longer." The lips of a fool will swallow up himself—or, as a commentator expresses it, he is the sepulchre of his own reputation ; for as long as he was silent, you were willing to give him credit for the usual share of intelligence, but no sooner does he blurt out some astounding blunder—no sooner does he begin to prattle forth his egotism and vanity, than your respect is exchanged for contempt or compassion. Jeremy Taylor says of the ineloquent man that holds his tongue, that by so doing he shall be sure not to be troublesome to the company, nor become tedious with multiplicity of idle talk : "he shall be presumed wise, and oftentimes is so."—*Ibid.*

[9891] There is something at once of pathos and almost of humorous reproach, in the appeal of the Man of Uz. in his extremity, to his too didactic and complacently dogmatical friends : "Oh that ye would altogether hold your peace ! and it should be your wisdom."

Montaigne exclaims, "To how many blockheads of my time has a cold and taciturn demeanour procured the credit of prudence and capacity!" Note the counsel of Carlo to Sogliardo, in one of Ben Jonson's heaviest comedies : "When anything is propounded above your capacity, smile at it, make two or three faces, and 'tis excellent ; they'll think you've travelled ; though you argue a whole day in silence thus, and discourse in nothing but laughter, 'twill pass." Elsewhere rare Ben cites approvingly the "witty saying," about one who was taken for a great and weighty man so long as he held his peace : "This man might have been a counsellor of state, till he spoke ; but having spoken, not the beadle of the ward." Denouncing in his strong dialect the vapid verbiage of shallow praters, Mr. Carlyle exclaims, "Even Triviality, Imbecility, that can sit silent, how respectable is it in comparison!" Michelet says of the Spanish grandees of Charles the Fifth's time, that the haughty silence they maintained, scarce deigning even a syllable of reply, served them admirably to conceal their dearth of ideas. Silence and imperturbability, according to the author of "The Gentle Life," are the two requisites for a man to get on in the world.

If there are two things not to be hidden—love and a cough—there is a third, contends Nello, the barber of Florence, and that is ignorance, when once a man is obliged to do something besides wagging his head. Charles Lamb shrewdly observes that a man may do very well with a very little knowledge, and scarce be found out, in a mixed company ; everybody being so much more ready to produce his own than to call for a display of your acquisitions. But in a *tête-à-tête*, he adds, there is no shuffling ; the truth will out.—*Ibid.*

(3) *Conscientious.*

[9892] Bid me not speak, but bid me silent be,
For unto me my secret is a duty.
I fain would show now all my heart to thee,
Only hard fate will not allow it me.

(4) *Religious.*

[9893] The true grace of silence ever springs from a renewed heart and a disciplined mind. To cultivate it effectually we must forget ourselves; forget our pride and sensitiveness; forget as soon as spoken the wounding or the cruel words we cannot always escape, and remember only the example our Lord has left us, of patient, uncomplaining silence in the very presence of fiercest calumny and rage.—*Taylor.*

[9894] It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still to be silent. It is better to say nothing than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honour of your holy profession, as well as to the good of those who have injured you, when you speak from God.—*Upham.*

X. Its Aspects.

1 As a virtue.

[9895] I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even though he is in the right.—*Cato.*

[9896] Silence a virtue. Taciturnity is sometimes a virtue, said Tacitus the best historian. Queen Elizabeth's motto was, *Video, taceo*—I see, and say nothing. Sophocles saith, nothing better becometh a woman than silence. Euripides also saith that silence and modesty and keeping at home are the greatest commendation to a woman that can be. Curtius tells us that the Persians never trust one whom they find to be talkative. Some know when to speak and when to keep silent, but do not act up to their knowledge. Esther had the knowledge and the grace to conduct herself according to the requirements of her condition.

"Give every man thine ear, but few thy voice;
Take each man's censure, but reserve thy judgment."—*Polonius.*

2 As not always a virtue.

(1) *Sometimes superstitious.*

[9897] You may read strange stories of some of the ancients choosing silence to talking. St. Romualdus maintained a seven years' silence on the Syrian mountains. It is said of a religious person in a monastery in Brabant, that he did not speak a word in sixteen years. Ammona lived with three thousand brethren in such silence as though he was an anchoret. Theona was silent for thirty years together. Johannes, surnamed Silentarius, was silent for forty-seven years. These are cases of an extreme kind, which neither reason nor Scripture justify.—*Bate.*

(2) *Sometimes sinful.*

[9898] Most frequently, too, over-silent people when they meet with wrongs are driven to the bitterer grief, the more they keep back the utterance of all they are undergoing. If the tongue declared with calmness the annoyance inflicted, grief would flow away from our consciousness. For closed wounds give more acute pain, in that when the corruption that ferments within is discharged, the pain is laid open favourably for our recovery. And generally whilst our silent men fix their eyes on the faults of any, and yet hold in the tongue in silence, they do, as it were, withdraw the use of the salve, after looking on the wounds. They become the cause of death, in that they refuse by speaking to cast out the poison which they might cast out. If immoderate silence were not a thing to blame, the prophet would never say, "Woe is me, for I have held my peace."—*St. Irenæus.*

XI. Its Divine Manifestations.

[9899] The man who can stand and listen to the language of stolid ignorance, venomous bigotry, and personal insult, addressed to him in an offensive spirit, and offers no reply, exerts a far greater power upon the minds of his assailants than he could by words, however peaceful. His silence reflects a moral majesty before which the heart of his assailants will scarcely fail to cower. Such was the silence which Christ maintained. He knew the utter futility of their charges, He understood their malignant spirit, He knew the truth they wanted not, and that to reason with men of their animus would only be to "cast pearls before swine." Sublime magnanimity I see in this silence of Jesus. In His bright consciousness of truth, all their false allegations against Him melted away as the mists from the mountains in the summer sun. His Divine soul looked calmly down upon the dark and wretched spirits in that hall, as the queen of night looks peacefully upon our earth, amid the rolling clouds and the howling winds of nature in a passing storm.—*David Thomas, D.D.*

[9900] When false witnesses testified against our Lord and Saviour Jesus Christ, He remained silent; and when unfounded charges were brought against Him, He returned no answer, believing that His whole life and conduct among the Jews were a better refutation than any answer to the false testimony, or than any formal defence against the accusations.—*Origen.*

XII. Its Eloquence.

[9901] Silence does not expose and commit

us as speech does, but it is seldom that it does not betray its own hidden meaning and import.

[9902] There is a silence, the child of love, which expresses everything, and proclaims more loudly than the tongue is able to do ; there are movements that are involuntary proofs of what the soul feels.—*Alfieri.*

[9903] There is a silence which is often more eloquent than speech, means more than any words, and speaks ten times more powerfully to the heart. Such for example, is the silence when the heart is too full for utterance, and the organs of speech are choked by the whelming tide of emotion. The sight of a great man so shaken and quivering with feeling that the tongue can give no voice to what the heart feels, is of all human rhetoric the most potent. —*David Thomas, D.D.*

[9904] Science is sometimes more significant and sublime than the most noble and most expressive eloquence.

XIII. Its Limitations.

[9905] There is a suspicious and soul-imperilling silence, against which we must be on our guard. Dangerous, yea, of the evil one, is such a silence as is the expression of an egoistic unfriendly closeness, with which a man at last in his pride, or self-consuming hypochondria, may perish from inner contradictions and confusions. Doubtful and dangerous is also a silence in which the feeling enclosed in our breast becomes so overmastering that it might rend the breast. Against this one can seek an escape in prayer. Likewise an alleviation is afforded in confession, while the sufferer commits his secret to the breast of another man, whether it be a minister of the Church or a faithful friend. That we must be so frequently, at least in part, veiled and locked up to each other, rests upon the conditions of earthly development, belongs partly to our trial and exercise, partly to the necessarily quiet and hidden growth of our life. The goal towards which we must work is that we become ever more manifest one to the other in the all-illuminating unity of love. Therefore we must even now, so far as it is morally possible, seek our joy in mutual communication. Therefore an old poet says, referring to the visit of Mary to Elizabeth, "Why do we always remain at home? Let us also go to the hill country, let us there speak one to the other, that the Spirit's greeting may open the heart, so that it may become glad and spring ; the Spirit in true faith may sing, My soul doth magnify the Lord."—*Dr. H. Martensen.*

XIV. Definition and Nature of Serenity.

[9906] Serenity is a calm, clear placidness of mind, as opposed to the disturbance of passions, fear, and solicitude. The heavens are serene in the blue depths or heights above clouds and tempests. A mind is serene that is lifted above the agitations of earth and time, and lives in the clear, unclouded light of heaven : and

"Not a wave of trouble rolls across my peaceful breast."

There is a deceptive or false serenity, the silence before a storm : but the true serenity is escaping out of the region of storm into the presence of the "Father of Lights in whom is no variableness nor shadow of turning."—*B. G.*

XV. The Sources of its Deficiency.

1 Eager earthly desires.

[9907] It is not changing circumstances, but unregulated desires that rob us of our peace. We are feverish not because of the external temperature, but because of the state of our blood. The very emotion of desire disturbs us ; wishes make us unquiet ; and when a whole heart, full of varying, sometimes contradictory longings is boiling within a man, how can he but tremble and quiver? And then these desires put us at the mercy of externals. Whatsoever we make necessary for our contentment, we make lord of our happiness, and as these joys are fleeting, he who desires them is sure to be restless always, and disappointed at the last. Disappointment is the law for all earthly desires ; for appetite increases with indulgence, and as it increases, satisfaction decreases. The dose that lulls with a delicious dream to-day must be doubled to-morrow, and there is soon an end of that. Each of your earthly joys fills but a portion of your being, and all the other ravenous longings either come shrieking at the soul's gate like a mob yelling for bread, or are starved into silence ; but either way there is disquiet, and then if a man fixes his happiness on anything less sufficient than God, there comes a time when it passes from him, or he from it. —*Alexander Maclaren, D.D. (condensed).*

2 Perplexity of choice.

[9908] Twice or thrice in a man's lifetime his road leads him up to a high dividing point. His whole future may depend on his bearing the least bit to the right or to the left, and all the slopes below are wreathed in mist. Powerless to see before him, he has yet to choose. Certainly he needs some guidance then. But he needs it hardly less in the small decisions of every hour. Looking at the mysterious way in which the greatest events grow out of the smallest ; the circumstances in which we have to decide on the spur of the moment without the time to balance probabilities, who can maintain an undisturbed balance of mind without some one near at hand to say, so as to leave no room for misgiving, "This is the way, walk ye in it"?—*Ibid.*

3 Anxious contemplation of the future.

[9909] The future is dim after all our striving to see into its depths, and threatening often all our efforts to prepare for its coming storms.

We know so little, and what we do know is so sad, that the ignorance of what may be, and the certainty of what must be, equally disturb us with hopes that melt into fears, and forebodings which consolidate into certainties.—*Ibid.*

[9910] The only safety for serenity is to be intelligently confident in the invisible shelter and impregnable fortress, divinely guaranteed. "And a Man [the Incarnate Saviour] shall be as a hiding-place from the wind, a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land," as saith the prophet Isaiah, ch. xxxii. 2.—*B. G.*

XVI. Means of its Attainment.

1 By delighting in God, by resting in the Lord, and committing the guidance of our lives into His hands.

[9911] "Delight thyself in the Lord," these eager desires—transfer them to Him; and the soul, freed from the distraction of various desires by one masterful attraction, will be at rest. Such a soul is still, as the great river above the falls, where all the side currents and dimpling eddies and back-waters are effaced by the attraction that draws every drop in one direction. And then again, desire and fruition go together, and so there will be peace. "He will give thee the desires of thine heart;" not perhaps at all times the identical blessings we wish, but something larger, deeper, for God Himself is the heart's desire of those who delight in Him, and to delight in Him is to possess our delight, and further desire after God will bring peace by putting all other desires in their right place. The more we have our affections set on God, the more we enjoy, because we subordinate His gifts. The less too shall we dread this loss, the less be at the mercy of their fluctuations. If you have God for your "enduring substance," you can face all varieties of condition, and be calm, saying—

"Give what Thou canst, without Thee I am poor,
And with Thee rich, take what Thou wilt away."—*Alexander Maclaren, D.D.*

[9912] The hymn, whose concluding verse is—

"O for a closer walk with God,
A calm and heavenly frame,
A clearer light upon the road,
That leads me to the Lamb,"

indicates the true secret of serenity; from a well-wounded confidence, both as to the present and as to the infinite future.—*B. G.*

[9913] "Rest in the Lord, and wait patiently for Him." What else is there for a man fronting the vague future; from whose weltering sea such black, sharp-toothed rocks protrude? Shall we bow before some stern fate, as its lord, and try to be as stern as it? Shall we think of some frivolous chance, as tossing its unguided waves, and try to be as frivolous as it? Shall we try to be content with an animal limitation to the present, and heighten, the bright colour of the little to-day by the black background that surrounds it, saying, "Let us eat and drink, for to-morrow we die"? Is it not better, happier, nobler, every way truer, to look into that perilous, uncertain future, or rather to look past it to the loving Father who is its Lord and ours, and to wait patiently for Him? Confidence that the future will but evolve God's purposes, and that all these are enlisted on our side, will give you peace and power. Without it all is chaos, and we flying atoms in the anarchic mass; or else all is cold-blooded impersonal law, and we crushed beneath its chariot-wheels.—*Alexander Maclaren, D.D.*

[9914] There is but one way to serenity of mind and happiness; let this, therefore, be always ready at hand with thee, both when thou wakest early in the morning, and all the day long, and when thou goest late to sleep, to account no external things thine own, but to commit all these to God.—*Epictetus.*

[9915] Leave to Him the guidance of thy life and thou shalt be at peace on the road. This law prescribes (1) *the subordination*, not the extinction, *of our own inclinations*. These are second, not first. Our first question is to be, not "What should I like?" but "What does God will?" Like the lawgiver-captain in the wilderness, our will should stand at the head of the ordered rank of passions, whims, and habits, ready for march, but motionless, till the Pillar lifts from above the sanctuary. (2) *The submission of our judgment* to God in the confidence that His wisdom will guide us. I suppose the precurser of all visions of Him, which have calmed his servants' souls with the peace of a clearly recognized duty, has been their cry, "Lord, what wilt thou have me to do?" "In all thy ways acknowledge Him?" This law, however, is possible only when (3) we *delight in God*. Such a disposition will render the task of "rolling our way upon God" easy. It is not hard to discover God's will when we supremely desire to know and do it.—*Alexander Maclaren, D.D.*

[9916] "If it is possible let this cup pass from Me—nevertheless not as I will, but as Thou wilt;" and the concluding resignation, "If this cup may not pass from Me, except I drink it—Thy will be done." Then all is left, the care transferred, the trouble faced and conquered, with a serene courage and trustfulness.—*B. G.*

XVII. Its Supreme Blessedness.

[9917] Neither rich furniture, nor abundance of gold, nor a descent from an illustrious family, nor greatness of authority, nor eloquence and all the charms of speaking, can procure so great a serenity of life as a mind free from guilt, kept untainted, not only from actions, but purposes, that are wicked.—*Plutarch.*

[9918] The man of faith is in possession of a joy that dwells in the very depths of his being, and is neither dissipated nor disturbed by the chances and changes of this mortal life. There are no storms at the bottom of the sea: on the surface the waves may mingle with the clouds without ever ruffling its serene depths.—*Monerie.*

[9919] Christian faith and serenity is not at the bottom of the sea—under the storm—but, as before intimated, aloft in the blue ether, above all clouds and storms, risen with Christ, and already sitting with Him in heavenly places, sharing spiritually His resurrection and ascension, as anticipating our own, and enjoying it beforehand.—*B. G.*

XVIII. The Desirability, Nature, and Means of attaining Tranquillity of Mind.

1 **Tranquillity is essential to real happiness, being that placid and peaceful state of mind only to be attained by an easy conscience.**

[9920] Ease of mind is incomparably the most valuable of all possessions—not the ease of indolence, but of action—the smoothness of the unruffled current, not of the stagnant pool. This possession is not the gift of fortune: the gifts of fortune frequently destroy it. It must be of our own acquiring, and is in a great measure within the reach of all who diligently seek after it. It does not depend upon the amount of our worldly possessions, but upon our mode of using them; not upon our ability to gratify our desires, but upon our regulation of them. It is essentially the result of our habits, which habits are entirely within our own control. To enjoy ease of mind there must be a feeling that we are fulfilling our duties to the best of our power, otherwise we only soar instead of satisfying our conscience. The possession of riches, or the pursuit of them beyond the limits of moderation, are unfavourable to this state, because temperance in the use of worldly enjoyments is absolutely necessary to it, and then comes the responsibility of the application of our superfluity. How many men's ease must be destroyed by superabundance who would have been happy with less temptation, or with the feeling that less was expected from them! The pursuit of riches, for the sake of riches, unfits the mind for ease, by generating a perpetual restlessness and anxiety, and by exposing to continual disappointments; and the same may be said, even in a stronger degree, of an ambitious love of those worldly distinctions which neither in the pursuit nor in the possession can confer any real enjoyment.

A steady advance by honest roads towards those things that are within our reach, without too arduous efforts, and which, being attained, are worth our having, should be the aim of all who have their fortunes to make; whilst they who have theirs made for them should habituate themselves to temperance in their own enjoyments, and to active and discreet liberality towards others. They who diligently cultivate the habits necessary to attain ease of mind place themselves almost above its disturbance. To the mortifications of disappointed ambition they are not at all exposed, and to the crosses of adverse fortune very little, whilst unavoidable afflictions in the well-constituted soften rather than sour the mind, and cannot be said to destroy its ease. Like cypresses, they throw a shade over the current, but in no way disturb its smoothness. Strict and constant discipline can ensure ease of mind and poverty or privation, of which St. Paul has afforded a beautiful example in his own person. "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased and I know how to abound. Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." But it must not be forgotten that in this discipline is included the fixed contemplation of things above. They of this world only cannot expect to bear the afflictions of the world as if they looked upon it as a mere state of preparation for another, which is the peculiar advantage possessed by the true Christian.

There is no book comparable to the New Testament for teaching that temper of mind.—*Noble Thoughts in Noble Language.*

[9921] For his estate, the quiet mind must first roll itself upon the providence of the Highest; for whatsoever so casts himself upon these outward things, that in their prosperous estate he rejoiceth, and contrararily is cast down in their miscarriage, I know not whether he shall find more uncertainty of rest, or more certainty of unquietness; since he must needs be like a light unballasted vessel that rises and falls with every wave, and depends only on the mercy of wind and water. But he who relies on the inevitable decree and all-seeing providence of God, which can neither be crossed with second thoughts, nor with events unlooked for, lays a sure ground of tranquillity. Let the world toss how it list, and vary itself, as it ever doth, in storms and calms, his rest is pitched aloft, above the sphere of changeable mortality. —*Bp. Hall.*

[9922] I feel within me a peace above all earthly dignities, a still and quiet conscience.—*Shakespeare.*

[9923] Whether the fallen cardinal's "conscience" was still and quiet from opiates or from "true repentance," and "unfeignedly" believing God's "Holy Gospel"—the source or ground of a safely "still and quiet conscience"—is a matter for our charitable consideration. Happily, the decision was in His province whom the cardinal had served less faithfully than the king. Tranquillity, in its truest and safest sense, is to be distinguished from what Shakespeare profoundly describes—"Security, man' greatest enemy." To say peace when there is

no peace, to flatter ourselves with a false security, may give a delusive tranquillity, but to have peace with God, through Jesus Christ our Lord, is to be in the only secure harbour of tranquillity.—*B. G.*

[9924] The tranquillity of mind, lauded with transports of delight and enthusiasm by the ancients, is, in truth, nothing more than the certain result of the harmony between the moral and the animal natures, acting in their proper relations to each other, and with that temperance and moderation necessary to the well-being of both. This state of mind, much to be desired, the only true and permanent source of happiness on earth, is within the reach of every man who resolve to attain it.—*The Book of Symbols.*

XIX. Its Inculcation by Nature.

[9925] As oft as I hear the robin-redbreast chant it as cheerfully in September, the beginning of winter, as in March, the approach of the summer, why should not we, think I, give as cheerful entertainment to the hoary-frosty hairs of our age's winter as to the primroses of our youth's spring? Why not to the declining sun in adversity, as—like Persians—to the rising sun of prosperity? I am sent to the ant to learn industry, to the dove to learn innocence, to the serpent to learn wisdom, and why not to this bird to learn equanimity and patience; and to keep the same tenour of my mind's quietness as well at the approach of calamity's winter as of the spring of happiness? And, since the Roman's constancy is so commended who changed not his countenance with his changed fortunes, why should not I, with a Christian resolution, hold a steady course in all weathers, and though I be forced with cross winds to shift my sails, and catch at side winds, yet skilfully to steer, and keep on my course by the cape of "good hope," till I arrive at the haven of eternal happiness?—*Arthur Warwick.*

[9926] Consider the lilies of the field how they grow, they toil not, neither do they spin, but remain rooted to drain nourishment from the earth, and lift their heads modestly towards the skies, for dew and air and sunshine. Take no thought nor labour anxiously, *for* your heavenly Father *knoweth* that ye have no need of these things; and will give them as far as needful. Therefore rest tranquilly on His word, while seeking faithfully to do His will, in His strength. —*B. G.*

XX. Its Loss.

1 Difficult to retrieve.

[9927] The mind, if duly cautious, may stand firm on the rock of tranquillity; but if she rashly forsake the summit she can scarcely recover herself, but is hurried away downwards by her own passion with increasing violence.—*Saturday Magazine*

[9928] The work of Christ is to restore our lost tranquillity; its recovery and preservation are no achievement of ours, but our acceptance of His shelter—"In the world ye shall have tribulation, but in Me ye shall have peace." "My peace give I unto you, not as the world giveth"—to take it back again and deceive you, but to continue it in you.—*B. G.*

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TIDINESS AND NEATNESS.

I. Their Various Significations.

[9929] Tidiness and neatness have several aspects, as we learn by marking the strengthening and synonymous epithets with which these qualities are commonly coupled. We speak of a person's dress being clean and tidy, simple and neat, of handwriting being neat and beautiful, or neat and artistic, and again of a room being neat and orderly, or neat and nice. Freedom from what soils, defiles, and disorders, and the absence of what is unbecoming, or in bad taste, are the chief negative elements underlying the words tidiness and neatness, and show at once how various are their senses and wide their range of application.—*C. N.*

[9930] Tidiness is the feeling that arises on the perception of good arrangement. It is not unaccompanied with a feeling of power, for it suggests that where order prevails, power and skill have been exercised, that space or time has been thus economized, and the whole subject of arrangement is brought more conveniently within the grasp, whether of the intellectual or the bodily faculties.—*M. A. Gurney.*

II. Their Difference of Meaning from Each Other.

[9931] Tidiness and neatness belong to those set of words in our language which in many respects are duplicates; yet the latter word is used to express skill in execution where the former would be inappropriate. We would not say he spoke tidily, but neatly.—*C. N.*

III. Their Importance and Value.

[9932] In home life these are necessary and valuable qualities. Without them there would be disorder, dirt, and disease. Without their daily practice there would be no comfort and convenience, however sumptuous the surroundings. In business life these habits are essential for regularity, despatch, and expedition. In study these qualities ensure accuracy, save time, abridge labour, and enable us to exhibit results in such a manner as to suggest and assist further advancement. But perhaps it is their moral and reflex influence which chiefly caused them

to rank in the first order of the lesser virtues. The successful cultivation of tidiness and neatness demands and increases care and diligence, thought and intelligence. They prevent us dreaming away life, or becoming automatons at our assigned spheres of duty. They force us to shake off that lethargic and dronish spirit which so easily creeps over us in matters which we venture to call minor.—*C. N.*

[9933] Tidiness in a mathematician is a great virtue, and its opposite a great fault. One who arranges his terms containing x between those containing x^2 and x^3 may possibly succeed in solving his problem, but his liability to error will be great; and besides, there is often a royal road to a solution, well known to mathematicians, viz., by symmetry.—*F. H. D.*

[9934] In the miracle of the five thousand the multitude, in obedience to our Lord's command, sat down πρασιαί, πρασιαί, *i.e.*, in companies, resembling the flower plots in a garden. The love of order, *i.e.*, of tidiness, is seen in this, and it may well call to our minds the apostolic injunction, "Let all things be done decently and in order."—*Ibid.*

[9935] Officers in the army are most scrupulous, and with reason, about the pipe-clay of the rank and file. Order in the regiment depends in no small degree upon the tidiness of the soldier.—*Ibid.*

[9936] A clean room furnished only with two chairs and an oblong table may be untidy. If the chairs be awkwardly placed, and the edge of the table make a sensible angle with the wall of the room, the discomfort of untidiness will be experienced. An ill-hung picture will spoil the appearance of the most sumptuously furnished apartment.—*Ibid.*

[9937] The untidiness of the British holiday-maker struck a foreign observer, M. Taine, very forcibly. Wherever they make a picnic, he says, there they make a litter. Bottles, sandwich papers, and other cast-off articles are strewn upon the ground with no respect or reverence for the *genius loci*. The French, it may be retorted, guilty of the same untidiness, give employment to the *chiffonier* in their streets.—*Ibid.*

IV. Their Mode of Attainment.

[9938] Before we can really be tidy and neat, there are several questions to be considered, and the solution of which require a wide experience. The instinct and habit of tidiness is one thing, the power of being really neat in practice is another. Some have gone so far as to question whether you can teach a person to be tidy and neat where he lacks the bump of order. No doubt some are born with a greater aptitude for these qualities than others. Still, these qualities, though partly constitutional, yet require to be encouraged, trained, and cultivated into habits, and no one's education in respect of their full attainment ever ceases. On the other hand, every one, if properly brought up and disciplined from childhood, can learn to be tidy and clean, neat and orderly, though all will not be able, through want of special aptitude or experience, to excel in such qualities.

To be really neat, we must know how to deal with our goods and chattels. Things, like children, each require to be treated according to their special nature and make. The study of the way shop-fronts in leading localities are dressed and displayed, and goods are kept and packed, illustrate both the technical knowledge and skill required for neatness, and also the variety of methods adopted for dealing with different articles.—*C. N.*

[9939] A person may be very neat in one respect and yet not in another. In going through an establishment in Paris for English servants and governesses, one was struck with the tidiness of the servants' rooms and the untidiness of the governesses'. Yet one would prefer a governess to a servant to handle one's papers, if any one but ourselves are to interfere with such sacred treasures. The servant's mode of tidying up her master's study and office is proverbial. Neatness is a special science and art, and each of its various branches can only be learnt by actual practice.—*C. N.*

V. The Evils arising from these Habits being carried to Excess.

[9940] Valuable, however, as habits of neatness and order are, still it is possible to run to excess in the case of these, as well as all other virtues. There is such a thing as neatness becoming an enslaving hobby, and a ruling passion. Old maids are often accused of this mistake. Simplicity in dress may slide into stiffness and primness; while scrupulous trimness may justify the epithets of spruce and smart when used in not an enviable sense. More than one dapper and neat man of our acquaintance has degenerated into a fop, dandy, if not coxcomb. In the case of a person of a nervous, irritable, and worrying temperament, neatness, if not regulated by high and rare graces, may breed finicalness and the terrible home scourge of fidgetiness and fussiness. In the case of a person of too mathematical and ideal turn of mind, neatness, if not governed by sound common sense, may be carried to such foolish lengths as actually to hinder instead of helping his labours. Ever to be changing arrangements which practically meets present requirements, because new ideas occur and improvements are found possible; or, again, to think more of the order than the aim and purpose of that order, these and similar errors have given occasion to the enemies of neatness to speak disparagingly of one of Heaven's first laws.—*C. N.*

[9941] Perhaps the worst evil of neatness carried to excess is found in persons being unwilling to undertake necessary or useful work

because they are afraid of destroying the spick and span neatness of their arrangements. In a wealthy and luxurious age there is a large number of persons who surrender their liberty and become the slaves of customs and fashions and habits. And all slavery, whether voluntary or compulsory, is degrading and hateful. To trace matters up to their source, selfishness, the essence, as Dr. Muller contends, of sin, has marred with many the blessings of neatness, and stopped many a benevolent and Christian impulse developing in due course into action. "It will upset my arrangements" has over and over again robbed a person of the highest of all luxuries, the doing some golden deed.—*C. N.*

[9942] Tidiness may easily overstep the mark and become primness. Flower-beds, say the gardeners, must be of regular shape—trapeziums, or irregular-sided figures are disallowed. But this is no reason why box trees should be clipped into pyramids, and nature be made to look foolish by an absurd precision.—*F. H. D.*

[9943] Mrs. Joe put clean white curtains up, and tacked a new flowered flounce across the wide chimney to replace the old one, and uncovered a little state parlour across a passage, which was never uncovered at any other time, but passed the rest of the year in a cool haze of silver paper, which even extended to the four little white crockery poodles on the mantel shelf, each with a black nose and a basket of flowers in his mouth, and each the counterpart of the other. Mrs. Joe was a very clean housekeeper, but had an exquisite art of making her cleanliness more uncomfortable and unacceptable than dirt itself. Cleanliness is next to godliness, and some people do the same by their religion. —*Charles Dickens.*

[9944] We must avoid fastidiousness; neatness, when it is moderate, is a virtue; but when it is carried to an extreme, it narrows the mind. —*Fénelon.*

[9945] All who have read Isaak Walton's "Lives" remember the following incident:— "In a walk to Salisbury he saw a poor man with a poorer horse, that was fallen under his load: they were both in distress, and needed present help; which Mr. Herbert perceiving, put off his canonical coat and helped the poor man to unload, and after to load, his horse. The poor man blessed him for it, and he blessed the poor man; and was so like the good Samaritan, that he gave him money to refresh both himself and his horse; and told him, 'That if he loved himself he should be merciful to his beast.' Thus he left the poor man; and at his coming to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, which used to be so trim and clean, came into that company so soiled and discomposed; but he told them the occasion. And when one of the company told him 'He had disparaged himself by so dirty an employment,' his answer was, 'That the thought of what he had done would prove music to him at midnight; and that the omission of it would have upbraided and made discord in his conscience whensoever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure that I am bound, so far as it is in my power, to practise what I pray for. And though I do not wish for the like occasion every day, yet, let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and I praise God for this occasion. And now let's tune our instruments.'"

VI. Neatness of Dress.

[9946] In the common topics of praise, we generally arrange some commendation of neatness. It involves much. It supposes a love of order, an attention to the laws of custom, and a decent pride. My Lord Bacon says that a good person is a perpetual letter of recommendation. This idea may be extended. Of a well-dressed man it may be affirmed that he has a sure passport through the realms of civility. In first interviews we can judge of no one except from appearances. He, therefore, whose exterior is agreeable, begins well in any society. Men and women are disposed to augur favourably, rather than otherwise, of him who manifests, by the purity and propriety of his garb, a disposition to comply and to please. As in rhetoric a judicious exordium is of admirable use to render an audience docile, attentive, and benevolent, so at our introduction into good company, neat, modish apparel is, though an humble, at least a serviceable herald to our exertions.—*Joseph Dennie.*

[9947] Dress has a moral effect upon the conduct of mankind. Let any gentleman find himself with dirty boots, soiled neckcloth, and a general negligence of dress, he will in all probability find a corresponding disposition by negligence of address.—*Sir J. Barrington*, 1678–1734.

[9948] About dress also Scripture is not silent. Is it worthy of a Christian to spend much thought or money on dress, or to make himself conspicuous by it, or to follow the foolish fashions of the day? Has dress no influence on the wearer, and does it not say something of your character to the world.—*Saphir.*

[9949] So far as possible, let all women dress beautifully. Especially before, and right after breakfast, ere they expect to be seen of the world, let them look neat and attractive for the family's sake.—*Talmage.*

[9950] Thoughtfulness in dress as evidencing character. Truthfulness so evidenced will imply a contempt of all deceptive imitations. It is obvious that the higher the style aimed at, the more difficult and expensive it will be to carry it out in this restrained manner, and therefore the most really refined women in each class will generally be those who pitch their dress lowest

for that class—they having the highest standard of completeness, and the keenest sense of its necessity.—*Cornhill Magazine.*

VII. NEATNESS OF STYLE.

1 As apparent in John Bunyan's writings.

[9951] One of the secrets of Bunyan's popularity is the felicity of his style. His English is vernacular, idiomatic, universal; varying with the subject; homely in the continuous narrative; racy and pungent in his lively and often rapid discourse; and, when occasion requires, "a model of unaffected dignity and rhythmical flow;" but always plain, strong, and natural. However, in speaking of his style, we do not so much intend his words as his entire mode of expression. A thought is like a gem; but like a gem it may be spoiled in the setting. A careless artist may chip it and grievously curtail its dimensions; a clumsy craftsman, in his fear of destroying it, may not sufficiently polish it; or in his solicitude to show off its beauty, may overdo the accompanying ornaments. Bunyan was too skilful a workman so to mismanage the matter. His expression neither curtails nor encumbers the thought, but makes the most of it; that is, presents it to the reader as it is seen by the writer. Though there is a great appearance of amplitude about his compositions, few of his words could be wanted. Some styles are an ill-spun thread, full of inequalities, and shaggy, from beginning to end, with projecting fibres which spoil its beauty, and add nothing to its strength; but in its easy continuousness and trim compactness, the thread of Bunyan's discourse flows firm and smooth from first to last. Its fulness regales the ear, and its felicity aids the understanding.

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DECORUM

(Including Decency, Propriety, Seemliness, Fitness, Suitableness, and the Becoming in Conduct).

I. THE NATURE OF THESE EXCELLENCES AND THEIR INTER-RELATIONS.

[9952] What is becoming respects the manner of being in society such as it ought, as to person, time, and place. Decency regards the manner of displaying one's self so as to be approved and respected. Seemliness is very similar in sense to decency, but is confined to such things as immediately strike the observer. Fitness and suitableness relate to the disposition, arrangement, and order of either being or doing, according to persons, things, or circumstances. The becoming consists of an exterior that is pleasing to the view: decency involves moral propriety; it is regulated by local circumstances, and suitableness by the established customs and usages of society. The dress of a woman is becoming that renders her person more agreeable to the eye; it is decent if it in no wise offend modesty; it is unseemly if it in any wise violate propriety; it is fit if it be what the occasion requires; it is suitable if it be according to the rank and character of the wearer. What is becoming varies for every individual; the age, the complexion, the stature, and the habits of the person must be consulted in order to obtain the appearance which is becoming; what becomes a young female, or one of fair complexion, may not become one who is farther advanced in life, or who has dark features: decency and seemliness are one and the same for all; all civilized nations have drawn the exact line between the decent and the indecent, although fashion and false principles may sometimes draw persons aside from this line: fitness varies with the seasons, or the circumstances of persons; what is fit for the winter is unfit for the summer, or what is fit for dry weather is unfit for wet: what is fit for town is not fit for the country; what is fit for a healthy person is not fit for one that is infirm; suitableness accommodates itself to the external circumstances and conditions of persons; the house, the furniture, the equipage of a prince must be suitable to his rank: the retinue of an ambassador must be suitable to the character which he has to maintain, and to the wealth, dignity, and importance of the nation whose monarch he represents. Gravity becomes a judge, or a clergyman, at all times: an unassuming tone is becoming in a child when he addresses his superiors. Decency requires a more than ordinary gravity when we are in the house of mourning or prayer; it is indecent for a child on the commission of a fault to affect a careless unconcern in the presence of those whom he has offended. Seemliness is an essential part of good manners: to be loud or disputative in company is unseemly. There is a fitness or unfitness in persons for each other's society: education fits a person for the society of the noble, the wealthy, the polite, and the learned. There is a suitableness in people's tempers for each other; such a suitability is particularly requisite for those who are destined to live together: selfish people, with opposite tastes and habits, can never be suitable companions.

[9953] *Becoming* expresses that which is harmoniously graceful, or attractive from fitness. The becoming in dress is that which accords with the appearance, age, condition, &c., of the wearer. But though the becoming has constantly the tendency to manifest itself under graceful forms, the term is often applied simply in the sense of morally fit, as modesty is becoming in a youth, gravity in a judge. It always relates to persons.

The *Decent*, like the becoming, is external or internal (Lat. *decere*, to become). It seems commonly to have a restrictive or negative force rather than an active and positive one. It is

that species of the becoming which results from the absence of all tendency to excess or fault, and so has no meaning of the positively graceful, like becoming. A person decently clad has clothing appropriate and sufficient, but perhaps this is all. A person becomingly dressed is graceful. Decent indicates a due attention to moral and social requirements.

Proper (Lat. *proprius*) denotes in this connection an adaptation to an end or purpose—the ends, for instance, of order, taste, morality, or the circumstances of persons or cases. The proper is in its fundamental idea that which strictly belongs to the nature or use of things. In this sense it is employed by Milton, when he says—

"What dies but what had life
And sin? the body properly hath neither."

Fit denotes also the same, but it denotes more; as proper indicates natural fitness, so fit comprehends articial adaptation or qualification. Fitness is distinct from moral propriety or decency, and is a term restricted to matters of term, purpose, and design.

Seemly occupies a middle place between decent and becoming, being more than the first and less than the second.

II. Their Application to the Natures of those whom they characterize.

[9954] In one most important application these excellences are synonyms of the term natural. That which is true to the nature of man or beast is proper, suitable, and becoming, that which is not true is the reverse. We do not think certain habits of the lower animals unseemly, because they but follow the instincts which God has implanted in them, but where those habits are imitated by a man, they are visited with the sternest reprobation, as unnatural, and therefore unfitting and unseemly.—*J. W. B.*

III. The General Manifestations and Regulations of Decorum.

1 As regards the morally befitting and seemly.

[9955] The befitting (decorum) is the æsthetic side of moral personality itself—the external reflection of morality in the entire essence, appearance, and deportment of personality. The befitting shows itself in tone and gesture, gait and carriage, dress and forms of social life. True decorum does not merely express dignity, but may also express beauty, ease, and gracefulness; as, for instance, it is said of Fénelon that he possessed a courteousness (*politesse*) which overflowed in all forms except in any in which virtue has been lost. The befitting or seemly may doubtless be a mere outside, and then it is only a vain show, a mask, as with a stage-player. But the ethically seemly is a necessary outpouring of the moral interior, and has therefore its highest value when it expresses itself only as the natural and necessary result of this. Now there is certainly one kind of the beseeming which is binding on all, in so far as it forms part of the code of morality which is valued in society, as that by which individuals are universally guided. But even in this universally binding we may perceive a moment of the individuality of the different nations and ages of the world, an individual moment which in a special manner makes its freedom valid in fashion, which is the incessant change of the social temper in regard to the æsthetic in dress and outward circumstance, and which may very easily overstep its boundary, especially when it extends to higher matters. But under presupposition of the relatively universally obligatory in society, the befitting must be determined more closely for each individual according to his peculiar circumstances; and the permissible does not appear here as absolute arbitrary choice and license—which would be just the unbefitting—but as that which can only be individually determined. What holds good for one is not so for all. What is befitting for one is not so for another, not merely on the ground of difference in rank and position, or difference in age—a recreation which is befitting for the younger is not therefore so for the older—but on the ground of the entire personality.—*Dr. H. Martensen.*

2 As regards the decent and proper.

[9956] As beauty of body with an agreeable carriage pleases the eye, and that pleasure consists in that we observe all the parts with a certain elegance are proportioned to each other, so does decency of behaviour, which appears in our lives, obtain the approbation of all with whom we converse, from the order, constancy and moderation of our words and actions.—*Spectator.*

[9957] There is no duty without a certain decency accompanying it, by which every virtue 'tis joined to will seem to be doubled. Another may do the same thing, and yet the action want that air and beauty which distinguish it from others; like that inimitable sunshine Titian is said to have diffused over his landscapes, which denotes them his, and has been always unequalled by any other person.—*Ibid.*

[9958] There is a magic circle of prudent decorum drawn, out of which no man can step without bringing upon himself a censure just and salutary.—*Saturday Magazine.*

[9959] Every wise and good man will guard against giving offence to the feelings of others by any unseemly bodily demeanour or deportment. It shows a want of good sense and of proper respect to one's self to do so.—*W. Fleming.*

3 As regards the suitable and fit.

(1) *In relation to Christian character.*

[9960] Casual case and worldly wisdom are not becoming in the soldier of Jesus Christ. He has to wrestle against principalities and powers,

and has need of sterner qualities than those which sparkle in the eyes of fashion or adorn the neck of elegance.—*Spurgeon.*

[9961] Nothing is more certain than that He expecteth that we should do everything after the becomingness of human nature and in conformity to the relation we have unto mankind, and unto Himself.—*Greco.*

[9962] The true worshipper of Christ must possess a moral fitness. There must be—1. *Rectitude of conduct.* "He that hath clean hands." The ceremonially unclean were not allowed to touch the sacred things of the Temple, and certainly the morally impure, whose hands are defiled with wrong-doing, cannot enter into hallowed fellowship with God. The conscience that is not upright in the practical commonplace duties of life cannot be sincere and blameless in the solemn worship of God. 2. *Purity of heart.* "And a pure heart." It is not enough for the outward life to be consistent, the inward experience must be holy. The inner life is everything to us; if we are wrong there, we are wrong everywhere and in everything. There is a moral sympathy between the worshipper and the worshipped, and the tendency is to become increasingly like the object of our adoration. The holy God can accept nothing but what is the offering of a holy heart. Hence the perpetual need of the sanctifying merits of the great Mediator: without His aid, the best effort of the worshipper is imperfect and impure. 3. *Truthfulness of thought and speech.* "Who hath not lifted up his soul unto vanity, nor sworn deceitfully." "Unto vanity, *i.e.*, either (1) the perishing things of earth (Job xv. 31); or, (2) falsehood (Job xxxi. 5), which signification passes over into a wider one of moral evil in general (cxix. 37); or, (3) false gods, idols (xxxi. 6.) It may be taken here in the widest sense of all that the human heart puts in the place of God."—*Perowne.*

[9963] Truthfulness in heart and lip is demanded. "God will have nothing to do with liars except to cast them into the lake of fire. Every liar is a child of the devil, and will be sent home to his father. A false declaration, a fraudulent statement, a cooked account, a slander, a lie—all these may suit the assembly of the ungodly, but are detested among true saints: how could they have fellowship with the God of truth, if they did not hate every false way."—*Spurgeon.*

(2) *In relation to condition and circumstance.*

[9964] Sad words suit doleful looks, fierce threats a frown,
Grave news grim faces, and gay jokes a clown.
If what is uttered fits not him who speaks,
Both gallery and stall explode in shrieks.
'Twill matter much who mouths—a hero brave,
Or some poor creature like the witless Dave;
A man of years, or youth with powers new blown;
A stately matron or an anxious crone;
A wandering merchant, or a patient hind,
Who digs his patch of herbs with equal mind;
A Colchian or Assyrian; one who names
His city Thebes, or one whom Argos claims.
—*Horace.*

[9965] Fitness arises on the perception of congruity between means and ends, and includes a feeling of admiration and satisfaction at the completeness of the adaptation between the one and the other.—*W. A. Garvey.*

[9966] Every one should act in accordance with his calling. This is illustrated by the witty Latin couplet—

"Cane decane canis, sed ne cane, cane decane,
De cane, de canis, cane decane, cane."

Which may be rendered—

"Old Dean discoursest? course not thou of course,
But to the concourse of a corse discourse."

Otherwise—

"Hark! the aged dean is singing?
What shall be his song?
Beagles chiming, bugles ringing,
Not to age belong.
Gray old men should not be gay,
Let decanus sing decay."

The same thing also is implied by the pithy saying—

"Ne sutor ultra crepidam."
"Cobbler stick to thy last."
—*Guardian.*

[9967] With fairest flowers
Whilst summer lasts, and I live here, Fidele,
I'll sweeten thy sad grave; thou shalt not lack
The flower that's like thy face, pale primrose, nor
The azured harebell, like thy veins, no, nor
The leaf of eglantine, whom not to slander,
Out-sweetened not thy breath; the ruddock would,
With charitable bill—a bill sore-shaming
Those rich-left heirs that let their father lie
Without a monument!—bring thee all this;
Yea, and furred moss besides, when flowers are none,
To winter-ground thy corse.—*Cymbeline.*

[9968] In his working clothes, Joe was a well-knit characteristic-looking blacksmith; in his holiday clothes, he was more like a scarecrow in good circumstances than anything else. Nothing that he wore then fitted him or seemed to belong to him; and everything that he wore then grazed him. On the present festive occasion he emerged from his room, when the blithe bells were going, the picture of misery, in a full suit of Sunday penitentials.—*Charles Dickens.*

[9969] The election of William Bumble, jun., to the office of parish beadle reflected great

credit upon the vestry. He was emphatically the right man in the right place. Being of stout build and of determined aspect, his fitness for the post could not be questioned; and that he was the proper man, *cæteris paribus*, was readily admitted by the other candidates, inasmuch as Mr. Bumble, jun., was merely stepping into his father's shoes. Every one felt sure that the new beadle's conduct would be decent, seemly, and becoming. Decent—because there was no danger of *his* capering in the street among small boys, as had happened in a neighbouring parish. Seemly—because he held that a beadle should never be off his guard. Becoming—because he was "to the manner born," and the royal purple of office draped itself naturally on his shoulders. So exactly suited was the man for the post, that he was positively unfit to be anything else but a beadle.—*Ibid.*

(3) *In relation to period or age.*

[9970] What is suitable to one age may be eminently unsuitable to another. The customs of our barbarian ancestors were not unseemly considered in relation to their times and circumstances, but Hengist would cut a sorry figure in a London royal reception. Similarly any return to usages which have long been considered effete, as attempted, *e.g.*, by Sir Walter Scott, and more recently by the æsthetes, is universally voted as unfitting the conditions of modern life. The same with language. Prudery itself in the sixteenth century would not have been shocked by what is deemed, in accordance with modern ideas, rudeness and coarseness in Shakespeare; but what would be said of the same expressions in the pages of Browning and Tennyson?—*J. W. B.*

(4) *In relation to human development.*

[9971] Cicero tells us that he wrote his Book of Offices because there was no time of life in which some correspondent duty might not be practised. God has made everything beautiful in its time, and every one finds suitable facilities for the discharge of duties appropriate to childhood, youth, manhood, and old age. It is where these stages of human development are confused that men act unseemly. When a youth apes the man, or a man becomes childish, the conduct is unbecoming. "When," says Paul, "I was a child, I spake as a child, I understood as a child, I thought as a child," and very proper too, "but when I became a man I put away childish things."—*Ibid.*

[9972] Taste exercises a considerable influence upon the moral conduct and disposition. All that is intended by this, indeed, is that taste can favour moral conduct, not that taste is ever the foundation of morality. Taste demands moderation and decency; it abhors the violent, the rugged, and the harsh; and it may be said, perhaps, that it produces a state of mind favourable and friendly to virtuous action. Morality, indeed, produced by taste is ever of a suspicious character; but taste aids morality by checking those sensuous impulses which are the direct contraveners of her laws.—*H. Hood.*

(5) *In relation to the works of nature.*

[9973] He who studies them (the works of Nature) is continually delighted with new and wonderful discoveries, and yet is never perplexed by their multiplicity, because order, proportion, and fitness prevail throughout the whole system.—*Beattie.*

4 As regards the becoming in conduct.

(1) *In relation to good deeds.*

[9974] Mummius by his way of consenting to a benefaction shall make it lose its name; while Carus doubles the kindness and the obligation. From the first the desired request drops indeed at last, but from so doubtful a brow, that the obliged has almost as much reason to resent the manner of bestowing it, as to be thankful for the favour itself. Carus invites with a pleasing air to give him an opportunity of doing an act of humanity, meets the petition half way, and consents to a request with a countenance which proclaims the satisfaction of his mind in assisting the distressed. The fitness then that is to be observed in liberality seems to consist in its being performed with such cheerfulness as may express the God-like pleasure of obliging one's fellow-creatures, and not taste of the sediments of a grudging disposition.—*Spectator.*

(2) *In relation to manners.*

a. As displayed in the refined polish of well-bred society.

[9975] Good manners consist in a constant maintenance of self-respect, accompanied by attention and deference to others; in correct language, gentle tones of voice, ease and quietness in movements and action.

[9976] "The perfection of behaviour," says Livy, "is for a man to retain his own dignity without intruding on the liberty of others."

[9977] "Manners maketh the man"—the want thereof the fellow.

[9978] Good manners is the art of making those people easy with whom we converse. Whoever makes the fewest persons uneasy is the best bred in the company. A man's own good manners is the best security against other people's ill-manners. If a man makes me keep my distance, the comfort is he keeps his at the same time.

[9979] When Clement XIV. ascended the papal chair, the ambassadors of the several states represented at his court waited on his holiness with their congratulations. As they were introduced, and severally bowed, he also bowed to return the compliment. On this the master of the ceremonies told his holiness that he should not have returned the salute. "Oh, I beg your pardon," said he, "I have not been Pope long enough to forget good manners."

[9980] Manners do not come wholly by chance, nor are they entirely to be trusted to refined association, though these greatly aid their acquirement. Sooner or later most of us need the discipline of enforced rules, and conventionalities have their uses in the ease and grace they confer, the smoothness with which they oil the intercourse of society, and the friction from which they save.

[9981] Manner is only to be defined by a series of negations. The well-bred person has no manner. The well-bred person is distinguished from the ill-bred person, not by what he does, but by what he leaves undone. The well-bred person just differs from the ill-bred person in that he knows what he ought not to do. The very best breeding consists chiefly in the utmost unobtrusiveness. To be well-bred and well-mannered, in short, is to keep down the *ego* upon every occasion; to control every expression of strong feeling; to be of noiseless bearing and gentle speech: to abstain from all that may hurt the feelings or prejudices of others; to make small sacrifices without seeming to make them; in a word, to remember that in society one lives for others, and not for one's self.—*Good Society.*

[9982] Seneca writes of his own times—when Nero was emperor: "What once were vices are now the manners of the day."

[9983] As the soft plume gives swiftness to the dart,
Good breeding sends the satire to the heart.

[9984] The well-bred and refined have their little spites, little envious feelings, little assumptions of consequence to gratify—and they gratify them very freely. There is a finish, a delicacy of touch, in the polite impertinence of the well-bred, which the under-bred may envy, but must never hope to attain. The slight that can be conveyed in a glance, in a gracious smile, in a wave of the hand, is often the *ne plus ultra* of art. What insult is so keen, or so keenly felt, as the polite insult, which it is impossible to resent?

[9985] If you examine a solid piece of English oak, you find that it will bear a polish wherever you cut it. Manners are often stuck on like veneer; and if you cut through the man by some unexpected circumstance, you will find a very coarse grain. Good manners should be the fitting expression of intrinsic goodness. A man must *be* a gentleman before he can act like one. Good manners, again, are made up of a number of attentions to small things. The due use of the looking-glass would often save many a breach of propriety, and eating and drinking have their appropriate gestures. The head and the hands, too, often reveal the true gentleman or lady. Oddities and peculiarities of behaviour should be avoided, as should awkwardness and absent-mindedness. These often betray one into most unbecoming and unseemly conduct. Good manners are the small coin of social life. We may get well through the world with the gold and notes of sterling moral and spiritual qualities, but we should do better if we carried some small change about with us. Children are taught to say "please" on the ground that it is "proper," when they ask for favours. This is the keynote of good conduct. To have learned this simple lesson well is to have made a good and never-to-be-forgotten start in the art of good social behaviour.—*S. Pearson, M.A.* (*condensed*).

[9986] A beautiful form is better than a beautiful face; a beautiful behaviour is better than a beautiful form: it gives a higher pleasure than statues or pictures; it is the finest of the fine arts.—*Emerson.*

[9987] A man endowed with great perfections, without good breeding, is like one who has his pockets full of gold, but always wants change for his ordinary occasions.—*Steele.*

[9988] If I blush
It is to see a nobleman want manners.
—*Shakespeare.*

[9989] As the sword of the best-tempered metal is most flexible, so the truly generous are the most pliant and courteous in their behaviour to their inferiors.

[9990] An able man shows his spirit by gentle words and resolute actions: he is neither hot nor timid.

[9991] Though a human being may have the "master-light" of beauty within him, and still do wrong, yet that no person in whom the poetic sense is deficient can be in the noble sense a sound casuist; that no scheme of duty which omits to take into account the qualities of things as they are, seen under this "master-light," can be anything but maimed, sordid, and misleading.—*Henry Holbeach.*

[9992] Let your behaviour towards your superiors in dignity, age, learning, or any distinguished excellence, be full of respect, deference, and modesty.

[9993] I'll not willingly offend,
Nor be easily offended.

[9994] The best manners are stained by the addition of pride.

[9995] It is easier to polish the manners than to reform the heart, to disguise a fault than to conquer it. He who can venture to appear what he is, must be what he ought to be.

[9996] Manner has a good deal to do with the estimation in which men are held by the world; and it has often more influence in the government of others than qualities of much greater depth and substance. A manner at once gracious and cordial is among the greatest

aids to success, and many there are who fail for want of it.—*Locke.*

b. As displayed in the chief requisites for all good manners, *i.e.*, the highest culture of a gentle heart and mind.

[9997] Good society is not, necessarily, to be found in one place more than another. We find the elegances and luxuries of life in some circles, more accomplishments in others, more literary attainments in some, more religious and philanthropic culture in others. We need all these elements to make up the ideal social circle; but there are certain requisites without which truly good society cannot exist; and, in the possession of these, it may dispense with many of the former accompaniments. We mean by good society those coteries where there are purity of purpose, activity of mind, broadness of view, respect for others' opinions, candour, modesty, and fine feeling. We have seen these qualities as often in the parish circle of some retired village as in the most polished *conversazione* in the metropolis.

[9998] Good breeding, a thorough knowledge of the usages of society, previous training and discipline, and a wide experience through moving in polite circles, gained in official duties, are not enough by themselves to secure our acting really in a becoming manner. We must act naturally to act becomingly. We must have an inborn sense and a nice discernment of the becoming. Moreover, for the higher forms of this quality we require that elevation and refinement of soul which Divine even more than human culture furnishes.

[9999] A point of primary importance in the formation of good manners is the cultivation of tact. A quick perception of that which is suitable, in our conversation and demeanour, to the circumstances in which we are placed, and to the persons by whom we are surrounded, is an invaluable faculty, and materially facilitates our course through the world. It is one means of producing pleasure and avoiding pain, both for ourselves and others. The degree of this capacity in some persons may be compared to the feeling of a hard-skinned finger, and in others to that of the tongue, which we all know is fraught with a most accurate sensitiveness to everything which it touches. Yet this tongue-like sensitiveness has its dangers, and may lead, if we are not watchful, to a breach of propriety in another direction. It has need to be accompanied with the patience which bears and forbears, and with the charity which "is not easily provoked."—*J. J. Gurney.*

[10000] Grace of manner is inspired by sentiment, which is a source of no slight enjoyment to a cultivated mind. Viewed in this light, sentiment is almost of as much importance as talents and acquirements, while it is even more influential in giving the direction to a man's tastes and character. Sympathy is the golden key that unlocks the hearts of others. It not only teaches politeness and courtesy, but gives insight and unfolds wisdom, and may almost be regarded as the crowning grace of humanity.—*Smiles.*

[10001] Beauty is generally considered the most seductive and irresistible of social graces. Yet even beyond the fascination of beauty may be ranked the charm of manners, and the brilliant interchange of thought between refined and cultivated intellects. Beauty has often fatal power to draw souls earthward, and conversation, with all its wit and brilliancy, may be used to vitiate the moral sense; but manner is ever noble and ennobling, because based on the two great moral principles, respect for one's self and respect for others.—*Lady Wilde.*

[10002] The first condition for the pleasures of social life is the art of living with others. This art does not merely consist in the forms of politeness, in acknowledged and accepted ceremonies and customs, in easy manners, and outward decency; the true knowledge of living is of a more elevated order. It requires the avoidance of all objectionable and offensive habits and usages; it demands a pleasing and amiable manner of conduct and behaviour, which inspires every one with courage to approach us, and to feel happy in our society, so that even the most complete stranger may feel himself at ease and at home with us. The foundation of the art of living in society is affection and charity, united with external grace. —*Heinrich Zschokke.*

[10003] As the tree is known by its fruits, the gold by the touch, and the bell by the sound, so is a man's birth by his benevolence, his honour by his humility, and his calling by his courtesy. As the peg straineth the lute-strings, so courtesy stretcheth the heart-strings.—*Cawdray.*

[10004] Grace of manner, politeness of behaviour, elegance of demeanour, and all the arts that contribute to make life pleasant and beautiful, are worthy of cultivation, but it must not be at the expense of the more solid and enduring qualities of honesty, sincerity, and truthfulness. The fountain of beauty must be in the heart more than in the eye, and if art do not tend to produce beautiful life and noble practice, it will be of comparatively little avail. Politeness of manner is not worth much unless accompanied by polite action. Grace may be but skin-deep —very pleasant and attractive, and yet very heartless. Art is a source of innocent enjoyment, and an important aid to higher culture; but unless it leads to higher culture, it will probably be merely sensuous. Without a solid sterling basis of individual goodness, all the grace, elegance, and art in the world would fail to save or to elevate a people.—*Smiles.*

(3) *In relation to physical posture and movements.*

[10005] Grace is to the body what good sense is to the mind.

[10006] Grace is either the beauty of motion or the beauty of posture. Graceful motion is motion without difficulty or embarrassment; or that which, from experience, we know to be connected with ingenuous modesty, a desire to increase the happiness of others, or any beautiful moral feeling. A person walks up a long room, observed by a great number of individuals, and pays his respects as a gentleman ought to do—why is he graceful? Because every movement of his body inspires you with some pleasant feeling; he has the free and unembarrassed use of his limbs; his motions do not indicate forward boldness or irrational timidity; the outward signs perpetually indicate agreeable qualities. The same explanation applies to grace of posture and attitude: that is a graceful attitude which indicates an absence of restraint; and facility, which is the sign of agreeable qualities of mind: apart from such indications, one attitude I should conceive to be quite as graceful as another.—*Sydney Smith.*

[10007] A graceful figure is rendered so by the deportment of the body. A comely figure has that in itself which pleases the eye. Gracefulness results from nature improved by art; comeliness is mostly the work of nature. It is possible to acquire gracefulness by the aid of the dancing-master, but for a comely form we are indebted to nature aided by circumstances. Grace is a quality pleasing to the eye; but elegance, from the Latin *eligo, electus*, select and choice, is a quality of a higher nature, that inspires admiration; elegant is applicable, like graceful, to the motion of the body, or like comely to the person, and is extended in its meaning also to language and even to dress. A person's step is graceful; his air or his movements are elegant; the grace of an action lies chiefly in its adaptation to the occasion.

(4) *In relation to conversation.*

[10008] In conversation use some, but not too much, ceremony; it teaches others to be courteous too.

[10009] What a man wants to do in talking with a stranger, is to get and to give as much of the best and most real life that belongs to the two talkers as the time will let him. Life is short, and conversation apt to run to mere words.—*O. W. Holmes.*

[10010] Talking is like playing on the harp; there is as much in laying the hand on the strings to stop their vibrations as in twanging them to bring out their music.—*Ibid.*

[10011] Not only to say the right thing in the right place, but, far more difficult still, to leave unsaid the wrong thing at the tempting moment.—*G. A. Sala.*

[10012] The light heart utters its idle words, never thinking of waste and responsibility; whereas precious time and talent are wasted, when conversation becomes frivolous and degraded. Besides it is, what might ever be suspected, personally injurious to one's self; for vain conversation is an exhausting syringe which leaves the soul a vacuum. Voltaire gives an account of an interview between Charles XII. and King Augustus II., where the conversation turned only on boots. Charles said that he had not left his off for six years except at bedtime. These trifles were the sole topic between two kings, the one of whom had taken a crown from the other. The celebrated statesman, Mr. Fox, and Lord Carlisle, travelled from Paris to Lyons for the purpose of buying waistcoats, and during the whole journey they talked about nothing else. The wise conversation of Alexander the Great, while still a lad, stands in striking contrast to these frivolities. Ambassadors from Persia having arrived in the absence of his father, he asked them no childish or trifling question, but inquired the length of the roads and the route into Asia. He desired to know about their king, in what manner he behaved to his enemies, and what was the strength and power of Persia.—*Dulce Domum.*

[10013] For successful conversation, no requisites are more necessary than respect and goodwill. Any signs of contempt or ill-will towards the listener are sure to be resented, and thus the better ends of conversation are entirely frustrated. Some are forward in conversation, and take delight in sneering, contradicting, objecting, excepting, and spoiling the pleasures of speech. Almost as disagreeable as the boaster is the debater. He has a fondness for grinding his adversary's arguments in the mill of criticism, and performs this operation with the more zest provided there are spectators and auditors. Abstruse discussions are also out of place on this account—people go into society to relieve the mind after the brain has been taxed in study and business. To introduce such questions as free-will, fate, and the origin of evil, is therefore a solecism against society. Wilberforce gratefully acknowledges a good hint which he received from John Newton, to the effect that he never found it answer to dispute. Thousands could verify this experience, and add that they have found controversy to be a wind ruffling social life, stirring the mud of evil passions, and raising a commotion in the most tranquil company. Often, too, it comes in gusts, suddenly and fitfully. Witness the dispute between Queen Elizabeth and the Earl of Essex. He turns his back on the queen, she boxes his ears, he clasps his hand to his sword—a tornado in a moment.—*Ibid.*

[10014] Syllogisms, propositions, predicates, majors, minors, sorites, enthymeme, copula, concrete, and such-like logical terms are all very well from a professor to his students in a lecture-room, but introduced into ordinary conversation in company they are altogether out of place. No one with good taste, unless he has fearfully forgotten it, will disfigure his talk with

them, however pure and efficient a logician he may be in reality.—*Ibid.*

[10015] Some are so reticent on the subject of religion in conversation that they seem as if they acted in accordance with the order once made by the Jesuits at Nola, "that no man should speak of God at all." The worldly man cannot bear the tone of conversation to be pitched too high; he tries to lower it to his own pitch.—*Ibid.*

[10016] In the fourth century Constantinople was the principal seat of Arianism. The loquacious zeal of the people on religious subjects is described with pleasantry and exaggeration by an intelligent observer (Gibbon). "This city is full of mechanics and slaves, who are all of them profound theologians, and preach in the shops and in the streets. If you desire a man to change a piece of silver, he informs you wherein the Son differs from the Father; if you ask the price of a loaf, you are told, by way of reply, that the Son is inferior to the Father; and, if you inquire whether the bath is ready, the answer is that the Son was made out of nothing." We strive that our conversation may be guarded and correct, but it ought to be more than that; it ought to have a savour of spirituality. The converse of many ordinary Christians is frivolous, insipid, and without salt. The conversation need not all be religious, but the main tendency should always be good, as Lord Morpeth said: "Emulate the flame which, while it enlivens all around, points to heaven." —*Ibid* (*adaptea*).

[10017] People do not realize as they ought to do how honour and shame is in talk; and how a talkative man is the publisher of his own shame. Even when he proclaims his virtues, he is not popular; and so long as modesty is held in esteem, the egotist will never be a favourite in society. If he is as true in history as Cassandra was in prophecy, he will have the misfortune, like her, not to be believed. The reason why much conversation about one's self is offensive, is because what belongs to us is more interesting to ourselves than it is to others. We make a great mistake when we fancy that a recital of our past dangers and triumphs will be as pleasant to the audience as it is to the narrator. It might be so in the case of a Livingstone; but there must be great vanity and mental exaggeration where a man retails the events of an ordinary life with complacent confidence. Even when egotism is interesting, it is too delicate to be much used; and is not unlike those glass bells which give a fine sound, but soon break under the continued use of the clapper.

All boasting is in its essence unwise. The braggart is a poor rhetorician; for, having come to us to excite admiration, he goes away leaving pity or disgust. He sends before him the herald Expectation, but Disappointment follows behind, flouting him.—*Ibid.*

[10018] There is no more powerful element in conversation than kindness. It makes the speaker loved, and the hearer glad. It enhances gifts and it multiplies friends; but it is not without temptation to weak characters to praise all, and speak well of all. Many, however, have an objection to be smeared even with honey-dew, and speaking well of all men is an injustice, for it awards praise indiscriminately and unfairly, making all alike.—*Ibid.*

[10019] Raillery should never be personally offensive. Nor should it be thrown out at random and without aim or object, for then it has the appearance of wantonness. Even the pleasantries of a good man proceed from principle, as if he imitated those flowers floating on the surface of the Rhine whilst their roots are fixed in the bottom of the river.—*Ibid.*

(5) *In relation to dress and adornment.*

[10020] Dr. Johnson used to say that a gentleman ought to dress so that after he has left you you cannot remember what he had on. This is the dictate of common-sense. The man should be so much more apparent than his clothes that *he* should be thought of, and they not.

[10021] In thy apparel avoid singularity, profuseness, and gaudiness; be not too early in the fashion, nor too late; decency is the half-way between affectation and neglect. For the apparel oft proclaims the man. The body is the shell of the soul; apparel is the husk of that shell; the husk often tells what the kernel is.—*Quarles.*

[10022] The general style of dress should be chosen in accordance with the instinctive preferences of the wearer, as well as within right limits as to cost and fashion. Dress thus becomes a true expression of character.—*Cornhill Magazine.*

[10023] Man, as Carlyle has told us, is a clothes-wearing animal, and this being the case, he should pay some attention to his outermost article. Dress is a passport through society. Some ladies and gentlemen are abominably dressed; a few are utterly negligent. The working classes of England are far behind those of France in the matter of dress. Young men often lose situations through inattention to dress; but carelessness is fatal to the social success of young women. A lost button, loose pieces of braid, a tear in the dress, or a rent in the gloves, is speedily detected, and is regarded as a sign of the loss of self-espect. But there is such a thing of course as over-dress, and this is foppish and unseemly. There are thousands of young people of both sexes who show, as it were, a laxness of moral principle in their method of bedecking themselves. They are, in fact, made by their tailors, or milliners, or dressmakers. Dress is for convenience first, and for beauty secondarily. When the mind is duly cultivated, when there is a sense of proportion between what is demanded by self-respect on

the one hand, and by society on the other, a man will never allow himself to be made by his tailor, nor a lady by her dressmaker. If it is unbecoming to be threadbare and ragged, and to wear dirty linen, it is no less so to be overdressed. It is certainly "bad form" to flaunt up the aisles of a place of worship in a dress that calls forth every one's attention. Some think that it is well "to learn to glide through life in a respectable black silk dress." Yes, the body should "glide" through life as the peaceful swan through the lake. No noise, no flutter, no ostentation, but beautiful simplicity and simple beauty in both man and woman.—*S. Pearson, M.A. (condensed).*

[10024] It has often been remarked that God's laws, mighty as they may be in operation, are simple in their principle; and simplicity, whether in demeanour or in dress, is a mark of high refinement.

[10025] All finery is a sign of littleness.

(6) *In relation to office and station.*

[10026] It did not become that hand (Cromwell's) to wax soft in literary ease which was to be inured to the use of arms and hardened with asperity; that right arm to be softly wrapped up among the birds of Athens, by which thunderbolts were soon afterwards to be hurled among the eagles which emulate the sun.—*Milton.*

[10027] It is hard to pass from one stage or rank of life to another with becoming grace. To grow old gracefully has been considered a rare accomplishment, and to bespeak a noble character; but possibly to pass from youth to manhood without being called a hobbledehoy is a greater moral feat. Again, in misfortune and when the funds fall, to know how to reduce our establishment and to come down in life without either sacrifice of truth or dignity is an acknowledged difficult and delicate matter. Possibly, however, the sudden and thoroughly unexpected influx of wealth and honours are, in some cases, not only as painful to bear, but require even higher moral and religious graces. No finer example of elevation borne with becoming modesty and wise moderation can we find than in the early years of Saul as Israel's first king.

[10028] It is a beautiful thing to see persons in reduced circumstances really humbling themselves to their situation, and receiving kindness as it is intended. It is sad to witness the sullen contempt, the haughty dissatisfaction with which every benefit is received by such persons when their hearts are not softened by grace. It is more blessed to give than to receive, and far, far easier to give in a right spirit than to receive aright. It is most difficult to find the correct medium between a proud rejection of needful relief and an indolent, self-indulgent dependence; between a haughty ingratitude of manner, if not of mind, and degrading sycophancy; but all things are possible to him that believeth; and he who has treasure and a name in heaven will know how to give to the things of earth their due value; and, governed by the will of God rather than by the ebullitions of pride and selfishness, will tread the narrow way.—*Macartney.*

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GENTLENESS.

I. Its Constituent Elements.

1 **Love in society.**

[10029] It is love holding intercourse with those around it. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light and warmth and fragrance altogether. It is the carpet, soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain, which from many a beloved form wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths and all its delicacy. It is everything included in that matchless grace, the gentleness of Christ.—*Dr. James Hamilton.*

2 **Self-control.**

(1) *Springing not from contempt of men.*

[10030] Calm gentleness is different from that stoical self-control and cold blood which even in our days is so often praised in public, and especially in political characters, and which mainly springs from contempt of men—as, for instance, in a political assembly a famous statesman cried out to the raging and brutal opposition, "The utterance of your disapproval, gentlemen, cannot rise to the height of my contempt!"—but also from the fear of sacrificing his own dignity in the eyes of men.—*Bp. Martensen.*

(2) *Springing from love to men.*

[10031] True gentleness is self-control for the sake of love. It proceeds from love to men, from the anxiety that they, as only too easily happens, might be offended (that is, provoked to sin), and from the fear of sacrificing not merely personal dignity, but in undue anger at, and judging the egoism of others, of falling from love itself, which were the greatest injury and loss that we could suffer.—*Ibid.*

(3) *Springing from solid principle.*

[10032] True gentleness is founded on solid principle. The tiger has a sleek and glossy skin; but woe to the hapless victim that comes within reach of his fatal spring.

II. Its Basis, Source, Nature, and Manifestations.

[10033] True gentleness is founded on a sense of what we owe to Him who made us, and to the common nature of which we all share. It arises from reflection on our own failings and wants, and from just views of the condition and duty of man. It is native feeling, heightened and improved by principle. It is the heart which easily relents, which feels for everything that is human, and is backward and slow to inflict the least wound. It is affable in its address and mild in its demeanour; ever ready to oblige, and willing to be obliged by others; breathing habitual kindness towards friends, courtesy to strangers, long-suffering to enemies. It exercises authority with moderation, administers reproof with tenderness, confers favour with ease and modesty. It is unassuming in opinion and temperate in zeal. It contends not eagerly about trifles; slow to contradict, and still slower to blame, but prompt to allay dissension and to restore peace. It neither intermeddles unnecessarily with the affairs, nor pries inquisitively into the secrets of others. It delights above all things to alleviate distress, and if it cannot dry up the falling tear, to soothe at least the grieving heart. Where it has not the power of being useful it is never burdensome. It seeks to please rather than to shine and dazzle, and conceals with care that superiority either of talents or of rank which is oppressive to those who are beneath it. In a word, it is that spirit and that tenor of manners which the gospel of Christ enjoins when it commands us to bear one another's burdens; to rejoice with those who rejoice, and to weep with those who weep; to please every one his neighbour for his good; to be kind and tender-hearted; to be pitiful and courteous; to support the weak, and to be patient towards all men.—*Hugh Blair.*

III. Its Distinction from Tameness.

[10034] In the moral application, *gentle* is always employed in the good, and *tame* in the bad, sense: a gentle spirit needs no control, it amalgamates freely with the will of another: a tame spirit is without any will of its own; it is alive to nothing but submission: it is perfectly consistent with our natural liberty to have gentleness, but tameness is the accompaniment of slavery. The same distinction marks the use of these words when applied to the outward conduct or the language: gentle bespeaks something positively good; tame bespeaks the want of an essential good: the former is allied to the kind, the latter to the abject and mean qualities which naturally flow from the compression or destruction of energy and will in the agent. A gentle expression is devoid of all acrimony, and serves to turn away wrath: a tame expression is devoid of all force or energy, and ill calculated to inspire the mind with any feeling whatever. In giving counsel to an irritable and conceited temper, it is necessary to be gentle; tame expressions are nowhere such striking deformities as in a poem or an oration.

Gentle is thus an essentially relative term, implying the absence of its contrary, and, therefore, most expressive in those subjects where the contrary is usual or conceivable. Tame (A.S. *tam*) denotes that gentleness which is the result of training or domestication. The sheep is a gentle animal; the wolf may be tamed. By a metaphor, tame is used to signify spiritless; as, "a tame resistance," "a tame poem." Tameness is a condition in which ferocity or energy is absent or has been subdued. As gentleness implies inherent energy and power, which is exercised in moderation at the dictates of the will or disposition, so tameness implies the absence of these qualities, as being the manifestation of mere temperament, natural or acquired. Tameness is inanimate tractableness or quiet.

IV. Its Befitting Adjunct.

1 Strength of character.

[10035] And if you ask what is the temper which is most fitted to be victorious over sin on earth, I answer that in it the warp of a sunny gentleness must be woven across the woof of a strong character. That will make the best tissue to stand the wear and tear of the world's trials. Our Lord was divinely gentle, but He was also strong with a wondrous strength and firmness.—*W. H. Lyttleton.*

[10036] Where there is great strength, full of sweet and gentle dealing, there is gentleness in its most perfect form. And the true Christian disposition is seen when a man is clothed with all manner of vigour and power and knowledge and intuition, and carries them in the midst of an offending, sinful world, not only with the utmost long-suffering, but with extreme gentleness.

[10037] I've noticed it often that the strong, skilful men are often the gentlest to women and children; and it's pretty to see 'em carrying the little babies as if they were no heavier than little birds. And the babies always seem to like the strong arms best.—*George Eliot.*

[10038] A gentle heart is like fruit which bends so low that it is at the mercy of every one who chooses to pluck it, while the harder fruit keeps out of reach. This circumstance shows how necessary strength of character is in order to safeguard a gentle nature.

[10039] Gentleness is not a separate and distinct quality, but only a mode of strength. It is the method in which strength comes itself. Softness and tenderness from want of strength is weakness, not gentleness. And nothing can be less influential than the kindness of imbecility. That kind of gentleness which springs from weakness increases as things go towards zero. And as nothing can do nothing, nothing

is the gentlest of all things in that way of looking at it.

Gentleness is not, then, simple imbecility; weakness, the mere absence of rude vigour. It is the softness and tenderness of vigour and great power. It is sweet in the degree in which it springs from authority and dignity. The greater the capacity of the being for mischief, or for effects of any kind, the greater will be the marvel and the delicacy of gentleness. In a woman we expect gentleness. In her we are shocked by its absence rather than surprised by its presence. But in a warrior we scarcely expect it; and therefore it creates admiration that it does not coming from woman.—*Beecher.*

V. Its Power.

1 As seen in the strength of its action.

[10040] Gentleness I more powerful than Hercules.—*Ninon de l'Enclos.*

[10041] What thou wilt, thou rather shalt enforce it with a smile than hew to it with thy sword.—*Shakespeare.*

[10042] Let gentleness thy strong enforcement be.—*Ibid.*

2 As seen in the irresistibleness of its influence.

[10043] Do we begin to see that if we would make men better and happier we must resort to a greater and more beneficent force, the force of gentleness? Such methods of treating human beings have never in any case produced rebellion; have never made them worse, but in all cases made them better. Love is a constraining power; it elevates and civilizes all who come under its influence. It indicates faith in man, and without faith in man's better nature no methods of treatment will avail in improving him. Kindness draws out the better part of every nature, disarming resistance, dissipating angry passions, and melting the hardest heart. It overcomes evil, and strengthens good. Extend the principle to nations, and it still applies. It has already banished feuds between clans, between provinces; let it have free play, and war between nations will also cease. Though the idea may seem Utopian now, future generations will come to regard war as a crime too horrible to be perpetrated.—*Smiles.*

3 As seen in the happiness it produces.

[10044] Whatever may be the effect of this virtue on our external condition, its influence on our internal enjoyment is certain and powerful. That inward tranquillity which it promotes is the first requisite to every pleasurable feeling. It is the calm and clear atmosphere, the serenity and sunshine of the mind. When benignity and gentleness reign within, we are always least in hazard of being ruffled from without; every person, and every occurrence, are beheld in the most favourable light. But let some clouds of disgust and ill-humour gather on the mind, and immediately the scene changes. Nature seems transformed, and the appearance of all things is blackened to our view. The gentle mind is like the smooth stream, which reflects every object in its just proportion, and in its fairest colours. The violent spirit, like troubled waters, renders back the images of things distorted and broken, and communicates to them all that disordered motion which arises solely from its own agitation.—*R. Bond.*

4 As seen in the respect it inspires.

[10045] Gentleness in the gait is what simplicity is in the dress. Violent gesture or quick movement inspires involuntary disrespect. One looks for a moment at a cascade; but one sits for hours, lost in thought, and gazing upon the still water of a lake. A deliberate gait, gentle manners, and a gracious tone of voice—all of which may be acquired—give a mediocre man an immense advantage over those vastly superior to him. To be bodily tranquil, to speak little, and to digest without effort, are absolutely necessary to grandeur of mind or of presence, or to proper development of genius.—*Balzac.*

VI. Its Inculcation by Christ.

[10046] Our Lord will conduct His disciples from the bondage of the Mosaic law, under which the moral and the juridical, the religious and the civil, are bound together into immediate unity, over into His kingdom, in which not the external law of right is to determine all, but the evangelical command of love, where evil is to be overcome in another way than in the way of strict right and retribution, namely, through the proper, inner might of good, that is, of love. Therefore He expresses the requirement of gentleness with more definiteness, that there be in a Christian an infinite fountain of gentleness, that in him the possibilities of gentle, peaceable love are never to be exhausted, that when we suffer wrong we must be ready and willing to suffer still greater wrong, provided that thus our suffering is the condition for the good fight, in which we are to overcome the evil with good (Rom. xii. 21).—*Dr. H. Martensen.*

VII. Arguments in Favour of this Quality.

1 From its effects upon our ownselves.

(1) *It quenches the uprising of anger, and curbs the passionate and hasty disposition.*

[10047] True, we are not to purchase peace at every price, and must not withdraw ourselves from the fight when this is necessary ("If it be possible, as much as lieth in you, live peaceably with all men," Rom. xii. 18). There is also a justified anger, a righteous indignation against the injustice of men, as we see in Christ, who wielded the scourge to expel the dealers and money-changers from the temple, and testified against the Pharisees in words of thunder (Matt. xxi. 12 f.; John ii. 14–17; Matt. xxii. 13–39). But in the fight itself, precisely where

righteous anger breaks forth, should gentleness and mildness approve themselves. Where insulted righteousness sends forth its lightnings and thunders, gentleness should show itself as the hidden watcher, placing bounds and limits: Thus far shalt thou come and no farther! as the quietly ruling power that hinders anger from degenerating into sinful wrath, an impure passion, an egoistic passionateness, and labours to secure that zeal and righteousness remain in the service of love.—*Ibid.*

(2) *It beautifies the character.*

[10048] Gentleness is a sort of mild atmosphere; and it enters into a child's soul like the sunshine into the rosebud, slowly but surely expanding into beauty and vigour.—*Mrs. Child.*

2 From its effects upon domestic and social life.

(1) *It breathes around the family circle an unspeakable calm.*

[10049] It has a soothing power like the shining of the sunlight, or the voice of doves heard at evening. Nothing vulgar, nothing tyrannous, nothing restless, can permanently resist its beneficent sorcery; no jangling discord can long break in upon its harmonizing spell.—*F. W. Farrar.*

[10050] The Christian who really bears about the sweetness of the mind of Christ is continually aiming to add, by the gentle offices of kindness, to the comfort and happiness of others, and yet appears unwilling that they should know to whom they are indebted for them. To see the full excellence of religion you must observe the Christian eminent for this grace, moving in and blessing the quiet circle of domestic happiness and peace. It is in home's sacred retirement that this divine flower blooms in greatest beauty and sheds its sweetest fragrance. —*Vaughan.*

(2) *It enriches society.*

[10051] Gentleness in society is like the silent influence of light, which gives colour to all nature; it is far more powerful than loudness or force, and far more fruitful.—*Smiles.*

3 From its effects upon opposing forces.

(1) *It averts from danger.*

[10052] The soft answer is the lightning conductor, that averts danger from the building over which it is placed. The Roman battering-ram, when it had nearly effected a breach in walls of solid stone, was often baffled by bags of chaff and beds of down, skilfully spread out to receive its stubborn blow.—*Rev. W. Arnot.*

(2) *It conquers our foes.*

[10053] The human mind is so constructed that it resists rigour, and yields to softness. A mild word quenches anger, as water quenches the rage of fire; and by benignity any soil may be rendered fruitful. Truth, uttered with courtesy, is heaping coals of fire on the head, or rather, throwing roses in the face. How can we resist the foe whose weapons are pearls and diamonds?—*St. Francis de Sales.*

4 From daily opportunities which are afforded for its exercise.

[10054] Years may pass over our heads without affording any opportunity for acts of high beneficence or extensive utility; whereas, not a day passes but, in the common transactions of life, and especially in the intercourse of domestic society, gentleness finds place for promoting the happiness of others, and for strengthening in ourselves the habit of virtue. Nay, by reasonable discoveries of a humane spirit, we sometimes contribute more materially to the advancement of happiness than by actions which are seemingly more important. There are situations in human life when the encouraging reception, the condescending behaviour, and the look of sympathy, bring greater relief to the heart than the most bountiful gift. While, on the other side, when the hand of liberality is extended to bestow, the want of gentleness is sufficient to frustrate the intention of the benefit. We sour those whom we mean to oblige; and, by conferring favours with ostentation and harshness, we convert them into injuries.—*Blair.*

VIII. PRACTICAL HINTS TO THE NATURALLY HOT-TEMPERED.

[10055] Gentle, easy to be entreated, preferring to bear evil rather than to inflict it; this is to be our spirit. If any one here naturally boils over too soon, let him mind when he does so that he scalds no one, then let him boil away. —*Spurgeon.*

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MEEKNESS.

I. ITS DEFINITION AND DISTINCTIVE FEATURES.

[10056] Meekness (Old Eng. *meke*) differs from mildness, gentleness, and softness, in being never applied, like them, to the deportment, but only to the temper or character. It is a theological virtue; but with the world at large it is not in favour; whence has been imposed upon it the idea of excessive submissiveness, and an absence of that "spirit" which more readily finds admiration. It may be observed that meekness at least excludes obstinacy as well as pride; while persons who have softness in manner are often found by no means wanting in self-will. Meekness results from the absence of arrogant self-will or self-assertion.

[10057] The meek are they who bend the neck to ill-treatment, and who, so far from resisting evil, "overcome evil with good" (2 Sam. xvi. 5–12; St. Matt. v. 5; 1 Cor. iv. 9–13; St. James v. 6).—*St. Augustine.*

[10058] Meekness is a victory over ourselves, and over our rebellious lusts in our own bosoms; it is the quieting of intestine broils, the stilling of an insurrection at home, which is oftentimes more hard to do than to resist a foreign invasion. It is an effectual victory over those that injure us and make themselves enemies to us, and is often a means of winning their hearts. The law of meekness is: "If thy enemy hunger, feed him; if he thirst, give him drink; and in so doing thou shalt heap coals of fire upon his head;" not to consume him, but to melt and mollify, that he may be cast into a new mould; and thus, while the angry and revengeful man, that will bear down all before him with a high hand, is overcome of evil, the patient and forgiving overcome evil with good; and inasmuch as their ways please the Lord, He maketh even their enemies to be at peace with them.—*Treasured Thoughts of Great Minds.*

II. Its Opposite Qualities.

[10059] *Haughtiness* implies not only a high opinion of ourselves, but a sense of superiority to others often shown in mien and air. In *contempt* we express by words or by manner that we have a low opinion of others. In *disdain* we indicate that they are inferior to us in such qualities as worth, ability, and rank, and that we have no regard for them, or no use for them. In *scorn* we declare that they are unworthy of our notice. In *sneering* we notice them, but only to point to their low qualities. In *disgust* we view them as we would an offensive object—say, a mal-odour. Opposed to all these is a spirit of meekness, which "seeketh not its own," and does not think of its superiority to others.

III. Its Nature.

1 Negatively.

(1) *It is not a mere contemplative virtue.*

[10060] As we do not keep tinder in every box in the house, so we do not keep the sense of anger in every faculty. When one comes against the door of some faculties with an inquiry, we look over the railing and say, "I'll forgive you for that, for you did not get in." But by and by, when the faculty where we are sensitive is entered, then we grind our teeth and say, "I could have forgiven him for anything but that!" We must not arrogate to ourselves a spirit of forgiveness until we have been touched to the quick where we are sensitive, and borne it meekly; and meekness is not mere white-facedness, a mere contemplative virtue; it is maintaining peace and patience in the midst of pelting provocations.—*Beecher.*

(2) *It is not the repudiation of self-defence.*

[10061] Everything that is made has a right to exist, or God would not have made it; and if any other creature trespasses on this its birth-charter, it is justified in defending itself. Even inorganic objects possess a capacity of resistance. Clench your fist, and strike yonder stone wall a blow. Will it give in? Nay, rather will it skin your knuckles. That is its mode of defence. Plants are gifted with a varied weaponry. Some bristle with thorns and spines; some are clothed with sharp hairs that both prick and poison; others exude disagreeable odours; and others possess in their leaves or bark the quality of acridity, sourness, or some other distastefulness, which serves to protect them. To animals are granted still more diversified instruments. If you are silly enough to seize a polecat, you suddenly become wise enough to avoid his race ever afterward. The cuttle-fish can make the sea like ink about itself, and escape in the confusion in which it has involved its pursuer. The electric eel discharges its battery into its foe, and knocks it clean over. Multitudes of animals defend themselves by jaw, horn, hoof, beak, and talon. Some creatures sting with their tails, as scorpions; and others pierce with their fangs, as serpents. It would be strange, then, if man, who is lord of soil, and plant, and animal, were left without means of defence, or forbidden to use them appropriately.—*H. M. Scudder, D.D.*

(3) *It is not a natural mildness which is incapable of being provoked.*

[10062] It is not the politic withdrawal from all scenes where the love of truth would have to speak itself forth in words of reproof, or words of a testimony that would bring opposition, dislike, and loss. Nor is meekness the absence of those feelings which have their expression in a fiery zeal against falsehood and evil.—*T. T. Lynch.*

[10063] There are people of such a temper—or, rather, non-temper. It is no credit to them. That is the way they are made. They are stagnant: you cannot ripple them. They are passive: you cannot ruffle them. They are like putty: indent them, and they stay indented. We may call such people soft, but it would be a misnomer to call them meek. In fact, unless they can be stirred up, they are incapable of meekness; for the more natural fierceness a man has, the more capable he is of meekness; and he upon whom anybody that comes along may make his scratch, is anything but a meek person.—*H. M. Scudder, D.D.*

[10064] Meekness is the substance of the faculties of a man raised up in sweetness and power, and shining out as the sun shines in summer days, with such gentleness as to nourish, and not to singe, the tenderest flowers. People say that meekness consists in not getting mad when struck, or in keeping composed in the midst of local opposition. Yes, that is one phase of it. But you might as well bring me a bit of the bark of an oak-tree, and tell me that was an oak-tree, as to tell me that the control of one's temper is meekness. It is a part of the oak-tree; it is one thing connected with the

tree; but it is not the tree itself. So, mildness of temper is not meekness.

2 Positively.

(1) *It possesses invincible might.*

[10065] This Christ-like virtue is of great price in the sight of our Heavenly Father (St. Matt. ii. 29; 1 Peter iii. 4). It is the secret of yoke-wearing and burden-bearing. It springs from poverty of spirit, and leads to submission and endurance. As in Christ, so in all those who are Christ's, it manifests itself both towards God and towards man; and, paradoxical as it may seem, in both cases it inherits the earth. There is an "invincible might of meekness," as Milton calls it.

[10066] Strange power of meekness! How it abashes the angry eye; how it silences the taunting lip; how it refutes the shameful accusation! It is at first sight a strange blessing which the Saviour left to the meek, and yet we can see that it is not strange: "They shall inherit the earth." These words, uttered by lips meeker than even those of Moses, shall be fulfilled when the new earth shall be clad again in virgin grace, when no serpent shall lurk amid its flowers, no taunt shall be wreathed with smiles, and no reproach shall darken the eyes of love.—*Treasured Thoughts of Great Minds.*

(2) *It exhibits trustful and adoring attributes.*

[10067] Meekness is the grace which, from beneath God's footstool, lifts up a candid and confiding eye, accepting God's smile of Fatherly affection, and adoring those perfections which it cannot comprehend.—*James Hamilton.*

IV. Its Basis.

1 It springs from a profound sense of personal unworthiness, and a profound appreciation of the Divine mercy.

[10068] Meekness is that spirit or temper which arises in the soul on the death of self. Hence Gregory of Nyssa calls it "the daughter of humility;" and Rambach says, "It grows out of the ashes of self-love and on the grave of pride."

[10069] The meek Christian is one who has learned, at the school of Jesus Christ, to restrain unlawful anger, and to moderate lawful resentment. If he is endowed with what is commonly called a good natural temper, he exercises this good temper from Christian motives—such as, the pardoning love of God, the command of the law, the example of Jesus Christ, who was meek and lowly. But though his natural temper should happen to be fiery and eager, he has found the virtue of that promise, "The wolf shall dwell with the lamb; the leopard shall lie down with the kid; and the lion shall eat straw like the ox." He is not angry but on just occasions; and even when the occasion is just, his anger is kept under proper regulations.—*W. M'Ewen.*

[10070] There is scarcely a more beautiful or touching phenomenon than when prosperity, which elates a trivial or selfish nature, fills a worthier one, open to the perception of itself and others, and of the Infinite over all, with mingled lowliness and reverence. Certainly a pure and fixed serenity of spirit, an elevation of thought towards God, and a deepening consciousness of his overshadowing presence, are no unfitting accompaniments to outward successes or triumphs; as a tree with its topmost leaves gazing up into immensity, that bend the more to the whispering breeze, and greet the freshness and flush of day with the same modest grace as those on the branches below, or as the primroses and daisies that bloom at its feet. "When I have ascended before men," says Lord Bacon, in that most sublime and affecting prayer which he composed a few years before his death, "I have descended in humiliation before Thee." Such a trait appears to have characterized another distinguished luminary of the law, Chief Justice Hale, who, with much of Bacon's comprehensiveness and acumen, maintained, amid all his preferments and honours, an unostentatious meekness of deportment seldom equalled.—*Wm. Benton Clulow.*

[10071] It has its origin in the religious experience which we call conversion; for it is when the top root of human pride is broken by a thorough crushing down of the soul of its sinfulness before God; it is when the strong man, reduced to cry for mercy at the hands of Infinite Justice, is fain to receive forgiveness, and hope and peace with God, as unmerited gifts from the very grace of his Redeemer; it is then, and through that religious change, that the heart grows susceptible of true meekness. Then meekness enters, and a tender feeling that one who has himself done so much evil in his day ought to bear with the evil-doing of other men; that one who owes everything to mercy should be above all things merciful.—*J. Oswald Dykes, D.D.*

[10072] Meekness is love at school—love at the Saviour's feet. It is Christian lowlihood. It is the disciple learning to know himself—learning to fear and distrust and abhor himself. It is the disciple practising the sweet but self-emptying lesson of putting on the Lord Jesus, and finding all his righteousness in that righteous other. It is the disciple learning the defects of his own character, and taking hints from hostile as well as friendly monitors. It is the disciple praying and watching for the improvement of his talents, the mellowing of his temper, and the amelioration of his character. It is the living Christian at the Saviour's feet, learning of Him who is meek and lowly, and finding rest for his own soul.—*Dr. James Hamilton.*

[10073] All genuine meekness among men—all, I mean, which is more than mere easiness of disposition—may be defined to be that bearing of a man towards the things of time and of

this world, which springs from having the heart broken by religious penitence, and the will put humbly into the hand of God. Do we call him "meek" who gives way in silence before noisy pretension, will rather give up his due than wrangle for it, and is so far from pushing himself into foremost places, that he yields before the force or "importunity of earthly minded men," nor murmurs at the "usurpation of the unjust"? Is it not because his natural self-importance has been humbled into "poverty of spirit," that he is prepared thus to accept the lowest place? Or is it "meekness," as some older expositors defined it, to be "undesirous of revenge" (*non cupidus vindictæ*)—"not easily provoked," slow to take offence, and, though stung deep, betraying no personal bitterness, but hiding one's self beneath the wing of God, who is the promised "avenger of all such"? Surely he forbears and forgives best who knows by the depth of his contrition for personal guilt how deeply he has been forgiven. Or shall we say he is the "meek" man who, resting in the quiet and peaceable enjoyment of so much as God has been pleased to give, can meet each turn of fortune's wheel with an equal mind, quarrelling neither with injurious providence, nor with more successful rivals; in prosperity unassuming, undesponding in adversity? Show me a will made pliable to the Heavenly Father under the experience of grace and forgiven sin, and I will show you equanimity above the philosophers—the equanimity of the Christian child! Yes, we must be converted to become meek.—*J. Oswald Dykes, D.D.*

V. Its Requisite Adjuncts.

[10074] To avoid the danger of an excessive meekness lapsing into pusillanimity of character, it is most essential that this gentle virtue be united to moral courage, self-reliance, and independence.—*A. M. A. W.*

VI. Its Exemplification in the Life of the Saviour.

[10075] Meekness is our Lord's own special grace; it is humility as passively resisting evil.—*W. B. Pope.*

[10076] If we consider the Lord under His suffering, we can say that here, not indeed literally, but in a higher spiritual sense, the word has been fulfilled: "If any one smite thee on the right cheek, turn to him the left; and if any one compel you to go a mile, go with him twain." For at no station of His *via dolorosa* did He grow weary of suffering, was His gentleness and love of peace exhausted; at each of His stations of suffering He felt the impulse and power to endure also the following still greater sufferings, according to His Father's will, till all was fulfilled. And therefore that word is fulfilled even in Christ Himself in the highest degree, "The meek shall inherit the earth" (Matt. v. 5). For in this very way, in the way of the cross, "He received the strong for a prey" (Isa. liii. 13), He founded His dominion over the world.—*Bp. Martensen.*

VII. Arguments in Favour of its Cultivation.

1 Its rare excellence.

[10077] Meekness is one of the rarest of virtues. It is more rare than pearls, or than opals, or than diamonds. The gold of Ophir is not to be mentioned by the side of it. Meekness—the ineffable sweetness of all the foregoing qualities mingled—that is like the sum of all the rays of light which shine upon the earth, and give to things the qualities which they possess in our sight. It is the substance of the faculties of a man raised up in sweetness and power, and shining out as the sun shines in summer days, with such gentleness as to nourish, and not to singe, the tenderest flowers.

2 Its practical utility.

[10078] The timber of the elder tree is the softest, and can without difficulty be split, cut, and wrought, and yet experience proves that it does not rot in water. The greater part of the city of Venice stands upon piles of elder, which, sunk in the sea, form the foundation of massive buildings. It is the same with meek hearts. There is no better foundation for important undertakings of public or private utility than that intelligent modesty which is gentle indeed, and ready to yield as far as a good conscience will allow, but which, nevertheless, lasts and continues stable, in the flood of contradiction.—*Gotthold's "Emblems."*

3 Its softening and subduing power.

[10079] How a soft answer can turn away wrath, as well as dissatisfaction, is illustrated in the following anecdote of the late President Wayland. Deacon Moses Pond went to Dr. Wayland once with the complaint that the preaching did not edify him. "I'm sorry," said the pastor; "I know that they are poor sermons. I wish I could make them better. Come, let us pray that I may be able to do so." The deacon, telling the story, used to say, "Dr. Wayland prayed and I prayed; he cried and I cried. But I have thought a hundred times that it was strange that he did not turn me out of the house. I tell you there never was a better man nor a greater preacher than Dr. Wayland."

[10080] It is in the lowly valley that the sun's warmth is truly genial; unless, indeed, there are mountains so close and abrupt as to overshadow it. Then noisome vapours may be bred there; but otherwise in the valley may we behold the meaning of the wonderful blessing bestowed upon the meek, that they shall inherit the earth. It is theirs for this very reason, because they do not seek it. They do not exalt their heads like icebergs—which, by the by, are driven away from the earth, and cluster, or rather jostle around the pole—but they flow

along the earth humbly and silently, and, wherever they flow, they bless it; and so all its beauty and all its richness are reflected in their pure, calm, and peaceful bosoms.—*J. C. Hare.*

4 Preference given by the Saviour to the meek over what is currently regarded as the more manly or violent character.

[10081] "There are," says Paley, "two opposite characters under which mankind may generally be classed; the one possesses vigour, firmness, resolution; is daring and active, quick in its sensibilities, jealous of its fame, eager in its attachments, inflexible in its determinations, violent in its resentments. The other meek, yielding, complying, forgiving; not prompt to act, but willing to suffer; silent and gentle under rudeness and insult, suing for reconciliation where others would demand satisfaction. The former of these characters has ever been admired by the world; the latter, which the world despises, is the subject of our Saviour's commendation."

VIII. COUNTERFEITS EASILY MADE BUT EASILY DETECTED.

[10082] Some virtues which are hard to exercise are easy to simulate. Meekness is one of these, and many persons thought to possess it do but wear a mask on which is painted an imperturbable simper. But as a mask must not cover the eyes, or bodily movement would be hindered, the malice and wrath within reveal through those eyes what the soul really is.—*T. T. Lynch.*

[Meekness is better treated as a Christian grace than as a virtue. See Third Beatitude, vol. i. p. 353 and "Christian Graces."]

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MILDNESS.

I. DEFINITION.

[10083] Meekness denotes forbearance to use force, even in cases of peculiar provocation; in those who are called upon to direct or command it may be carried to an excess.—*G. Crabb.*

II. THE CONNECTION BETWEEN MILD AND GENTLE MANNERS.

[10084] Mild manners are peculiarly becoming in superiors or those who have the power of controlling others, provided they do not interfere with good order. Gentle manners are becoming in all persons who take a part in social life.—*G. Crabb.*

III. ITS ORIGIN AND HISTORY.

[10085] This mildness and sweet reasonableness it was which, stamped with the individual charm they had in Jesus Christ, came to the world as something new, won its heart and conquered it.—*M. Arnold.*

IV. ITS NOBILITY.

[10086] It is a noble species of revenge to have the power of a severe retaliation and not to exercise it.

V. ITS INFLUENCE SILENT BUT POTENT.

[10087] The mild way of sweet entreaties is very forcible; it prevails like the sunbeams, which without any noise make the traveller cast off his cloak, which all the blustering of the wind could not do, but rather make him gather it closer and bind it faster about him.—*Abp. Leighton.*

VI. NECESSITY OF MILDNESS TO BE SUSTAINED BY VIGOUR.

[10088] A yielding, timid meekness is always abused and insulted by the unjust and the unfeeling, but meekness, when sustained by the *fortiter in re*, is always respected and commonly successful.—*Chesterfield.*

VII. THE PHENOMENA OF THE SEVERITY OF MILD PEOPLE.

[10089] We are often startled by the severity of mild people on exceptional occasions; the reason is, that mild people are most liable to be under the yoke of traditional impressions.—*George Eliot.*

[Hence the proverb, "Beware of the rage of the dove."]

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TOLERANCE.

I. DEFINITION.

1 The right to hold without molestation any opinions not positively injurious to the policy and morals of our country.

[10090] What is the meaning of religious toleration? That a man should hold, without pain or penalty, any religious opinions, and choose for his instruction in the business of salvation any guide whom he pleases, care being taken that the teacher and the doctrine injure neither the policy nor the morals of the country.—*Sydney Smith.*

2 The right of discussion within the limits of sober and dispassionate argument.

[10091] He who is impressed with a conviction of the importance of the Christian verities will

be anxious to communicate them; but if a superior power interposes, and says, You shall not impart your conviction, though no other means are thought of but calm expostulation and argument, in what way does such an interference differ from persecution? Here is conscience on the one side, and force on the other, which is precisely the position in which things are placed by every instance of persecution.—*Robert Hall.*

[10092] Whenever we cease to hate, to despise, and to persecute those who think differently from ourselves, whenever we look on them calmly, we find among them men of pure hearts and unbiassed judgments, who, reasoning on the same data with ourselves, have arrived at different conclusions on the subject of the spiritual world.—*Sismondi.*

II. Its Distinctively Christian Character.

[10093] The Christian duty of toleration is the subject of the whole of the 14th and part of the 15th chapter of Romans. To receive the weak, to tolerate differences, to bear with infirmities, to recognize the sacredness of scruples with which we ourselves have no sympathy, is the doctrine of that passage which has been well called the charter of Christian liberty, the bond of Christian charity, the standard of Christian unity. And are not St. Paul's words those of the most refined, the most recent maxims of modern enlightenment? Latitude of choice, liberty of conscience, sacredness of private judgment, recognition of contradictory truths, and he not enforce there one and all? And yet (O miracle of Divine inspiration!) these words were written not in the nineteenth or eighteenth centuries. They were written hundreds of years before these thoughts had dawned on the mind of ordinary men.—*Ibid.*

III. Its Relation to Dogmatism.

1 Toleration is the very opposite of dogmatism.

[10094] Toleration is the very opposite of dogmatism. It implies in reality a confession that there are insoluble problems upon which even revelation throws but little light. Its tendency is to modify the early dogmatism by substituting the spirit for the letter, and practical religion for precise definitions of truth.—*Dr. Temple.*

IV. Marks of a Spurious Tolerance.

1 Endurance of error.

[10095] Christian tolerance, or the virtue of toleration towards the deviating convictions of others, is not at all identical with the enduring of error, which a Christian must rather combat, not identical with that toleration that lets each one "live on in his own faith, and be saved in his own way," because it regards all religious convictions as equivalent, or alike irrelevant.—*Bp. Martensen.*

[10096] A well-regulated society will be careful not to admit of any deviations from good order, which afterwards become injurious as a practice. It frequently happens that what has been allowed from indiscretion is afterwards claimed as a right; no earthly power can permit that which is prohibited by the Divine law. When abuses are suffered to creep in and to take deep root in any established institution, it is difficult to bring about a reform without endangering the existence of the whole; when abuses therefore are not very grievous, it is wiser to tolerate them than run the risk of producing a greater evil.—*G. Crabb.*

2 Indifference to religion.

[10097] They who boast of their tolerance merely give others leave to be as careless about religion as they are themselves. A walrus might just as well pride itself on its endurance of cold. —*Guesses at Truth.*

[10098] We all know that lovers are apt to take offence and wrangle on occasions that perhaps are but trifles, and which assuredly would appear such to those who regard love itself as folly. These quarrels may indeed be no proof of wisdom; but still, in the imperfect state of our nature, the entire absence of the same, and this too on far more serious provocations, would excite a strong suspicion of a comparative indifference in the parties who can love so coolly where they profess to love so well. I shall believe our present religious tolerancy to proceed from the abundance of our charity and good sense when I see proofs that we are equally cool and forbearing as litigants and political partisans.—*S. T. Coleridge.*

3 Tolerance of the intolerable.

[10099] We blame Knox for intolerance. Well, surely it is good that each of us be as tolerant as possible. Yet at bottom, after all the talk there is and has been about it, what is tolerance? Tolerance, I say, has to tolerate the unessential; and to see well what that is. Tolerance has to be noble, measured, just in its very wrath, when it can tolerate no longer. But on the whole, we are not altogether here to tolerate. We are here to resist, to control, and vanquish withal. We do not "tolerate" falsehoods, thieveries, iniquities, when they fasten on us; we say to them, thou art false, thou art not tolerable. In this sense Knox was intolerable.—*Carlyle.*

V. Criteria of a Genuine Tolerance.

1 Distinguishing between essentials and non-essentials.

[10100] Luther's tolerance is very notable; a very genuine kind of tolerance; he distinguishes between what is essential and what is not; the unessential may go very much as it will. A complaint comes to him that such and such a

reformed preacher "will not preach without a cassock." Well, answers Luther, what harm will a cassock do the man? "Let him have a cassock, let him have three if he find benefit in them!" His conduct in the matter of Karlstadt's wild image-breaking, of the Anabaptists, of the Peasants' War, show a noble strength, very different from spasmodic violence. With sure prompt insight he discriminates what is what; a strong just man, he speaks forth what is the wise course.—*Carlyle.*

VI. Requisite Gifts, and Qualities for its Exercise.

1 Penetration and insight.

[10101] The responsibility of tolerance rests with those who have the wider vision.—*George Eliot.*

[10102] For a man who had been rigidly good to be supremely tolerant would require an amount of insight which seems to belong only to the greatest genius.—*Arthur Helps.*

2 Love and wisdom.

[10103] For toleration are needed two great qualities, love and wisdom. Neither will suffice alone. Love in its earnestness is often too narrow, and wisdom in its breadth may be too cold. They are the light and heat of the moral world which must go together.—*J. Ker.*

3 Confidence in God and in the ultimate triumph of truth.

[10104] Tolerance itself *is* the large and catholic confidence, not only in the essential verity of truth, but in the essential victory of truth. It is only another name therefore for faith in the truth of God. It is born of hope, nursed by courage, and adopted by love.—*Beecher.*

VII. Motives.

1 God exhibits tolerance daily to ourselves.

[10105] If God to men were as severe
As you and I are when we jar,
We both had scanty comfort here;
But He and we are sundered far.
—*Goethe* (*adapted*).

[10106] There is an Eastern story to the effect that one day Abraham was sitting at the door of his tent, when an old man, bent and leaning on his staff, appeared before him. Abraham invited him into his tent, and set meat before him, but observing that he did not ask a blessing, and finding that it was because he was a fire-worshipper, he became angry and drove the old man away. Whereupon God is said to have appeared and said, "I have suffered him these hundred years, though he dishonoured Me, and wouldest thou not endure him one single night?"

2 Consciousness of our own fallibility and human infirmity.

[10107] There is a great difference between always thinking you are right, and thinking you are always right. On each individual occasion I must of course think my opinion the right one, otherwise it would not be my opinion; but I know that among many opinions I may hold some must be incorrect, as I am a fallible being. —*Abp. Whately.*

[10108] In morals as well as in mechanics allowance must be made for friction; therefore be tolerant.

3 Our liability to err in the same way as the brother we feel to be in error.

[10109] We hardly sympathize with that which we have not in some measure experienced; and the great thing, after all, which makes us tolerant of the errors of other men is the feeling that under like circumstances we should have ourselves erred in like manner; or, at all events, the being able to see the error in such a light as to feel that there is that within ourselves which enables us at least to understand how men should in such a way have erred. The sins on which we are most severe are those concerning which our feeling is, that we cannot conceive how any man could possibly have done them. And probably such would be the feeling of a rigidly good man concerning every sin.—*A. K. H. Boyd.*

[10110] No one, judging from his own feelings and powers, can be aware of the kind or degree of temptation or terror, or the seeming incapacity to resist them, which may induce others to deviate.—*Abernethy.*

4 Those with whom we most differ may most resemble us in nature.

[10111] Many a theologian, in former days, has helped to burn a man who was almost to him a second self; whereas he left unmolested the worldly man, who, differing from him in all the deeper emotions of the soul, did not care to differ from him in matters of religious opinion. —*Arthur Helps.*

VIII. Arguments in Favour of its Exercise.

1 Advantages to ourselves.

(1) *We are enriched in our own nature.*

[10112] By toleration we shall best succeed in elevating and broadening our own nature. If we could bring all around us into our own mould, we should only have narrowed ourselves in the process of constraining others. But, if we enter into sympathy with their pursuits, we not merely grow in unselfishness, but add something to our intellectual nature which was not there before. We have so much more of humanity within us. There can be no finer instance of the way in which we gain by yielding, and make conquests of men and things when we seem to be led captive.—*J. Ker.*

2 Advantages to others.

(2) *We are hereby enabled to save not only the truth, but our erring brother.*

[10113] If in Christian or social intercourse we

wish to deliver any man from what we think error, we must do so by putting him in the way of convincing himself. To beat him down by unreasoning opposition, or even by irresistible argument, may please us, but it is not likely to gain him. There is a great chasm between achieving a victory and making a conquest, and the completeness of the first often prevents the last. To respect a man's freedom, never to press him so hard as to humiliate him, to give him the clue that may help him to guide himself to the right, is according to the Divine model, and would aid us in serving at the same time both our fellow-men and the truth.—*Ibid.*

3 The disadvantages of the opposite course.

(1) *Intolerance defeats its own end.*

[10114] It is a great mistake to imagine that we can make others think as we do, and on this theory erect our own opinions into a shrine at which all must worship. Our convictions may be a law for ourselves, but we have no right to make them a law to others.—*B. Jameson.*

(2) *Intolerance entails difficulties.*

[10115] It takes long to learn practically that spiritual truth has really different aspects, without sin, simply from our different characters, and necessities, and different points of view; and that even the differences which spring from faults of character, and that ought not to be, have to be corrected slowly like the character itself. We talk philosophically about the pendulum vibrating, or truth advancing in a spiral. But when the pendulum begins to swing back from our own point of the vibration, it is difficult not to feel as if the sun were standing still, or the whole machinery being reversed.

IX. Its Mode of Procedure.

1 Christian tolerance requires that the truth be only communicated and imparted to others by the way of conscience.

[10116] It bears even deviating convictions, requires in name of the gospel religious liberty, and declares against all fanatical proselytizing. In this sense the Lord says to the Pharisees, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. xxiii. 15); for the Pharisees had made the man a Jew indeed, had put their religion on him like a coat, but had not changed the man's heart and disposition, who by such an untrue and hypocritical procedure towards the truth was now come into a worse state than he was in before.—*Bp. Martensen.*

2 Christian tolerance requires an abundance of charity, true enlightenment, and sound sense.

[10117] The sequel to the well-known story of the conversion of St. Augustine is a signal illustration of Christian toleration. Augustine had opened the Epistle to the Romans at the close of the thirteenth chapter. In a moment he was cheered, calmed, converted. With the book in his hand, his finger at the place, he returned to his friend Alypius, who had been so long vainly endeavouring to reclaim him from his wild and wayward courses. The friend saw in a moment that a change had come over him, took the volume from his hand, and *his* eye wandered on to the next words, "Him that is weak in the faith receive." He accepted the application to the new convert, he threw no obstacles in the way, he did not inquire how far the conversion was complete, how far his views were correctly formed: he received him at once —"not to doubtful disputations"—he took him by the hand, he led him to his mother, and in her presence the joy of the penitent was completed.—*Dean Stanley.*

X. Instances of the Existence and Mischief of Intolerance.

1 From school life.

[10118] There is no class in which we can more easily trace the existence and mischief of intolerance and incapacity and reluctance to enter into the feelings and thoughts of others, than in boys at school. We see it in regard to their companions, and in regard to their elders. How difficult it is for boys and young men, especially for those who are engaged in active sports, and who exult in health and strength, to "bear the infirmities of the weak." Any pursuit or character that is not their own they misunderstand, they dislike, they persecute. By this recklessness and heedlessness they destroy and ruin weaken brethren, those little ones for whom Christ died. A weak frame, a timid spirit, a tender conscience, is the very game which they most delight to torment, to perplex, to ridicule, to misrepresent. How difficult again it is for boys or young men to understand rightly the motives, the intentions, the object of those who are placed over them. How perversely they mistake what is meant for their good, how ready they are to put the worst construction on the simplest actions, how much good they lose for themselves, how much annoyance they cause to others, by no other cause than this narrow, childish, yet most unchristian intolerance of the characters, dealings, and plans of those who are separated from them by age, or station, or authority.—*Ibid.*

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FORBEARANCE, OR LONGSUFFERING.

I. Its Nature.

[10119] There is a threefold forbearance—(1) In judgment; when in doubtful cases we suspend our opinions and censures. (2) In words;

which consists either in not answering or in giving soft answers. (3) In deeds; when we render not evil for evil.—*Byfield.*

II. Relation with Kindred Qualities.

[10120] Forbearance has to do with the magnitude of sin; longsuffering with the multiplicity of it: forbearance has to do with present provocation; longsuffering relates to that provocation repeated and continued for a length of time. —*Spurgeon.*

III. Its Higher Forms.

1 Charitable and magnanimous forgiveness.

[10121] Forbearance is even more than forgiveness, it is excusing, putting always the best construction upon everything; above all, never showing that some proceeding has wounded us, speaking of any one who has vexed us thus: "She did not think, else she would have acted differently; she never meant to pain me, she loves me too much; she was perhaps unable to do otherwise, and yet suffers at the thought of having displeased me."—*Translated from the French by E. T. E. B.*

2 Forwardness in seeking reconciliation.

[10122] To forbear is not only freely to forgive, but to meet halfway, with extended hand, those who timidly ask for pardon.—*Ibid.*

3 Profitably accepting disappointments and vexations.

[10123] To forbear is to forget every night the little vexations of the past day; to say every morning: "To-day I shall be braver and calmer than yesterday." Forbearance even sometimes leads us to detect in ourselves a little want of good-nature, condescension, and charity.—*Ibid.*

IV. Need for its Culture.

1 On account of the moral imperfections of men.

[10124] In relation to human sinfulness, which meets us even from without in so many forms, and burdens us, mercy manifests itself as forbearance. Forbearance is patience with the moral imperfections of men. As God has forbearance with us in His heart and shows it, temporizes with us, and grants us time, so we also are to be forbearing towards men, and to accustom ourselves to put up with, and bear with much from them, without giving them up. In view of universal human sinfulness, we should cultivate the concord and peacefulness that prevents all needless conflict, and is the opposite of quarrelsomeness, choler, positiveness, and obstinacy, and therefore is not possible without humility and gentleness.—*Bp. Martensen.*

[10125] The kindest and the happiest pair
Will find occasion to forbear;
And something every day they live
To pity, and perhaps forgive.—*Cowper.*

2 On account of the diversified opinions and intolerance of men.

[10126] Whilst there is a great difference in the original make of souls, as of faces; in the complexions of minds, as of bodies; whilst the variety of human understandings is so great; whilst we are under the power of different tempers, educations, and interests, several measures and degrees of light; whilst there is imperfection in our state, negligence in our searchings after truth, and an envious one always ready to sow tares, it is unreasonable to expect a proportion and analogy of notions and opinions among good men. Whilst we are thus circumstanced, there will be some otherwise minded: nor do I know any remedy in such a case but a mutual forbearance till God clears up the matter of difference. This forbearance cannot be more our duty than it is our interest and necessity; for it is our preservation in the midst of powerful lusts within and potent enemies without. If all good men could but make a shift to tolerate one another, this wicked world must be bound to endure them all. Could they but hold together, and love one another, no foreign violence could break them. Goodness is stronger than evil; and therefore the good thus united, and in an association, must be too powerful for the evil, with all its plots, conspiracies, and force. What a root of mischiefs have the divisions of good men been in all ages to themselves!—*J. White.*

[10127] If the peculiarities of our feelings and faculties be the effect of variety of excitement through a diversity of organization, it should tend to produce in us mutual forbearance and toleration. We should perceive how nearly impossible it is that persons should feel and think exactly alike upon any subject. We should not arrogantly pride ourselves upon our virtues and knowledge, nor condemn the errors and weakness of others, since they may depend upon causes which we can neither produce nor easily counteract.—*Abernethy.*

V. Arguments in Favour of its Exercise.

1 The dictates of both benevolence and prudence.

[10128] As there are none so weak that we may venture to injure them with impunity, so there are none so low that they may not at some time or other be able to repay an obligation—*Lacon.*

[10129] He that is cautious of insulting the weakest, and not above obliging the lowest, will have attained such habits of forbearance and of complacency as will secure him the good-will of all that are beneath him, and teach him how to avoid the enmity of all that are above him. For he that would not bruise even a worm will be still more cautious how he treads upon a serpent. —*Ibid.*

[10130] Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart, that we war to the knife?
God pity us all in our pitiful strife.
—*Joaquin Miller.*

[10131] Forbearance is due to those whose consciences are morbidly sensitive, or who have come under the tyranny of severe conceptions of the Divine law and of the Christian life, which to a man of robust and magnanimous faith are inexplicable. No doubt there are limits beyond which St. Paul's principle, that "we who are strong ought to bear the infirmities of the weak, and not to please ourselves," should not be pressed. But we violate the obligations of Christian charity if we treat the "weak" contemptuously. We may try to win them away from their intense self-consciousness by the healthy contagion of a more vigorous life. We may try to lead them away from their formalism to profounder and larger views of the true idea of Christian perfection. We may try to reason them out of their ignoble and ungenerous thoughts of God. But if we know anything of the compassion of Christ, we shall never taunt them or fling out easy sarcasms at their scrupulosity and narrowness. There are people whose religious conceit and hardness of heart may be most legitimately and effectively attacked by weapons like these; they deserve no respect, and should have none; they need to be taught that their pretensions do not impose upon us. But God forbid that sincere and humble men, in whom self-distrust and self-reproach have darkened all joy and ruined all peace, should be treated thus contemptuously. Their needless fears and scruples may be a cause of annoyance to us, as well as of misery to themselves; but their weakness appeals to our pity, and we must bear with it, and do what we can to strengthen, not to crush it.—*R. W. Dale.*

2 The consideration of our own imperfections and failures.

[10132] Endeavour to be always patient of the faults and imperfections of others; for thou hast many faults and imperfections of thy own that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mould another in conformity to thy will.—*Thomas à Kempis.*

[10133] The wise man will not expect too much from those about him. He will bear and forbear. Even the best have foibles and weaknesses which have to be endured, sympathized with, and perhaps pitied. Who is perfect? Who does not need forbearance and forgiveness? —*Smiles.*

[10134] If thou desirest to be borne with, thou must bear also with others.—*Thomas à Kempis.*

3 The province of vengeance being essentially God's and not ours.

[10135] Do not quarrel with your neighbour. Do not even be hasty to avail yourself of the good opportunity you now see of "paying him back" for some rebuff received or injury imagined. Wait!

[10136] Leave balancing accounts to God, for He can alone be really just.

[10137] It is not too much to say that magnanimous forbearance in judging others is a form of religion, naturally attached to that "reverence for the mystery of a person," without which religion is not possible.—*M. Browne.*

4 The consideration of the Divine forbearance.

[10138] In relation to human sinfulness, which meets us even from without in so many forms, and burdens us, mercy manifests itself as forbearance. Forbearance is patience with the moral imperfections of men. As God has forbearance with us in His heart and shows it, temporizes with us, and grants us time, so we also are to be forbearing towards men, and to accustom ourselves to put up with, and bear with much from them, without giving them up. —*Dr. H. Martensen.*

[10139] "Go," says Christ to his disciples, "preach the gospel to all nations, beginning at Jerusalem." Let those whose hands were imbrued in My blood; let him who nailed My hands and My feet; let him who thrust his spear into My side, have the first offer of My salvation. When you have examined the extent of this love, this forgiveness, and this charity, in the great pattern of all excellence, suffer me to conduct you in imagination to the feet of the crucified Jesus. Bring with you your most detested enemies; those who have wounded your honour, injured your character, ruined your interests; then let me ask you whether your anger, your resentment, your desire of revenge, can still subsist at the sight of Jesus Christ suspended on the cross, and in the agonies of death praying for his murderers? Let me conjure you, by the compassion of God, by the charity of Christ, to sacrifice your hatred, your animosities, and your vengeance on the altar of gratitude. Learn from Jesus to love and to forgive. Let the blood of Jesus, which implores pardon for you in heaven, obtain it from you for your brethren here upon earth.— *H. Southgate.*

5 The beneficial results to others which the exercise of this and kindred qualities on our side may produce.

[10140] We must overcome our enemies by gentleness, win them over by forbearance. Let them be punished by their own conscience, not by our wrath Let us not at once wither the fig-tree from which a more skilful gardener may yet entice fruit.—*St. Gregory Nazianzen.*

VI. The Connection between Gentlemanness and Forbearance.

1 The gentleman is largely dowered with forbearance.

[10141] The preacher will not dogmatize nor indulge in personalities since his audience has no chance to reply; the lawyer will not browbeat the witness—no, not even to win his case—if he is a gentleman. The physician is as delicate as purity itself, and as secretive as the grave. There is no finer touchstone of the gentleman than the forbearing using power or advantage over another: the employer to his men, the husband to his wife, the creditor to his debtor, the rich to the poor, the educated to the ignorant, the teacher to pupils, the prosperous to the unfortunate.—*T. T. Munger.*

[10142] It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the house-top.—*South.*

VII. Warning against Forbearance degenerating into Sentimentalism.

1 Christian gentleness and meekness must not eradicate Christian manliness and independence, but must be co-ordinated with them.

[10143] There may be too much forbearance. Charity is never to cease; but there may be deeds by the brother in Christ which even charity cannot bear. Forbearance is not to be a sign of weakness, nor is it to encourage a brother in evil. Pity for the weak and erring must not obstruct the way for duty. Christianity has room for sternness and severity, as well as for mildness. Believers may be sentimentally gentle. Ministers, in their efforts to exhibit the gentleness of the gospel, may become weak. They are to win men; but this is to be done by strong love, not by sentimentalism. On the ministerial brow a frown may be as graceful as a smile on the lips. The suavity which degenerates to weakness can only injure the cause of Christ. The excessive desire to please and to win men may make the minister effeminate. —*J. H. W. Stuckenberg, D.D.*

[10144] The Christian is to be the gentlest of men; but he is, at the same time, to be the strongest and the most heroic. He must be able to forbear and forgive; but he must also be able to censure and to spurn. John, the apostle of love, is also a son of thunder.—*Ibid.*

VIII. Instance of Forbearance.

[10145] Cottle relates the following anecdote of John Henderson, a famous student of Oxford: "During his residence at Oxford, a student of a neighbouring college, proud of his logical acquirements, was solicitous of a private disputation with the renowned Henderson. Some mutual friends introduced him, and having chosen his subject, they conversed for some time with equal candour and moderation; but at length Henderson's antagonist perceiving his confusion inevitable, in the height of passion threw a full glass of wine in John Henderson's face. The latter, without altering his features, or changing his position, gently wiped his face, and then coolly replied, 'This, sir, is a digression; now for the argument.' A greater victory than success in any argument could have given him."—*Christian Treasury.*

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PATIENCE (UNCOMPLAINING).

I. Its Greek New Testament Equivalents.

[10146] In the New Testament it is sometimes expressed by the word *ὑπομονή*, which signifies God's forbearance and patient waiting for our repentance; sometimes by the word *ἀνοχή*, which signifies holding in His wrath, and restraining Himself from punishing, and sometimes by *μακροθυμία*, which signifies the extent of His patience, His long-suffering and forbearing for a long time the punishment due to sinners.—*Tillotson.*

II. Its Synonyms.

1 Distinction between patience and fortitude.

[10147] Patience (*patientia*, *pati*, *patiens*, to suffer) is endurance which is morally acquiescent. The opposite to endurance is simply exhaustion, the opposite to patience is repining, or irritability and impatience. I may endure impatiently. The qualities of patience are gentleness and serenity in bearing that which, without being agonizing, is wearing or vexatious, whether internally or from the conduct of others. There is a sense in which patience is active, or, at least, more than purely passive, as in the patient teacher of dull or inattentive pupils. Fortitude, on the other hand, is purely passive.—*C. J. Smith.*

[10148] Patience is so like fortitude, that she seems either her sister or her daughter.—*Aristotle.*

2 Distinction between patience and resignation.

[10149] Patience applies to any troubles or pains whatever, small or great; resignation is employed only for those of great moment, in which our dearest interests are concerned. Patience, when compared with resignation, is somewhat negative; it consists in the abstaining from all complaints or indication of what one suffers; but resignation consists in a positive

sentiment of conformity to the existing circumstances, be they what they may. There are perpetual occurrences which are apt to harass the temper unless one regards them with patience; the misfortunes of some men are of so calamitous a nature that if they have not acquired the resignation of Christians, they must inevitably sink under them. Patience applies only to the ends that actually hang over us; but there is a resignation connected with a firm trust in Providence which extends its views to futurity, and prepares us for the worst that may happen.—*G. Crabb.*

[10150] Patience applies only to evils actually hanging over us; while resignation (Lat. *resignare*) extends to the possible as well as the actual, and is unresisting, unmurmuring acquiescence in the issue of circumstances or the exercise of the will of another. Resignation is more like to patience than to fortitude, inasmuch as it implies non-resistance; but, on the other hand, it is always passive. It applies not to passing pains or evils, but afflictions of a severe, prolonged, and seemingly hopeless character. It is a religious submission extending to the giving up of earthly hope, Fortitude and patience may be stoical or constitutional; resignation is always on principle.—*C. J. Smith,*

[10151] Resignation superadds to patience a submissive disposition respecting the intelligent cause of our uneasiness. It acknowledges both the power and the right of a superior to afflict. —*Cogan.*

3 Distinction between patience and passiveness.

[10152] Patience is a virtue springing from principle; passiveness is always involuntary, and may be supposed to arise from want of spirit.—*G. Crabb.*

III. Definition.

1 It is self-control and forbearance under the withholding of things desired and the imposition of things not desired.

[10153] It is self-control and forbearance under sufferings which are brought directly upon us, or under suffering on account of things that are not permitted to us. He that feels the pressure of pain or sorrow, and bears it bravely, has patience. He that has withheld from him, in a gnawing heart-hunger, all that shall make life pleasant, and bears it patiently, is in the spirit of the gospel. It is the bearing of things to be borne, and the bearing of the absence of things yearned for, that are necessary to our comfort. It is willingness to wait for relief or for realization. It is holding still when our desires are impetuous, when they are in chastisement, or when they are in famine, either by the power of our own will and the self-containing force that springs from habit and moral training, or else from the special inspirations of the Spirit of God upon the sentient soul. Every part of the soul, if it comes to any largeness or any strength, goes through discipline.—*Beecher.*

[10154] Patience is that virtue which qualifieth us to bear all conditions, and all events, by God's disposal incident to us, with such apprehensions and persuasions of mind, such dispositions and affections of heart, such external deportments and practices of this life, as God requireth and good reason directeth. — *Isaac Barrow, D.D.*

2 It is calmness and independence under trying or adverse circumstances.

[10155] Patience is firmness and independence, maintained in suffering, in enduring painful impressions, against which no active opposition is possible or allowed.—*De Wette.*

[10156] Patience is but lying to, and riding out the gale.—*Beecher.*

3 It is the power of holding one's self calmly and contentedly under deprivation or under difficulties.

[10157] Patience is not one of those stupid experiences which have been sometimes in vogue. It is not indifference or laziness. Neither is it a kind of dogged obstinacy under difficulties. It is the sequence of enterprise and endeavour, and is an act of self-control. It is the control of one's desires either when he longs for gratification and has it not, or when he is under pressure of suffering.—*Ibid.*

IV. Its Extent.

1 It is a quality of every one of the faculties.

[10158] Patience is not something having its own separate self, like honey in a hive, which is honey and nothing else, or like wax, which is wax and nothing else.

[10159] There is to be a patience in combativeness. There is to be a patience in destructiveness. There is a patience which belongs to conscientiousness. There is a patience which belongs to hope. There is a patience which belongs to love. There is a patience which is required by benevolence.

V. Its Aspects.

[10160] Christian patience has three aspects—1. Towards the providential appointments of God; 2. Towards the injuries of men; 3. Towards the toilsome processes of Christian life and work. The first may be called submission; the second, meekness; and the third, endurance.

1 Towards God.

[10161] Teach me the patience of unanswered prayer.—*George Croly.*

[10162] Patience looks with eye serene through second causes up to God.

It clearly recognizes the government of heaven as superintending all, directing and controlling things most intricate, and out of seeming evil deducing real good. It knows that in His hands, whom seraphim and cherubim adore, all must be righteous, pure, and good.

Patience listens to the promises and gracious declarations of the oracles of truth. And can one word of promise fail? Will God forget, or lose His power or willingness to save those who have trusted in His love? Rather will heaven itself for ever pass away than one engagement of His mouth shall not be to the very utmost verified.—*Jabez Burns, D.D.*

[10163] The Christian exercises patience, endures with equanimity of spirit, nor dares to charge with want of wisdom, love, or faithfulness the providence of God.—*Ibid.*

[10164] Patience is not a noisy virtue, nor is it always a popular virtue. It does not flash like lightning upon the world—much less does it roll like thunder; but, like the mild and genial light of the morning, it "shines brighter and brighter unto the perfect day." It is a heavenly charm that drives away the evil spirit. It is a celestial flower planted by the hand of God. It is a brilliant star that sheds lustre and clearness upon our path in the darkest night of adversity. "Patience worketh experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

2 Towards others.

(1) *We are to be patient with men in whatever relation they stand to us, and whatever be their disposition and character.*

[10165] We must be patient with those associated with us; only this is but the beginning of our duty. We must also be patient with those not nearly connected with us. We are inclined to be patient with those who are upright, and virtuous, and estimable, even when they are weak and stumble. That is right; but it is not enough. We are also inclined to be patient with all who hold the same opinions, and act for the same public and private ends that we do. That is right; there will be occasions of patience with all men—and with those in the same line of duty and interest that we are in. But we must not stop there; for we must be patient with men who are dull and foolish. The world is full of them. We meet them at every step. They are very trying to your patience, especially if you are nervous, and they are not; if you are mercurial, and come and go quick, and they are phlegmatic, and neither come nor go quickly. They are in your way; they thwart your plans; they make your task troublesome; nevertheless, you must be patient with them.—*Beecher.*

[10166] To be patient with men is to be patient with the whole sum of human infirmities—with all weaknesses, with all wants, and with all wickednesses as well. Shall we, then, be patient with the rude and ignorant classes in society, and all that conduct which is inevitable in ignorance? You must be? You must be gentle—you must be kind, you must be patient not only toward coarse and rude people, but toward the conduct which comes from coarseness and rudeness. Shall we be patient with men acting under the inspiration of passions? To be sure you must. Passions are, like fire, inflammatory; but you must not be set on fire when other men rage. You are firemen to put out the fire, and not incendiaries to kindle it.—*Ibid.*

3 Towards ourselves.

[10167] Patience with ourselves is by no means the same thing as if one might lay his hands in his bosom and yield to an abominable *laissez aller*. But as "Rome was not built in a day," it needs time and patience that beings, so imperfect and sinful as we, may be built up anew, yea, transformed, to become holy in spirit, soul, and body, which in this earthly existence ever remains but a fragmentary work. God the Lord must herein show unutterable patience with us; and we should have patience with ourselves.—*Bp. Martensen.*

VI. Mode of its Attainment.

1 Not to hinder her working, but to strive to be what God is helping us to be.

[10168] She will do all that is needed, in her own time and in her own way, and we shall be perfect and entire, lacking nothing. So that, when a man or woman says, "I will have patience," they speak closer to the truth than when they say, "I will be patient." To say, "I will be patient," has a touch of assumption in it; to say, "I will have patience," denotes humility. The one word means, I will be what I will; the other, I will be what God will help me be. It is as if one man said, "I will be learned," and another said, "I will have learning.—*R Collyer.*

[10169] There is no road too long to the man who advances deliberately and without undue haste; there are no honours too distant to the man who prepares himself for them with patience.—*Bruyère.*

[10170] The yoke sits easiest on the neck of the patient ox, and he feels his chain the lightest who does not drag but carry it.—*Sunday Teachers' Treasury.*

VII. Its Connection with Faith for its True Development.

[10171] Patience is nothing else but faith spun out: if you would lengthen patience be sure to strengthen faith.—*T. Watson*

[10172] There is more in patience than simple submission: there is confidence also and assured trust. "Though he slay me, yet will I trust in him." Is it His will that I suffer? then will I, His creature — and I hope His child—patiently submit; for "shall we receive good at the hand of God, and not receive evil also?" But I will do more than submit, or merely bow to His will; I will still believe Him to be not only just, but merciful. I will take hold of His arm which is smiting, and will say, Not only here will I lie submissive, but here will I shelter and repose my chafed spirit. If it must be *the* rod, O Father, still be that rod to me the symbol of my safety and the sign of Thy love. —*Traill.*

[10173] Have patience with faith in the heart of it; for no wise and true work is in vain, nor any watchfulness, nor sigh of prayer. Fret not thyself in any wise; thine expectation shall not be cut off. Have confidence. Wait.—*Raleigh.*

VIII. Contrast between Stoical and Christian Patience.

1 The former is the will refusing to suffer, the latter is the will acquiescent through faith.

[10174] This is not a stoical, dogged patience. It is the patience of faith. It is the patience of piety. It is the patience of those who believe in Heaven, in the Divine Providence, and in an overwatching care and love. It is the being able, under all circumstances, whatever part of you is being tested, to go to God and say, "Thy word, Thy truth, Thy promises — they comfort me. I can endure."

[10175] The patience the Stoics inculcated was that of the will, and not the patience of love and trust. It was, in fact, obstinacy, without any consent to suffering at all; a will hardening itself into flint; a sensibility deadened by assumed apathy; and all this in the proud determination to be sufficient against all the evils of this life. It was not suffering well, therefore, but refusing to suffer, and, in that view, was a most active and strenuous form of effort. And there was a certain greatness in this we cannot deny, though it was only a mock-moral greatness, and not that true, heaven-descended greatness which belongs to Christian charity. —*H. Bushnell, D.D.*

[10176] You will sometimes hear it said by those in affliction, "It is the will of God, and we must submit; for we cannot flee from His hand." But this is not the language, nor does it express the sentiment, of true patience. To say we must submit implies compulsion; but a compelled submission is not patience. It is acquiescent when under God's chastening hand —weepingly it may be, yet willingly acquiescent; because so clearly does it see the mercy, the fatherly care, and the fatherly tenderness of God, that it would rather be thus afflicted than, being free from affliction, to be left without His presence and His love.—*Traill.*

[10177] It is not, however, to be confounded either with stoical insensibility, or with that stubborn affected indifference which determines not to feel. The grace of God takes away the heart of stone, and it is not the design of patience to bring it back. Christianity never blunts the innocent feelings of our nature, but, on the contrary, sets the finest edge upon them which they can possibly receive. It first tunes all the tender strings of passion to a softer and sweeter key, and then bids them freely vibrate to every joy and every sorrow. Patience, therefore, is not obstinacy; it is not stupidity; it is not indifference; it is not enthusiasm—but it is the spirit and demeanour of the living martyr trusting in the word and faithfulness of God. It is the serenity of the soul amidst the fiercest storms of trial and calamity, as well as the brightest days of sunshine and happiness. It is an unruffled sea in all winds; a thread even-spun with every wheel of providence; a sufferer neither without tears nor without hope; neither murmuring nor presuming; neither despising chastisement nor faints when corrected; affected with all, cast down with nothing; quiet when tossed, very quiet when extremely tossed; expecting his salvation from God when none can be had from man. "Here is the patience of the saints."—*Rev. Robert Bond.*

2 The former benumbs feeling, the latter overcomes the sense of pain with the sense of God's love.

[10178] There is an atheistical stupid patience, and there is a godly Christian patience: the feeling of the one is benumbed, and no wonder he complains not that feels not; but the Spirit of Christ sweetly calms the other, not by taking away the sense of pain, but by overcoming it with the sense of His love.—*W. Gurnall, M.A.*

3 The former may spring from constitutional fortitude, heroic pride, or a fatalistic creed, the latter springs from trust in God and meek submission to His will.

[10179] He who is patient with the patience of faith, is submissive, not of constraint, but willingly. He does not say, I *must* submit. A wretched being, bound to the revolving wheel which is to crush him, might say that. The hapless boatman whose light skiff has neared the rapids might say that. The vanquished foemen, when his victor's heel is on his neck, and his naked blade is at his breast, might say that. The galley-slave, chained to his oar, with the lash hanging ready at the prow, might say that. Any one, in short, overtaken by some fatality he could not escape, or crushed to the earth by some dreadful evil he cannot shake off, might say, I must submit. But the child of God, who feels himself to be in the hands of his Father—that Father who never afflicts willingly, but always in mercy, and for our good—does not say, I must submit.—*Traill.*

[10180] The wayworn soldier may be patient on the march, when exposed to the burning heat of the sun or the frosts of winter, amid privation and fatigue. And the Indian warrior is patient under tortures at the stake, not shedding a tear, nor uttering a cry, nor even moving a muscle, when his flesh is pricked with burning arrows. And the Mussulman will fold his arms in patience when death stares him in the face in a storm, and will sit moveless as a statue awaiting his fate. Fortitude makes the soldier patient, heroic pride the savage, and fatalism the Mahomedan. But such is not Christian patience. It springs from trust in God and meek submission to His will.—*H. Bushnell, D.D.*

IX. Its Operation and Effects.

1 Patience produces beauty of character.

[10181] Patience doth include and produce a general meekness and kindness of affection, together with an enlarged sweetness, and pleasantness in conversation and carriage toward all men; implying that, how hard soever our case, how sorry or sad our condition is, we are not therefore angry with the world, because we do not thrive, or flourish in it; that we are not dissatisfied or disgusted with the prosperous estate of other men; that we are not become sullen or froward toward any man, because his fortune excelleth ours; but rather we do rejoice with them that rejoice; we do find complacence and delight in their good success, we borrow satisfaction and pleasure from their enjoyments. —*I. Barrow, D.D.*

[10182] There is a sublime beauty in a patient life; in a life content with the work that has fallen to it; not without aspirations, perhaps, for something higher, or grander, or more adventurous; yet recognizing that the thing immediately before it is the right thing to be done.—*W. H. Davenport Adams.*

2 Patience produces sweetness of character.

[10183] Not without design does God write the music of our lives. Be it ours to learn the time, and not be discouraged at the *rests*. If we say sadly to ourselves, "There is no music in a rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson—*John Ruskin.*

3 Patience renders us Godlike in character.

[10184] Patience! why, it is the soul of peace; of all the virtues it is nearest kin to heaven; it makes men look like gods. The best of men that ever wore earth about Him was a Sufferer —a soft, meek, patient, humble, tranquil spirit; the first true gentleman that ever breathed.—*Thomas Decker.*

X. Its Practical Outcome.

[10185] Christian patience is that virtue which enables us (1) To bear afflictions and trials with constancy and calmness of mind, because we see in them the hand of God; (2) To wait long, and without discontent, for justice, or what we may think our due; (3) To leave offences and injuries without undue anger or revenge; (4) To bear long with those who may be great sinners, not despairing of their reformation; (5) To humbly wait for, and hopefully to expect, the fulfilment of God's promises; (6) To continue steadfast unto the end.—*Traill.*

XI. Motives for its Exercise.

1 The example set us by Him whose servants we are, and in whose footsteps we are to follow.

[10186] It is not right that we should refuse to suffer, as servants of Christ, the very things which He suffered on earth for us, as our servant, persecution and even death.—*St. Paulinus.*

2 The duty of learning the lessons our heavenly Father wishes to teach us according to His own method.

[10187] Let us be patient, patient; and let God our Father teach His own lesson, His own way. Let us try to learn it well and quickly; but do not let us fancy that He will ring the school-bell, and send us to play before our lesson is learnt.—*Charles Kingsley.*

3 To suffer rightly is to be a powerful advocate of the faith.

[10188] Let this be remembered, and let it be your joy, in every trial, and grief, and pain, and wrong you suffer, that to suffer well is to be a true advocate, and apostle, and pillar of the faith—

"They also serve who only stand and wait."
—*H. Bushnell, D.D.*

4 There is no injunction as to prayer which surpasses the explicit commands which are laid down on the subject of patience.

[10189] Prayer itself is not more emphatically enjoined in the Word of God than patience is. And yet how may thousand times more sermons are there on prayer than on patience. How much more vital and central prayer seems to men than patience. "Knowing this, that the trying of your faith worketh patience. Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

5 The fact that the pains and evils to which we are here exposed form part of the moral government of God.

[10190] Arguments in favour of the exercise of patience are derived from the fading and inconstant nature of all worldly advantages—from the insufficiency of them to constitute true or complete happiness—from the desirableness of

having our minds under all circumstances tranquil and at ease—and from the misery and unprofitableness of fretfulness and murmuring. But the great argument in favour of the exercise of this virtue is derived from the fact that the pains and evils to which we are here exposed form part of the moral government of God—that they are not designed unnecessarily to grieve or afflict us; but that they are intended and calculated to improve our nature and advance our happiness, and that it is at once our duty and our interest calmly and patiently to submit to them.

[10191] Oh, impatient ones, did the leaves say nothing to you as they murmured, when you came hither to-day? They were not created this spring, but months ago, and the summer just begun will fashion others for another year. At the bottom of every leaf-stem is a cradle, and in it is an infant germ; and the wind will rock it, and the birds will sing to it all summer long; and next season it will unfold. So God's working for you, and carrying forward to the perfect development all the processes of your lives.—*Beecher.*

6 The godly man alone can exhibit in its true form the virtues of endurance and patience.

[10192] Consider the immense power of principle that is necessary to establish the soul in patience. Here is no place for ambition, no stimulus of passion, such as makes even cowards brave in the field. Here are no exploits to be carried, no applauses of the multitude to be won. The disciple, knowing that God forgives and waits, wants to be like Him; knowing that he has nothing himself to boast of but the shame of a sinner, wants to be nothing, and prefers to suffer and crucify his resentments, and, since God would not contend with him, will not contend with those who do him injury. He gets the power of his patience wholly from above. It is not human, it is divine. Hence the impossibility of it even to great men. Napoleon, for example, had the active powers in such vigour that he made the whole civilized world shake with dread. But when he came to the place where true greatness consisted only in patience, that was too great for him. Just where any Christian woman would have shone forth in the true radiance and sublimity of an all-victorious patience, he, the conqueror of empires, broke down into a peevish, fretful, irritable temper, and loosing thus, at once, all dignity and composure of soul, died before his time, because he had been resolved into a mere compost of faculty by the ferment of his ungoverned passions.—*H. Bushnell, D.D.*

7 The crown of eternal life is reserved for those who exhibit patience to the end of their Christian course.

[10193] "Be thou faithful unto death, and I will give thee a crown of life." The prize is not at the starting point, but at the goal of the Christian race. There, when it has run the length of the course, be it long or short, shall patience receive it. For no brow of him who has turned back, whatever profession he may at one time have made, shall ever be wreathed with the chaplet of glory. But on all those who, by patient continuance in well-doing, seek for glory, and honour, and immortality, these heavenly blessings, at present reserved, will hereafter surely be bestowed.—*Traill.*

[10194] I compare patience to the most precious thing that the earth produces—a jewel. Pressed by sand and rocks, it reposes in the dark lap of the earth. Though no ray of light comes near it, it is radiant with imperishable beauty. Its brightness remains even in the deep night; but, when liberated from the dark prison, it forms, united to gold, the distinguishing mark and ornament of glory, the ring, the sceptre, and the crown, said the wise Hillel. Her end and reward is the crown of life.—*Krummacher.*

XII. Arguments in Favour of its Exercise.

1 The evil effects of the opposite course.

(1) *Want of patience injures the result which might otherwise fairly be expected from our labours.*

[10195] We are disappointed if the harvest do not come at once. A little experience will correct this. If the husbandman, disappointed at the delay which ensues before the blade breaks the soil, were to rake away the earth to examine if germination were going on, he would have a poor harvest. He must have "long patience till he receive the early and latter rain." The winter frost must mellow the seed lying in the genial bosom of the earth; the rains of spring must swell it, and the suns of summer mature it.—*Robertson.*

(2) *Want of patience, apart from the vilest reason, may be the main cause for the domestic misery and divorce suits.*

[10196] Trace the most of these sad things to the well-head, and it is want of patience, each with the other, that has made all the mischief; and what each will call, in their blind fury, an infernal temper, is this devil of impatience, which has taken the place of the good angel who would have saved them if they had welcomed her as they ought, and let her have her way. If they did love each other once, they will never find such blessing as could come to them, with patience as the aid to their affections. Human souls have an imperial quality in them; a turn for insisting on being master; and when they come so close together as husband and wife, and love recovers his sight, as he will, patience must take up her part and adjust the thing by a constitution of equal rights, and by an equal giving up of rights, or, in spite of love, there will come infinite trouble.—*R. Collyer.*

(3) *Want of patience one chief reason why so little is done by the Christian communion to reclaim the outcast.*

[10197] It is not so much a want of compassion as the want of that patience of which I wish to speak. It is not that the members of our Christian churches would willingly stand by and see these miserable waifs of society drifted to destruction. But it is because their hearts have failed them in the hope of achieving their reformation. They are so sunk in ignorance (you will hear it said), what can raise them up? So steeped in indifference, what will move or melt them? So lost to better feelings, so inured to irreligion, so nursed, many of them from their very cradles, in crimes, what will reclaim them? They are as a cancerous sore—incurable; or as a tree whose leaves are withering because its root is rotten. They must die out, this present generation of outcasts: the next may be improved, but never this. But I ask, Why should it be said so? The Lord does not despair of them, and why then should we? Where, I ask, is our Christian patience if we despair of them? Has the experiment been fairly tried, whether indeed they are irreclaimable? If they perish, shall we be altogether guiltless of their ruin?—*Traill.*

(4) *Want of patience may cause a benevolent nature to drift into apathy and become incapacitated to do good.*

[10198] If you are to do good to men—and we are commanded to—if you are to stand between their Saviour and them, you must do it by maintaining that patience and gentleness which love inspires. Only so can you help men. One of the worst things that can befall a benevolent nature, is to be incapacitated to do good.

Men's conduct may be wicked; it may be against moral character; it may be such that your whole moral sense revolts against it; but you are to remember that behind the wickedness there is a human heart, an immortal spirit. You cannot hate wickedness too much, but you are never to hate wickedness so much as to forget that the actor and the doer is a suffering creature before God, destined in his providence to judgment and eternity.—*Beecher.*

(5) *The want of patience impoverishes our moral nature, and renders our moral disease hopeless; while patience heals and consoles.*

[10199] How poor are they that have no patience! What wound did ever heal but by degrees?—*Shakespeare.*

[10200] Patience is sorrow's salve.—*Churchill.*

2 Patience' labours in the end are usually crowned with success.

[10201] With time and patience the leaf of the mulberry tree becomes satin.—*Arab Proverb.*

[10202] You may have to wait for years before the product comes. Go with indomitable patience and hope. As long as a man lives he is worth working and waiting for. Your work may be a thankless task for a time, but at last the fruit will come, if you have faith and patience.

[10203] Be great even in your leisures, making, accepting opportunities, and doing lovingly your work at the first or eleventh hour, even as God has need of you. Transcend all occasions; exhausted, overborne by none. Wisdom waits with a long patience; nor working, nor idling with men and times; but living and being in eternity with God. Great designs demand ages for consummation, and gods are coadjutors in their accomplishment. Patience is king of opportunity and times.—*De Wette.*

3 It lightens our burdens.

[10204] Two girls were on the road to a large town. It was fair-time, and they had each to carry a heavy basket full of fruit on their heads. One girl was heard to groan and grumble all the way; the other was happy and merry. "Bridget," said one, "how can you sing and be merry? your basket is just as heavy as mine, and you are not stronger than I am." But Bridget said, "I have a secret, by which I put something into my load, which makes it so light that I can scarcely feel it." "Ah," said her companion, "and what can that be? I wish I had your secret, to make my basket lighter; do tell me what it is." "It is a thing of great price which I have put in my load, but it cannot be bought. I call it Patience."—*G. S. Bowes.*

[10205] Patience is the sweetener of our ills, the lightener of our burdens, and the assuager of our griefs. For fretfulness defeats itself, and our repining for some absent good only increases present pain and evil.

XIII. Its Rarity and Difficulty to exercise.

[10206] A vast multitude of the race have excelled in forms of active power that are commonly called virtuous, without any thought of religion. They have been great inventors, discoverers, teachers, lawgivers, risked their life or willingly yielded it up in the fields of war for the defence of their country or the conquest of liberty, worn out every energy of mind and body in the advancement of great human interests. Indeed it is commonly not difficult for men to be active or even bravely so; but when you come to the passive or receiving side of life, here they fail. To bear evil and wrong, to forgive, to suffer no resentment under injury, to be gentle when nature burns with a fierce heat, and pride clamours for redress, to restrain envy, to bear defeat with a firm and peaceful mind, not to be vexed or fretted by cares, losses, or petty injuries, to abide in contentment and serenity of spirit when trouble and disappointment come—these are conquests, alas, how difficult to most of us!—*H. Bushnell, D.D.*

[10207] Patience is even more rarely manifested

in the intellect than it is in the temper.—*Arthur Helps.*

[10208] Life has such hard conditions that every dear and precious gift, every rare virtue, every pleasant faculty, every genial endowment, love, hope, joy, wit, sprightliness, benevolence, must sometimes be put into the crucible to distil the one elixir—patience.

XIV. Eulogies on Patience.

1 On patience viewed generally.

[10209] It is not necessary for all men to be great in action. The greatest and sublimest power is often simple patience.—*H. Bushnell, D.D.*

[10210] Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age.—*Bp. Horne.*

[10211] Patience is a great preventive power. It lays its firm though gentle hand upon us, and holds us back from acting too quickly. It does not forbid action; but it says, Wait the right time; then the action will be on right principles and in the right way.—*Power.*

[10212] Patience is the ballast of the soul that will keep it from rolling and tumbling in the greatest storms.—*Bp. Hopkins.*

2 On patience viewed in regard to little matters.

[10213] As a continuation in small good works, continued calmness, sweet temper, charitable thoughts, excellent conversation, and benevolent feelings, is more meritorious than doing a grand thing off-hand, so to bear little troubles is ever so much the harder. "Light cares cry out: the heavier are dumb."

XV. Impatience as to Present Mysteries.

1 Its folly.

[10214] Why seek at once to dive into the depth of all that meets your view? Wait for the melting of the snow, and you will see what lies beneath.—*Goethe.*

XVI. Instances.

1 A heathen philosopher: Socrates.

[10215] We have in Socrates an illustrious example of the dignity and sacred grandeur of patience. The good spirit or genius he spoke of as being ever with him, was, in fact, the teacher of this noble and truly divine submission to wrong. It wears no merely human look, and the world of all subsequent ages has been made to feel that here is a certain sublimity of virtue, which sets the man apart from all the great men of profane history. No ancient character stands with him. He is felt to be a kind of sacred man, who, by means of his wonderful passivity to wrong, and his gentleness toward his enemies, is set quite above his kind, revealing as it were the gift of some higher nature.—*H. Bushnell, D.D.*

2 A natural philosopher: Abanzit.

[10216] Abanzit, the natural philosopher, while residing at Geneva, had one of the most severe trials of patience which could well befall any man. Amongst other things, he devoted much time to the barometer and its variations. During twenty-seven years he made numerous observations daily, recording them on sheets prepared for the purpose. One day, when a new servant was installed in the house, she began by "putting things to rights." Abanzit's study, amongst other rooms, was "made tidy." When he entered it, he asked, "What have you done with the paper that was round the barometer?" "Oh, sir," was the reply, "it was so dirty, I burned it, and put the clean one in its place." Abanzit crossed his arms, and after some moments of internal struggle, said, in a tone of calmness and resignation, "You have destroyed the results of twenty-seven years' labour; in future touch nothing whatever in this room."

3 An ill-treated and poverty-stricken wife.

[10217] I think that one of the earliest ideas I had of the beauty of patience I received from the wife of a shipmaster. They had drifted off to Indiana somehow. They were very poor; they lived in the deepest poverty; and yet—though he was a brute and a tyrant; though she suffered everything that flesh and heart could bear; though she had an exquisite taste, and nothing to cultivate it or gratify it; though she had warm affections, and nothing to feed them; and though she had noble aspirations, with almost no opportunity except that which faith gives to all—such perfect, serene, smiling patience I never saw till then, and I have never seen since.—*Beecher.*

4 A Christian divine of a sombre creed: Robert Hall.

[10218] There was one whose station was not honoured, nay, even by some despised. His

name is well known in literature; and his writings and his example still teach us in religion. This was Robert Hall, a professor of a sombre creed in a sombre flat country, as flat and "deadly-lively," as they say, as need be. To add to difficulties and troubles, the minister was plagued with about as painful an illness as falls to the lot of humanity to bear. He had fought with infidelity and doubt; he had refused promotion, because he would do his duty where it had pleased God to place him: next he had to show how well he could bear pain. In all his trials he had been cheerful, forcible, natural, and straightforward. In this deep one he preserved the same character. Forced to throw himself down and writhe upon the floor in his paroxysms of pain, he rose up, livid with exhaustion, and with the sweat of anguish on his brow, without a murmur.

XVII. Patience as seen in Woman.

1 It is pre-eminently her office and power.

[10219] Her power is to be the power most especially of gentleness and patient endurance. An office so Divine let her joyfully accept and faithfully bear—adding sweetness to life in all its exasperating and bitter experiences, causing poverty to smile, cheering the hard lot of adversity, teaching pain the way of peace, abating hostilities and disarming injuries by the patience of her love. All the manifold conditions of human sufferings and sorrow are so many occasions given to woman to prove the sublimity of true submission and reveal the celestial power of passive goodness.—*H. Bushnell, D.D.*

2 By its exercise she proves the pacifier and the mediator in life.

[10220] We call patience the feminine virtue; and, in fact, nature has destined woman to display the power of her lovely spirit in this virtue. The weak frame of body, and tender, excitable nerves, without the strength of man, she is subject to every adverse impression from abroad, without being able to make any strong resistance. She lives more in sensibility and feeling than in action, since nature, together with manly strength of frame, has denied to her manly strength of will and activity. From the nature of both sexes, it universally follows that the woman is dependent upon the man, and to her an active, independent position in society is denied. The excited and exciting life, on which man stands contending, to which he opposes his active energy, drags him into restless commotion, kindles in him violent desires and passions, agitates and troubles his mind; and against this storm the tender wife rises up, with no other weapon than patience. But by this she conquers, and conquers in the loveliest way. Upon her calm bosom the waves of passion break; by her gentle temper she disarms the anger and ill-humour of man; yet more she establishes peace not only between him and herself, but also restores it to his own breast. While, with fond patience, she defers to him, the gentle spirit of peace pours into his heart, and self-control and discretion return. This is the fairest province of woman, to be the pacifier, the mediator in life.—*De Wette.*

XVIII. Meaning of the Phrase "Let Patience have her Perfect Work."

[10221] The apostle says, "Let patience have her perfect work." What is the perfect work of patience? It may be regarded as to its outward work. It may be said, and said truly, that the power to endure pain and unpleasant experiences works success outwardly. Many times it does, and many times it does not; but at one time or another, patience has its perfect work. If it does not change external conditions, it changes internal conditions. Patience has had a perfect work in us, when in any one point it has brought us to that pass in which we can say, "It makes no difference; I am able to bear it."

[10222] "Let patience have its perfect work." And what will be its perfect work? When that man can look bankruptcy in the face, and look God in the face, and say, "Thy will be done," then patience will have had its perfect work in him. The point where you give up that the will of the Lord may be performed is the point of perfect patience. It is where struggle ceases. It is where resistance gives way to courage, and hope, and cheer.

XIX. Limitations as to its Exercise to prevent its Deteriorating into Apathy.

1 Holy anger at deliberate sin, and righteous indignation against seducers and hypocrites at times a positive duty.

[10223] Patience is not altogether void. An offence may be of such a kind that not to feel anger would indicate, not patience, but apathy—not self-possession, but the want of becoming self-respect. Yet, in his anger the patient Christian will not forget the Scripture maxim, "Be ye angry, and sin not;" or that other Scripture maxim, "Let not the sun go down upon your wrath." But of revenge patience feels none. Should the offender fail to confess or to amend the wrong he has inflicted, still the patient spirit harbours no revenge. It feeds no petulant anger, does not nurse bitter remembrances, nor let a fretted fancy magnify its wrongs by brooding over them; but it longs for a reconciliation, still hoping, as well as wishing, that it may yet take place.—*Traill.*

[10224] There must be a Divine impatience, too. Jesus Christ felt it now and then; but you have to notice that it is never with weakness or incompleteness, or even folly or sin; for all these He had only forbearance and forgiveness, and pity and sympathy. What roused him, and made His heart throb, and His face

glow, and His voice quiver with a Divine indignation, was the hollow pretence and ugly hypocrisy He had to encounter, and the judgments one man made of another out of His from a sense of superior attainment. That is our right, as much as it was His right, as we grow towards His great estate. I have seen an impatience as Divine as ever patience can be; but this is needed only now and then, and can only come safely and truly to the soul in which her great sister has her perfect work. The perfectly patient man is always justified in all his outbreaks. Nobody blames the flaming sword, or the quick stroke home that comes from a noble forbearance, any more than we blame the thunderbolts of the Lord.—*R. Collyer.*

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CONTENTMENT.

I. Its Definition and Nature.

[10225] Contentment expresses the acquiescence of the mind in the portion of good which we possess.—*Cogan.*

[10226] Contentment is satisfaction of mind arising from acquiescence in the providential arrangements of God. It is not stoicism, or a professed indifference to enjoyment or pain, bliss or sorrow, adversity or prosperity.

It is not want of capacity for relishing the luxuries of life, but a satisfaction with our portion or lot, as chosen by God. Therefore Christian contentment is preceded by a scriptural knowledge of God, in his wise and benevolent character as the moral governor of the universe, and is identified with delight in his administrations.—*Jabez Burns, D.D.*

[10227] Contentment is a gracious disposition of mind, whereby the Christian rests satisfied with that portion of the good things of this life which the wisdom of God assigns him, without complaining of the little which God gives to him, or envying the *much* which God bestows on others.

[10228] Contentment excludes all murmuring and repining at the allotments of providence; all solicitude and anxious thoughts about future events, farther than such precautions as are within the sphere of human prudence.—*Maxims for Meditation.*

II. Difference between Contentment and Satisfaction.

1 Generally.

(1) *As to their nature.*

[10229] Contentment (Fr. *content*) is less strong than satisfaction (Lat. *satis*, enough, *facere*, to make). Satisfaction is a full measure coming from without. Contentment is from within, implying such a measure as we are willing to regard as full. But contentment, from this internal character, tends to become a habit, which satisfaction, relating to things external, does not become. Where one man is not satisfied, another under the same circumstances is contented.—*I. G. Smith.*

(2) *As to their mental basis.*

[10230] Contentment is more in the heart, satisfaction in the passions. The first is a feeling which always renders the mind quiet; the latter is an issue which sometimes throws it into trouble, although it is no longer disquieted as to the object of its desire.—*Ibid.*

2 In special cases.

[10231] In matters which are independent of our own efforts and actions, contentment is higher than satisfaction, as implying a better moral state. In matters which depend upon our own efforts and actions, it is better to endeavour to satisfy ourselves, and not be contented with a little. Both contentment and satisfaction denote tranquillity of mind in regard to the object of one's desires.—*Ibid.*

[10232] A restless or timid man is never content; an avaricious or ambitious man is never satisfied. One is content when one wishes for nothing more, though one is not always satisfied when one has procured what one wished.

III. Superiority of Contentment to Satisfaction.

[10233] *Contentment* is a permanent and habitual state of mind; it is the restriction of all our thoughts, views, and desires within the compass of present possession and enjoyment; *satisfaction* is a partial and turbulent state of the feelings, which awakens rather than deadens desire. Contentment is suited to our present condition; it accommodates itself to the vicissitudes of human life. Satisfaction belongs to no created being; one satisfied desire engenders another that demands satisfaction. Contentment is within the reach of the poor man, to whom it is a continual feast; but satisfaction has never been procured by wealth, however enormous, or ambitious, however boundless and successful. We should therefore look for the contented man where there are the fewest means of being satisfied. Our duty bids us be contented; our desires ask to be satisfied; but our duty is associated with our happiness; our desires are the sources of our misery.—*G. Crabb.*

IV. Its Source Internal and not External as usually regarded.

[10234] The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts, and multiply the

griefs which he purposes to remove.—*Dr. Johnson.*

[10235] Alas! if the principles of contentment are not within us, the height of station and worldly grandeur will as soon add a cubit to a man's stature as to his happiness.—*Sterne.*

[10236] I am fallen into the hands of publicans and sequestrators, and they have taken all from me; what now? Let me look about me. They have left me the sun and moon, a loving wife, and many friends to pity me, and some to relieve me, and I can still discourse; and they have left me the providence of God, and all the promises of the gospel, and my religion, and my hopes of heaven, and my charity to them, too.—*Jeremy Taylor.*

[10237] Contentment is natural wealth; luxury, artificial poverty.—*Socrates.*

V. Art of Contentment, and how to Learn it.

1 To learn what happiness actually consists in.

[10238] Sensual pleasures add little to its substance. Ease, if by that be meant exemption from labour, contributes nothing. One, however, constant spring of satisfaction, and almost infallible support of cheerfulness and spirits, is the exercise of domestic affections—the presence of objects of tenderness and endearment in our families, our kindred, our friends. Now, have the poor anything to complain of here? Are they not surrounded by their relatives, as generally as others? The poor man has his wife and children about him; and what has the rich man more? He has the same enjoyment of their society, the same solicitude for their welfare, the same pleasure in their good qualities, improvement, and success: their connection with him is as strict and intimate, their attachment as strong, their gratitude as warm. I have no propensity to envy any one, least of all the rich and great; but, if I were disposed to this weakness, the subject of my envy would be, a healthy young man, in full possession of his strength and faculties, going forth in a morning, to work for his wife and children, or bringing them home his wages at night.—*Paley.*

[10239] What is it that makes a man happy? Is it the acquisition of anything external to himself? Is it the mere exercise of any intellectual faculty? Is it the successful pursuit of any occupation at least in and for itself? We know too well, if we know anything of life, how these questions must be answered. We are happy when desire and affection are centred in a worthy object. This men feel instinctively, when they retire from the public walks of life and seek happiness in the bosom of their families. That which no success, no wealth, no reputation could command is, within a measure, found in the strong and pure affections of the home. But the human home, at its best, with the father's authority, with the mother's love, with the child's responsive obedience, is a faint earthly shadow of the Divine things which are beyond the veil of sense; and upon these, or rather upon Him in whom they centre, desire should and must be fixed if man is to be really happy. And thus we see how the Tenth Commandment, "Thou shalt not covet," is an echo of the First Commandment, "Thou shalt have none other gods but Me."

If desire is to be concentrated on the highest good, it must be restrained from lavishing itself upon the thousand trifles that sparkle incessantly before its eyes. The devotion of the heart to God means detachment from the created objects which would draw it away from God. The fewer earthly wants a man has, the easier it is for him to enjoy "the peace of God which passeth all understanding," and the solid happiness which that peace confers. Existing natural ties, of course, have their claims, but from the highest point of view it is wise not to add to them. The fewer pledges we give to this world, the easier it is to sit loosely to it. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "If any man forsake not (at least in desire) all that he hath, he cannot be My disciple." "I will run the way of Thy commandments, when Thou hast set my heart at liberty."

And this happiness here—the happiness of a mind peaceful and contented, because centred in God—surely means happiness hereafter. Souls are wrecked by the turbulent insurrections of discontent with God's appointment; souls are saved by the faith which knows whom it has believed, and is confident that He will keep that which is committed to Him against that day. "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches."—*Canon Liddon.*

2 To make the best of our position as long as it is our duty to occupy it.

[10240] "To fill up the sphere we have" should be our duty and our joy. "It is only a nutshell." Well, then it will take less filling. "It is only a little village." Well, then you will make your work the more manifest and the more speedy. I do not say that every man is to abide just where he is. Nothing of the kind; but whilst he is there, he is bound by every consideration that can stir a true man's heart and strength to make the very best of his position.—*Dr. Parker.*

[10241] Let us be content in work to do the thing we can, and not presume to fret because it's little.

3 To understand how few things are actually necessary for our happiness.

[10242] When Socrates was one day walking through a market, and looking at the various

articles exhibited for sale, he exclaimed, "How many things do I not want?"

4 To limit our desires.

[10243] True contentment consists not in bringing our condition to our minds, but our minds to our condition: the former is often both unreasonable and impossible; the latter is both possible and reasonable.—*Aphra Behn.*

[10244] The certain way to be truly rich is not to be so solicitous to increase a fortune as to give limits to our desires. For whoever is always grasping at more confesses he is still in want, and is therefore miserable and poor, because in the midst of all his affluence he wants that contentment and moderation of his desires which only can render any person rich and happy.—*Plutarch.*

[10245] To work our own contentment, we should not labour so much to increase our substance as to moderate our desires.—*H. I.*

[10246] True contentment depends not upon what we have, but upon what we would have: a tub was large enough for Diogenes, but a world was too little for Alexander.—*Lacon.*

5 To have implicit reliance upon God's promises.

[10247] Doth poverty fasten her sharp teeth in a man's sides, and cannot all his good industry keep want from his family? Let him come to this garden (Heb. vi. 7) for a little penny-royal content. This will teach him to think that God who feeds the ravens, and clothes the lilies, will not suffer him to lack food and raiment. The birds of the air neither plough nor sow, yet He never sees them lie dead in this way for want of provision. They sleep, and sing, and fly, and play, and lack not. He gathers hence infallibly that God will bless his honest endeavours; and while he is sure of God's benediction, he thinks his penny-royal, his poor estate, rich. No man is so happy as to have all things; and none so miserable as not to have some. He knows he hath some, and that of the best riches; therefore resolveth to enjoy them, and want the rest with content. He that hath this herb in his garden, penny-royal, contentation of heart, be he never so poor, is very rich. —*T. Adams*, 1615.

[10248] If I am under reproach, God can vindicate me; if I am in want, God can relieve me. "Ye shall not see wind nor rain; yet the valley shall be filled with water." Thus holy contentment keeps the heart from fainting.

6 To realize that it is an art, and not to be learnt without real effort.

[10249] St. Paul tells us that he had *learned* to be content. It cost him effort. It cost him time. It was not natural. He came down, we may be sure, with many a heavy stroke on the innate disposition to repine when things did not go in the way he wanted them. And that is what we must do.—*A. H. K. Boyd.*

VI. Arguments in Favour of its Practice.

1 It is the true elixir of life.

[10250] I once engaged in discourse with a Rosicrucian about the great secret. He talked of it as a spirit that lived in an emerald, and converted everything that was near it to the highest perfection it was capable of. "It gives a lustre," said he, "to the sun, and water to the diamond. It irradiates every metal, and enriches lead with all the properties of gold. It heightens smoke into flame, flame into light, and light into glory. He further added that a single ray dissipates pain and care and melancholy from the person on whom it falls. In short," said he, "its presence naturally changes every place into a kind of heaven." At length I found that his great secret was nothing else but content.—*Addison.*

2 It is a blessing beyond the reach of our enemies.

[10251] A contented mind is the greatest blessing a man can enjoy in this world; and if in the present life his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.—*Steele.*

[10252] Thieves may plunder us of our money and plate, but not of this pearl of contentment, unless we are willing to part with it, for it is locked up in the cabinet of the heart.

VII. Motives for its Cultivation.

1 Our lot is chosen and provided for by God.

[10253] Since all we have is the gift of God, let this teach us, in whatever state we are, therewith to be content. Our heavenly Father knoweth what we have need of before we ask Him (Matt. vi.) The earth is His, and the fulness thereof (Psa. xxiv.); and His goodness is equal to His power, proofs of which we have in Scripture. He has already given us more than ten thousand worlds. Are you poor? Be satisfied with the Lord's appointment. It were as easy to Him to give you large estates as to supply you with the bread you eat, or to continue your breath in your nostrils. But He sees poverty best for you; He sees prosperity might prove your ruin; therefore He has appointed you the honour of being in this respect conformable to your Lord, who when on earth had not where to lay His head (Matt. viii.) Have any of you lost a dear friend or relative, in whose life you thought your own lives were bound up? Be still, and know that He is God (Psa. xlvi.) It was He who gave you that friend; His blessing made your friend a comfort to you; and though the stream is now cut off, the fountain is still full. The Lord has many ways to turn your mourning into joy. Are any of you sick? Think how the

compassionate Jesus healed diseases with a word, in the days of His flesh. Has He not the same power now as then? Has He not the same love? Has He, in His exalted state, forgot His poor famishing members here below? No, verily: He still retains His sympathy; He is touched with a feeling of our infirmities; He knows our frame; He remembers that we are but dust (Psa. ciii.) He dealt in the same manner with Lazarus, whom He loved (John xi.) Resign yourselves, therefore, and repose in His love. There is a land where the blessed inhabitant shall no more say, "I am sick" (Isa. xxxiii.); and there all that love the Lord Jesus shall shortly be. Are any of you tempted? "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love Him" (James i.) Sure you need no other argument to be content, shall I say, or to rejoice and be exceeding glad? "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him" (Heb. xii.) Be it in poverty or losses, in body or mind, in your own person or another's, it is appointed by God, and shall issue in your great benefit, if you are of the number of those that love Him.—*J. Newton.*

[10254] The lovely bird of paradise, Christian contentment, can sit and sing in the cage of affliction and confinement, or fly at liberty through the vast expanse, with almost equal satisfaction; while, "even so, Father, for so it seemeth good in Thy sight," is the chief note in the celestial song.—*R. Bond.*

2 The difference between poverty and riches is not so great as is often supposed.

[10255] Thou art poor: what difference is there betwixt a greater man than thee, save that he doth his business by others, thou dost them thyself? He hath caters, cooks, bailiffs, stewards, secretaries, and all other officers for his several services: thou provident, dressest, gatherest, receivest, expendest, writest for thyself. His patrimony is large: thine earnings small. If Briareus feed fifty bellies with his hundred hands, what is he the better than he that with two hands feedeth one? He is served in silver: thou in a vessel of the same colour, of lesser price; as good for use, though not for value. His dishes are more dainty; thine as well relished by thee, and no less wholesome. He eats olives, thou garlic: he mislikes not more the smell of thy sauce than thou dost the taste of his. Thou wantest somewhat that he hath: he wisheth something that thou hast, and regardest not. Thou couldst be content to have the rich man's purse; but his gout thou wouldst not have: he would have thy health, but not thy fare. If we might pick out of all men's estates that which is laudable, omitting the inconveniences, we would make ourselves complete; but if we must take all together, we should perhaps little advantage ourselves with the change; for the most wise God hath so proportioned out every man's condition, that he hath some just cause of sorrow inseparably mixed with other contentments, and hath allotted to no man living an absolute happiness, without some grievances; nor to any man such an exquisite misery, as that he findeth not somewhat wherein to solace himself, the weight whereof varies according to our estimation of them.—*Bp. Hall.*

VIII. POINTS OF DIFFERENCE BETWEEN CONTENT WHICH IS A VIRTUE, AND CONTENT WHICH IS A VICE.

1 The former is connected with exertion, and the latter with habits of indolence.

[10256] There are two sorts of content, and examples of both may be found in abundance in Ireland. There you may sometimes see a man in sound health submitting day after day to evils which a few hours' labour would remedy; and you are provoked to hear him say, "It will do well enough for me; didn't it do for my father before me? I can make a shift with things for my time; anyhow, I'm content." This kind of content is indeed the bane of industry. But instances of a different sort may be found in various of the Irish peasantry. Amongst them we may behold men struggling with adversity with all the strongest powers of the mind and body, and supporting irremediable evils with a degree of cheerful fortitude which must excite at once our pity and admiration.—*Miss Edgworth.*

[10257] When contentment means the contraction and lethargy of death, of course it is bad; when it means a wise and sustained circumscription, it is like a belt round a man's loins, strengthening him wholly. Of course it is to be construed generously.—*Hain Friswell.*

[10258] Fit objects to employ the intervals of life are amongst the greatest aids to contentment that a man can possess. The lives of many persons are an alternation of the one engrossing pursuit, and a sort of listless apathy. They are either grinding or doing nothing. Now to those who are half their lives fiercely busy, the remaining half is often torpid without quiescence. A man should have some pursuits which may be always in his power, and to which he may turn gladly in his hours of recreation. And if the intellect requires thus to be provided with perpetual objects, what must it be with the affections? Depend upon it, the most fatal idleness is that of the heart; and the man who feels weary of life may be sure he does not love his fellow-creatures as he ought.—*Arthur Helps.*

IX. NECESSITY OF OTHER QUALITIES BESIDE THIS FOR HUMAN ADVANCEMENT.

1 In regard to personal aspirations.

[10259] There can be no more doubtful commendation of a man than to say of him that he is perfectly content, for this would imply scant measure of those attributes which are the highest distinction of our nature.—*Homilist.*

[10260] I have no right to bury my talents and to sacrifice on the dead altar of contentment what was given me.

[10261] No man should be contented with himself that he barely does well, but he should perform everything in the best manner he is able.—*Steele.*

[10262] I cannot be content with less than heaven.—*P. J. Bailey.*

2 In regard to national progress.

[10263] Beautiful as contentment is, it has its detractors; nay, what is more, those detractors are not without their modicum of truth. Thus they say that content, when it possesses a man thoroughly, renders him either too great a fool to want anything, or too lazy to acquire it; that, if contentment were universal, two generations of contented people would "run" most of the human race to "earth," and leave the remainder spiritless, lifeless, and useless; that contented races die out from lack of energy, and that such, during their lives, discover little and do nothing. On the other hand, the restlessness and ambition of man do much for him; and this is not to be denied.—*Homilist.*

X. Replies to Objections urged against the Doctrine of Contentedness as detrimental to Social Improvement.

[10264] There can be no doubt that this temper of mind is emphatically a religious temper. It is the temper of a man who puts himself by an act of his will deliberately and constantly into the hands of God. But undoubtedly, also, it suggests in our day an objection which some of you perhaps will already have anticipated. This contentedness with our lot in life is the foe, so we are told, of social improvement; it is a theory of life suited only to recluses, or it is a doctrine which privilege has long ago devised in order to drug the healthy sense of injustice which the unprivileged ought to feel. Discontent is said to be useful in promoting social improvement by generating disturbance which commands the attention of governments, just as scepticism is said to be necessary to secure intellectual progress, by stimulating the inquiry which ultimately achieves it. Without the leverage of discontent, society, we are told, will stagnate in all the accumulations of ancient anomaly and corruption, and to sap this useful and fertilizing agency by a theory of conduct which represents it as irreligious or immoral is to do a serious injury to the social or public life of mankind. Is it indeed so? Is this world so constituted that man can only be improved by the agency of that which in itself is evil or disastrous? Must some truth be denied before we can make a step forward in knowledge? Must we necessarily rebel against the arrangements of God in providence if the conditions of our human life are really to be bettered? Is Satan, after all, so indispensable a personage that we are obliged to depend, at any rate to a certain extent, upon him when we, too, are trying in our poor way to cast out Satan? No. This objection involves a confusion between the good which almighty and ever-ruling goodness may extract from the workings of evil and the direct consequences to which evil, by the force of its own nature and impetus, always leads. Let us know what we mean by discontent. As there is scepticism and scepticism, so there is discontent and discontent. The scepticism which holds doubt itself to be of an excellence is a very different thing from the intellectual honesty which will not be satisfied by worthless evidence; and the discontent which is roused by the wrongs of others, and which has no motive in the background to sully its disinterestedness, is not for a moment to be confounded with the vulgar temper of disappointed ambition, which thinks everything wrong in public and social life because nothing falls out in accordance with some private scheme for securing wealth or honour.—*Canon Liddon.*

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SATISFACTION.

I. Definition.

[10265] The word satisfaction is frequently employed to express the full accomplishment of some particular desire, which always communicates a temporary pleasure, whatever may be the nature of that desire.—*Cogan.*

II. Its Constituent Elements.

1 Moral.

[10266] In what does satisfaction consist? In a good conscience, approvable pursuits, uprightness of conduct, ties of affection, uniformity of character, and unconcern about the favours or flowers of fortune.—*Seneca.*

III. Arguments in Favour of its Possession.

1 The folly of the opposite course.

[10267] All the real pleasures and conveniences and comforts of life lie in a narrow compass; and yet most of us cannot be satisfied with what we have even when we have all we really need. We must disquiet ourselves by looking towards and straining after those who are ahead of us in wealth or honour.

IV. Its Mode of Attainment.

1 Hungering after righteousness.

[10268] It is the curse of every evil creature to eat and not be satisfied. The words of blessing are, that they shall eat and be satisfied.

There is only one kind of bread which satisfies all hunger—the bread of justice or righteousness, which, hungering after, men shall always be satisfied, that being the bread of Heaven; but hungering after the bread or wages of unrighteousness shall not be filled, that being the bread of Sodom.—*Ruskin.*

2 Thankfulness for the smallest mercies.

[10269] The satisfaction that must and does come to men here when, as children of God, they look upon their Father's face, and see His likeness reflected in some humble measure in themselves, is the beginning of that holier content, of that more rapturous and yet calm emotion, which the lifting up of His countenance in heaven will secure.—*Raleigh.*

3 Realizing our Divine sonship.

[10270] Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled,
If but one streak of light,
One ray of God's great mercy, gild
The darkness of their night.—*French.*

V. INSTANCES.

[10271] When Pittacus, after the death of his brother, who had left him a good estate, was offered a large sum of money by the king of Lydia, he thanked him for his kindness, but told him that he had already more by half than he knew what to do with.

VI. HOMILETICAL SKETCHES.

[10272] I. *There is no satisfaction in the world.* This is seen (1) from the nature of the world itself (Eccl. vi. 1, 2); (2) from the nature of the human mind, which has been made by God, and has capacities large almost to infinity.

II. *Satisfaction is realized in the service of God and in the possession of true religion.* It satisfies (1) the intellect of the philosopher and the child alike; (2) the conscience, through the redemption of Christ; (3) the heart, offering to its affections Christ Jesus its Lord (Cant. i. 14, 15; Eph. iii. 17–19).

III. *Full satisfaction will be realized when we awake with God's likeness.* (1) The eye will be satisfied with seeing (Isa. xxxiii. 17; 1 John ii. 2). (2) The intellect will be satisfied with knowing. (3) The soul will be satisfied with the full enjoyment of Him whom it sees and loves and knows.—*Thornley Smith (condensed).*

[10273] Not here! Not here! Not where the sparkling waters
Fade into mocking sands as we draw near,
Where in the wilderness each footstep falters,
"We shall be satisfied"—Oh! not here!
Not here! where all the dreams of bliss deceive us,
Where the worn spirit never gains its goal,
Where haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

Far out of sight, while yet the flesh enfolds us,
Lies the fair country where our heart abide,
And of its bliss is nought more wondrous told us
Than these few words, "We shall be satisfied."

Thither my weak and weary steps are tending,
Saviour and Lord! with Thy frail child abide;
Guide me towards home, where, all my wandering ending,
I shall see Thee, and shall be satisfied.

[10274] Topic I. *There is in every man an unconscious and unsatisfied longing after God.* That is the state of nature.

1. No man is made to be satisfied from himself. For the stilling of our hearts, the strengthening and joy of our being, we need to go beyond ourselves. No man is independent, or carries within him the fountain from which he can draw; and if a man's life is to be strong and happy, he must get the foundation of his strength somewhere else than in his own soul.

2. We are made to need not things, but living beings. Hearts want hearts. Man has a spirit, and man must have spirit to live by, or all will be unsatisfactory. No accumulation of dead matter can satisfy a living soul. Wealth, position, honour are husks. Books, thoughts, are noble, but are still inefficient. Principles, causes, emotions, springing from truth, these are not enough. I want something to love, to lay a hand on, and to return my grasp.

3. We need one Being who shall be all sufficient. If a man is to be blessed, he must have *one* source where he can go. When the heart is diverted from its one central purpose, it is like a beam of light passed through some broken surface where it is all refracted and shivered into fragments; there is no clear vision, no perfect light. We want one Being in whom shall be sphered all perfection, in whom shall abide all power and blessedness, beyond whom thought cannot pass, out of whose infinite circumference love does not need to wander, besides whose boundless treasures no other riches can be required, who is light for the understanding, power for the will, authority for the practical life, purpose for the efforts, motive for the doings, end and object for the feelings, home of the affections, who is all in all, and without whom is misery and death.—*Alex. Maclaren (condensed).*

[10275] Topic II. *There is a conscious longing, imperfect, but answered.* That is the state of grace.

God is a faithful Creator, and when He makes men with longings it is a prophecy that those longings are going to be supplied. This presumption is turned into an actual certainty when we let in the light of the gospel upon the thing.

Then we can say to men that are yearning after a goodness dimly perceived, There is the fountain ; go to Christ. Your souls are thirsting for God—here is the manifested God ; he that believeth upon Him shall never hunger, and he that cometh unto Him shall never thirst. All wants are supplied there, for Christ is everything that a man can want. We are made to be restless until we possess perfect truth—there it is ! infinite, unchangeable love—there it is ! rest, purity, gladness, light in our souls—there they all are ! Whatever form of human nature and character may be yours, whatever exigences of life you may be lying under the pressure of—man or woman, adult or child, father or son, man of business or man of thought, struggling with difficulties or bright with joy—"out of His fulness," and His only, all may "receive grace for grace."—*Ibid.*

[10276] Topic III. *There is a perfect longing perfectly satisfied.* That is heaven.

The future life gives us two elements, an infinite God and an indefinitely expansible human spirit ; an infinite God to fill, and a soul to be filled, the measure and capacity of which has no limit set to it that we can see. What will be the consequence of the contact of these two ? Why this, for the first thing, that at every moment of that blessed life there shall be a perpetual fruition, a deep, full fountain filling the whole soul with the refreshment of its waves and the music of its flow. And yet, though we shall be satisfied, the fact that the God who dwells in us is an infinite God, and that we in whom the infinite Father dwells are men with souls that can grow for ever, will result in this, that every moment our capacities will expand ; that at every moment, therefore, the desire will grow and spring afresh ; that at every moment God will be seen unveiling undreamed of beauties and hitherto unknown heights of blessedness ; and that the sight of that transcendent, unapproached, and yet attracting and transforming glory, will draw us onward as by an impulse from above, and the possession of some portion of it will bear us upward as by a power from within ; and so nearer, ever nearer, to the throne of light, the centre of blessedness, the growing and glorifying and greatening souls of the increasingly blessed shall mount up with wings as eagles.—*Ibid.*

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RESIGNATION.

I Definition.

[10277] Resignation is the willing endurance of a pain that is not allayed—what you don't expect to be allayed.—*George Eliot.*

[10278] Resignation, in any human being, means that things are not as you would wish ; and yet that you are content.—*Boyd.*

II. Contrast between Stoical and Christian Resignation.

1 The former is sullen and defiant acquiescence to a superior force, the latter is unmurmuring acquiescence to a Supreme Being.

[10279] To the Stoic, even to one like Marcus Aurelius, pain, bodily or mental, is simply a thing to be endured as best may be. Dimly and uncertainly through the mysterious darkness of sorrow he sees that pain is a teacher, and the only teacher, for those who refuse to learn otherwise. But to him it comes only as a disagreeable consequence of having infringed a law stronger than himself—of having blindly come into collision with nature and had the worst of it. He has foolishly allowed himself to be caught and entangled in the resistless, relentless mechanism of the universe, and must pay the penalty ; he must extricate himself from his dilemma, if he can, with a firm resolve to be more wary lest he jeopardize himself again ; if not, he may as well cut short his troubles summarily and for ever, by making a speedy exit from a struggle in which pride forbids him to confess himself beaten. It is useless, he argues, to contend against what must be. Fate is inexorable ; and so, with sullen and defiant acquiescence, he accepts what he cannot avoid. (Marcus Antonin., Medit. xi. 18, ii. 17). But the Christian is taught that suffering is not merely penal but remedial for the sufferer ; that it is the "loving correction" which a Father inflicts reluctantly ; the sharp but momentary pang which a wise and tender healer, probing and cauterizing the wound, knows must be submitted to ; that patience can only have "her perfect work ;" that the Son of God Himself, in His life on earth, had to "learn obedience by the things which He suffered," and that there is no other school for His followers ; that the gold must be purged of the dross in the fire ; that the spikenard must be bruised and broken, or it will not yield the sweetness that is in it ; in short, that pride, the last stronghold of self in the heart, must be levelled with the ground for love to be all in all.—*I. G. Smith, M.A.*

[10280] It is different from the spirit of sullen silence or stoical apathy. The resigned spirit is sensitive and tender, the emotions are all lively and susceptible—but it hears God's voice, bows to his mandate, and submits with calmness to his demands.—*Jabez Burns, D.D.*

III. Methods and Means by which we obtain the Spirit of Resignation.

1 Negatively.

(1) *Keep the affections disengaged from earthly things.*

[10281] Take care to keep your affections disengaged. As soon as ever you have placed your affections too intensely beyond a certain point on any thing below, from that moment you

may date your misery. Whether riches, pleasure, or honour be the chief point in view, take it for granted there is not that earthly thing but what is sufficient to make you very unhappy when once you become too strongly attached to it. Whenever you are deprived of it, you will be indifferent to all the blessings of life which you are possessed of: there will be a craving void left aching in the breast, which it will be no easy matter to supply and fill up. A sure indication this that God has designed Himself, in whom there is a fulness of joy, to be the principal object of our desires. Guard betimes against any growing passion, whether for riches, pleasures, or honours, and you will find the loss of them sit less heavy upon you. We rest with the main bent of our soul on earthly things as our principal support, the consequence of which is that when they slip from under us our fall is more hurtful in proportion to the weight and stress with which we relied on them.—*Jeremiah Seed.*

2 Positively.

(1) *Putting God between one's self and one's grief.*

[10282] Shall I rage, fret, and accuse Providence of injustice? No: let me rather lament that I do not what is always right; what depends not on the fortuitous changes of this world, nor the blind sport of fortune, but remains unalterably fixed in the mind; untouched, though this shattered globe shall fall in pieces and bury us in the ruins. Though I do lead a virtuous life, let it show me how I am, and of myself how weak; how far from an independent being; given as a sheep into the hands of the Great Shepherd of all, on whom let us cast all our cares, for He careth for us.—*Burke, ætat* 17, *to R. Shackleton.*

(2) *Thankfully reflecting upon many undeserved mercies.*

[10283] Reflect upon the advantages you have rather than be always dwelling on those you have not. Turn your thoughts to the bright side of things. The pleasures of conversation, the endearments of friendship, the solid satisfaction of virtue and benevolence, are more or less in any man's power. Lead a life which knows no vacancy from generous sentiments, and then the spirit of a man will sustain his infirmities. Consider too that the blessings you enjoy are the free gifts of God; and think again how many are more miserable than you. Think, at the same time, that you are cursing the day of your birth, or wishing for that of your death, upon the account, it may be, of some trifling loss or disappointment; how many are perhaps dying of poverty and a broken heart, or are living (but had better be dead), abandoned to extreme want and despair. And whatever misfortunes you labour under; be thankful to God for one inestimable advantage, that you still have power and opportunity to secure the greatest blessing of all, everlasting life.—*Jeremiah Seed.*

(3) *Belief that when all human means fail God can still, upon extraordinary emergency, adapt His succours to our necessities.*

[10284] When all human means fail, the Deity can still, upon any extraordinary emergency, adapt His succours to our necessities. His relief can come just as our Saviour did to His disciples. "When the doors were shut, then stood He in the midst of them, and said, Peace be unto you." The doors are never shut against the Divine assistance: that can find a passage, and gain an admittance, when nothing else can. It can speak comfort to the desponding and peace to the dying, the angel from heaven that must strengthen us in our last agonies. And sometimes the Deity defers His gracious aid till there be no probability of human relief; that what is done at this crisis to save us from imminent ruin, we might discover to be His doing, and acknowledge it to be "marvellous in our eyes."—*Ibid.*

[10285] Our losses may be real gains. The golden seed may be taken from us for a while only to be sown to yield us a far more exceeding harvest. We know not the whole now, but when the drama is ended, rely on it, the piece will be complete and lacking nothing. Let us not cast away the volume of experience because the introduction or first few chapters may disappoint us. Be assured that as a whole we shall find in it unity of design and harmony of subjects. The desolating storm must tear up the rugged, unbending tree exposed to its terrific fury; but the pliant sapling bendeth before its awful gusts and riseth without an injury: Then let faith in God be exercised, hope in the future be cherished, patience cultivated to the end, and true submission inculcated; and let us steadfastly believe that however we may now feel, we shall in the end confess that resignation is the sweet and holy robe of security to the child of earth on his journey to a better and holier world.—*Jabez Burns, D.D.*

IV. CIRCUMSTANCES SPECIALLY TESTING THE STRENGTH OF THIS VIRTUE.

1 Daily worries.

[10286] We bow with resignation beneath the tempestuous storms of life; but a daily vexation, like a moth eating a garment, consumes our virtue.

V. ITS REASONABLENESS.

1 On account of the character of the Being to whose will we adoringly submit.

[10287] Resignation—not to a whirlwind of inexorable forces, not to powers that cannot see or hear or feel, but to One who lives for ever, and who loves us well, and who has given us all that we have, ay, life itself, that we may at His bidding freely give it back to Him.—*Canon Liddon.*

[10288] When we can say "It is the Lord," it should be easy by our words and demeanour to

say, "let Him do what seemeth good unto Him." The Lord—the wise, just, loving ruler of my life ; my Maker and Redeemer. Every letter in His name is a motive to resignation to His will.

VI. Arguments in Favour of its Exercise.

1 To suffer undauntedly shows a greater strength of mind than even to act greatly.

[10289] To suffer undauntedly shows a greater strength of mind than even to act greatly. For to act greatly depends upon a brisker flow of spirits and a warmer ferment of the blood ; but to suffer undauntedly requires an uncomplying integrity, and a determinate firmness of mind. And therefore we have examples of those who have dared nobly in the field of battle, and yet have shown a cowardly dejection of mind when death has approached them slowly and gradually in all its pomp of terrors upon a sick bed or a scaffold. A sudden flush of courage might animate them in the former case ; but there must be a settled temper to support them in the latter ; and to act steadily, a man must think solidly.—*Ibid.*

2 If all the days of our life were without sin, we might expect they should be without the colour of adversity also.

[10290] If we were all good in our carriage towards God, we might presume that God would be all good in His providence towards us ; and that if our obedience were uniform, even, and uninterrupted, that our prosperity would be so too. But, alas ! it is quite otherwise. Many, very many, have been our days of sin, and therefore we have no reason at all to complain if we see some days of sorrow. And shall we grumble at a little sorrow that have so much sin ? Yea, rather let us bless God, who has spared us so much and punished us so little, and confess the truth with the people of God in the book of Ezra (ix. 13) : "Thou, O Lord, hast punished us less, far less, than our iniquities deserve."—*Bp. Bull.*

3 True resignation lightens trouble.

[10291] True resignation, which always brings with it the confidence that unchangeable Goodness will make even the disappointment of our hopes and the contradictions of life conducive to some benefit, casts a grave but tranquil light over the prospect of even a toilsome and troubled life.—*Humboldt.*

[10292] Resignation, with a kind of spiritual alchemy, transmuteth every metal into gold, every sorrow and grief into a blessing. From the eater she extracteth strength, and from the strong she deduces sweetness. She makes the bitter waters of Marah delicious ; she sings with heavenly music and melodious voice her songs in the night ; she overcomes all by subjection to all ; and though noiselessly treading the path of meekness, she moves on with calm, majestic order, in company with all creatures, and all world, that obey Jehovah's bidding. Abasing herself, she riseth to high exaltation ; submissive, she conquers ; sorrowing, she rejoiceth ; dying, she liveth ; consumed by fiery trials, she ascendeth from the ashes of her affliction to a nobler and better life.—*Jabez Burns, D.D.*

VII. Instances.

1 Resignation exhibited under bereavement.

[10293] In a town in Massachusetts there is a young man of fine talents for active life, who for years has been a cripple, a paralytic, and so helpless that he would starve if left alone. As a friend was pitying his condition, he slowly raised his withered hand and said, "God makes no mistakes." How noble the sentiment ! Shall not the Judge of all the earth do right ?

[10294] "There," said Fénelon, standing over his favourite pupil, the Duke of Burgundy, as he lay in his coffin, "there he lies, and all my earthly happiness lies dead with him. But if the turning of a straw would call him back to life, I would not for ten thousand worlds be the turner of that straw in opposition to the will of God."

[10295] Roamest a desert world alone—alone,
To seek him out who from thine eyes is gone,
Scarce able to believe he is not there !
Mourners ! who linger in a world of woe,
Each bowing 'neath his separate load of grief,
Turn from the silent tomb ; and, kneeling low
Before that throne at which the angels bow,
Invoke a God of mercy for relief !
Pray that ye too may journey when you die,
To that far world where blessed souls are gone ;
And, through the gathering sob of agony,
Raise, with a voice resigned, the humble cry,
"Father—Creator—Lord ! thy will be done !"
—*Hon. Mrs. Norton.*

2 Resignation exhibited at the prospect of life-long and terrible affliction.

[10296] I do not regard my lot either with weariness or compulsion ; I continue in the same sentiment fixed and immoveable. I do not think my God displeased with me ; neither is He displeased ; on the contrary, I experience and thankfully acknowledge His paternal clemency and benignity towards me in everything that is of the greater moment, especially in this, that He is Himself consoling and encouraging my spirit. I acquiesce without a murmur in His sacred dispensations : it is through His grace that I find my friends, even more than before, kind and affectionate towards me ; nor is it an occasion of anguish to me, though you count it miserable, that I am fallen in vulgar estimation into the class of the blind, the unfortunate, the wretched, and the helpless, since my hope is that I am thus brought nearer to the mercy and protection of the universal Father. There is a path, as the apostle teaches.

me, through weakness to the most consummate strength; so that in my debility the better and immortal vigour of my human nature may be more effectually displayed, so that amidst my darkness the light of the Divine countenance may shine forth more bright: then shall I be at once helpless and yet of giant strength, blind, yet of vision most penetrating; thus may I be in this helplessness carried on to fulness of joy, and in this darkness be surrounded with the light of eternal day.—*Milton.*

3 Resignation exhibited at the approach of death.

[10297] A good man being asked by a friend during his last illness whether he thought himself dying, answered, "Really, friend, I care not whether I am or not; for if I die I shall be with God; if I live He will be with me."

VIII. Encouragements to exercise this Quality in Special Cases.

1 To those misrepresented and maligned.

[10298] Are you, though innocent, deprived of your reputation? When persons through ignorance mistake, or through villainy misrepresent your actions, can you wish for a nobler theatre to display your virtues than the heaven of heavens? for an auguster assembly to applaud them than the united host of men and angels? or for a greater Judge to reward them than He who is at once the unerring Judge of perfection in others, and the consummate standard of perfection in Himself? In the meantime you will best answer all objections against your goodness by doing good; as the philosopher answered the cavils against motion by moving. And when by this means you have established your character, you may despise each idle blast of censure "as a wind that soon passeth away and cometh not again."—*Jeremiah Seed.*

2 To those oppressed.

[10299] Are you aggrieved by oppressive power? What then, shall virtue be injured here, and shall its grievances not be redressed? Surely, "then have I cleansed my heart in vain, and washed my hands in innocency." But hold, impatient man; wait thou with humble resignation of mind till, at the last grand revolution, all distinctions but those of a religious and moral nature (the only valuable ones) shall be no more; till that glowworm lustre, with which some, at once both bright and despicable, have been invested, shall disappear at the dawn of everlasting day.—*Ibid.*

IX. Its Consistency with Natural and Moderate Grief.

[10300] Christianity may regulate our grief, as it does every other passion, but does not pretend to extinguish it. Let us say what we will, and do what we can, yet ungrateful and unwelcome things will make harsh and ungrateful impressions upon us. It is not, therefore, blameable for us to be grieved at our own misfortunes. Nay, I do not know but grief in some cases is so far from being blameable that it may be even necessary to take off any hardness of heart, and to make it more pliant and ductile by melting it down. It is only a long and continued course of grief, when the soul refuses to be comforted, that is inexcusable. And it is most inexcusable when it bears no proportion to its real cause, when it tinctures our whole way of thinking, and destroys the relish of our being.—*Ibid.*

X. Its Prescribed Limits.

1 We should never be resigned to things continuing wrong, when we may rise and set them right.

[10301] Great reformers have not been resigned men. Luther was not resigned; Howard was not resigned; Fowell Buxton was not resigned. And there is hardly a nobler sight than that of a man who determines that he will *not* make up his mind to the continuance of some great evil, who determines that he will give his life to battling with that evil to the last, who determines that either that evil shall extinguish him or he shall extinguish it! I reverence the strong, sanguine mind that resolves to work a revolution to better things, and that is not afraid to hope it *can* work a revolution!—*Boyd.*

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SUBMISSION.

I. The Family Group of Words to which it is related.

[10302] *Obedient* (Lat. *obedire*, *obediens*, to obey) involves a relationship of inferiority to another, and a recognized physical or moral subserviency; but the moral power is the primary, the physical the secondary, application. We obey God, men, and laws, commands, and the like, as the media through which their will is expressed and made know to us. It is only by analogy that the ship is said to obey the helm, or a body to fall in obedience to the law of gravitation. *Compliant* (Fr. *complier*, in which have probably been confounded the two senses of the Latin *complere* and *complicare*) indicates more equality between the parties than obedient. As obedience stands to law, command, injunction, or precept, so compliance stands to wishes, desires, demands, requests, proposals, and the like. *Yielding* is a term expressive of the natural disposition or tendency to comply, and involves commonly some weakness of nature and incapacity of resistance to the will of another, where such resistance is lawful or needful. *Submissive* (Lat. *submittere*) is a stronger term than obedient, and carries the meaning of prospective obedience or compliance with possible as well as actual com-

mands or desires of another. *Dutiful* (duty from due, Fr. *dû*) denotes that character of act, conduct, or disposition which allows itself to be swayed by the consciousness of a moral relationship, involving the right of the one party to submission, obedience, or deference, and the obligation of the other party to render it without coercion, but by the understood, rather than expressed, power of control. *Obsequious* (Lat. *obsequi*, to obey) has now lost its original use, in which it was equivalent to compliant, and has lapsed into the unfavourable meaning of over-compliant, or demonstratively, over-courteously, and almost servilely attentive to the wishes of another.—*C. J. Smith.*

II. DESCRIPTION.

1 Negative.

(1) *It never murmurs, but it sometimes bleeds.*

[10303] Christian submission is a Gethsemane principle. It is as full of keen sensibility as of mighty self-denial. It is as tender as it is strong. It never questions, but it feels. It says, "Thy will be done," and says it honestly. —*Christian Globe.*

2 Positive.

(1) *It acknowledges God's supreme majesty.*

[10304] Submission is the soul's real and practical acknowledgment of God's supreme majesty; it is its homage to its Maker, its self-dedication, than which nothing more suits the state of a creature or the spirit of a saint. It is that by which the blessed soul becomes in its own sense a consecrated and devoted thing, sacred to God, having its very life and being referred and made over to Him.—*John Howe.*

(2) *It accepts implicitly all God's dealings.*

[10305] I leave myself, O my God, in Thy hands; turn about this clay, turn it this way and that; give it a form, then break it to pieces; it is thine; it has nothing to say; it is enough that it answers all Thy purposes, and that nothing resisteth Thy good pleasure, for which I am made. Demand, enjoin, forbid; what wilt Thou have me to do? What wilt Thou have me to bear? exalted, abased, comforted, suffering, employed in Thy work, useless in everything; I shall ever adore Thee equally, by sacrificing all self-will to Thine. I have nothing left, but in all things to say with Mary (Luke i. 38), "Be it unto me according to Thy word."—*Fénelon.*

(3) *It justifies God's ways.*

[10306] Submission to God implies that we justify Him in everything that He does, that we approve all He does, and that we cleave to Him in the midst of all.

[10307] Let us at all times, and on all occasions, with all patience, meekness, and contentedness, and resignation of spirit, be passively as well as actively conformable to the Divine will, and demean ourselves as becomes children under the chastisement of so wise and so good a Father: let us not only with calmness endure, but with content and satisfaction approve and justify all His dispensations.—*Norris.*

III. MOTIVES.

1 It is required by the will of God, which is supreme.

[10308] Payson was once asked, when under great bodily affliction, if he could see any particular reason for this dispensation. "No," replied he, "but I am as well satisfied as if I could see ten thousand reasons; God's will is the very perfection of all reasons."

2 It is taught by reflecting upon the Divine attributes.

[10309] 1. The sovereignty of God. This sovereignty is that of a father. Whatever we have it is God's more than ours. He never resigns His right to anything He entrusts us with. 2. The righteousness and justice of God. He does all things right. 3. The mercy and goodness of God. He does all things well. 4. The all-sufficiency of God. He is a fountain ever full: if He takes one blessing, He can give a hundred. 5. The unchangeableness of God.—*Dr. Beaumont.*

3 It involves a sacrifice acceptable to God.

[10310] Great deeds are not wrought on the stage of public life, in the world, and in the Church; they are wrought in the solitude of humiliation; they are not brilliant deeds, but rather silent, hidden deeds, which, performed beneath the eye of God, are accompanied with many tears and groans. Nothing can equal in worth the acceptance of a cruel, overwhelming dispensation, the offering of a heart crushed beneath the grip of suffering, the sacrifice of a wounded soul which has only just strength enough to say, "Not what I will, but what Thou wilt!"—*E. de Pressensé, D.D.*

IV. ARGUMENTS IN FAVOUR OF ITS EXHIBITION.

1 Our ignorance, as the very heathens acknowledge, of what we wish really turning out, if granted, for our real good.

[10311] You pray for money, and children, and long life, forgetting that you may unknowingly be praying for curses instead of blessings. Why do you not pray the gods to give you what they see to be best?—*Juvenal.*

2 It avoids many evils.

[10312] The simoom of the desert is not the only evil that may be avoided by stooping.—*Arthur Helps.*

3 Its advantages as seen in the example of Christ, contrasted with the disadvantages of rebellion as seen in the case of Adam.

[10313] My will, not Thine, be done, turned

Paradise into a desert. "Thy will, not mine, be done," turned the desert into Paradise, and made Gethsemane the gate of heaven.—*Pressensé.*

4 It assists the Divine shaping of human character.

[10314] In the still air music lies unheard ;
In the rough marble beauty lies unseen.
To wake the music and the beauty needs
The master's touch, the sculptor's chisel keen.
Great Master ! touch us with Thy skilful hand,
Let not the music that is in us die.
Great Sculptor ! hew and polish us, nor let
Hidden and lost Thy form within us lie.
Spare not the stroke ; do with us as Thou wilt ;
Let there be naught unfinished, broken, marred,
Complete Thy purpose, that we may become
Thy perfect image, O our God and Lord !

5 It is the means and signs of the fullest spiritual life.

[10315] Be sure that your soul is never so intensely alive as when in the deepest abnegation it waits hushed before God.—*Alexander Maclaren, D.D.*

[10316] Peace does not dwell in outward things, but in the soul ; we may preserve it in the midst of the bitterest pain, if the will remains firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not an exemption from suffering.—*Fénelon.*

V. Instances.

1 Of submission exhibited.

(1) *Under bereavement.*

[10317] At the siege of Barcelona a ball struck off the head of an officer's son, a fine young man of twenty years. The father, lifting his eyes from the headless child to heaven, only said, "Thy will be done."—*Foster.*

(2) *Under circumstances of keen disappointment.*

[10318] Dr. Hay, an eminent surgeon of high prospects, when injured apparently for life, said, "If it be the will of God that I should be confined to my sofa, and He command me to pick straws during the remainder of my life, I hope I shall feel no repugnance to His good pleasure."

[10319] When Galileo lost his sight, he exclaimed, "It has pleased God it should be so, and it must please me also."—*J. Jones.*

(3) *Amidst trying interruptions.*

[10320] There is a beautiful legend of a saint who was called away from her favourite task of copying the Scriptures, now for some domestic work, now for some work of mercy ; and when she returned she found that all the while her work had gone on, and the writing stood out in letters of light graven by an angelic hand.—*Canon Barry.*

2 Of submission required.

[10321] In time of war a French officer was once brought into the presence of Nelson. He boldly went up to the great admiral and held out his hand. Nelson drew back. "Give me your sword," said he, "and then I will take your hand."

VI. Its Counterfeits.

[10322] A proud woman who has learned to submit carries all her pride to the reinforcement of her submission, and looks down with severe superiority on all feminine assumption as "unbecoming."—*George Eliot.*

[10323] Submission born of a proud and haughty parentage, while wrong and unworthy, yet proclaims not so much the absence as the perversion of strength and nobility of character. At all events the poor offender by no means goes scot free, the excruciating torture must, from the necessity of the case, be solitarily and silently borne. Again, submission, through a pusillanimous and timorous spirit, of course, bespeaks want of manliness, but then this may arise through physical as well as mental causes, or through spirits crushed by repeated adverse strokes. It merits our contempt, yet it has also a possible claim upon our pity. But of all wronged-principled submission—what shall we say of that dictated by obsequiousness ? No, no, there is no excuse or palliation for those who servilely comply with the orders, wishes, hints, or even anticipate these, of persons in high places when to do so means the sacrifice of principle, the acting inconsistently, the betraying or throwing overboard of equals and inferiors, all this to secure, or at least with the hope of securing, a position for themselves, or their kin and kith or clique. The narrative of the obsequious nobles who tamely and unresistingly obeyed Jezebel when she ordered them to arraign and murder Naboth, makes one's blood boil with indignation notwithstanding the separation of more than eighty generations and two thousand miles of land and water. Yet, when really tempted, how few ambitious men have in respect of this bastard submission come out of the fire wholly unscathed, and need not to give so much as one stroke upon their breasts. "For conscience' sake," of course we mean an enlightened one, is really the only motive power sufficient to drive away all counterfeits, and enable us to permanently and rightly cultivate in their stead true and Christian virtues.—*C. N.*

SECTION XI.

THE MOSAIC ECONOMY.

SECTION XI.

THE MOSAIC ECONOMY.

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DIVISION A.

THE TABERNACLE (GENERALLY.)

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SECTION I.

THE MOSAIC ECONOMY.

DIVISION A.

THE TABERNACLE (GENERALLY).

1

INTRODUCTORY.

I. The Interest and Value attached to the Study of the Ancient Tabernacle Ritual.

[10324] Stretching far back through the period of prophets and kings, and reaching up to the original revelation of Jehovah amid the awful grandeur of Sinai, our holiest recollections, and the very springs of our religious life, rise among these ordinances and types, which we here see fully developed and carried out, and that under the very light of His presence, to whom they all had pointed. I say not, whether or how far later Jewish practice may have misapprehended the original import or the meaning of the Divine ordinances. But an accurate acquaintance with the sacrificial services at the time of Christ must not only tend to correct mistakes, but throw a fresh and vivid light upon all, and influence our views of what the Levitical ordinances were intended to be and to teach.—*Rev. Dr. Edersheim.*

II. Typical Significance of the Divinely Appointed Structure and Ordinances of the Tabernacle.

[10325] It was made by the express command of God, who furnished Moses with an exact specification or pattern of it ; and charged him not to deviate in a single particular from the prescribed model. "Moses was admonished of God when he was about to make the tabernacle ; for see, saith He, that thou make all things according to the pattern showed to thee in the mount" (Heb. viii. 5). To a superficial observer it may appear superfluous and derogatory from the Divine dignity thus to appoint with so much minuteness and precision the various details relating to the erection of the tabernacle, and the performance of its services. Provided God were worshipped in sincerity, it may seem to be a matter of small moment whether the place in which He was worshipped were of such or such a form, or whether the ceremonies connected with His worship were observed in such or such a manner. There was, however, a reason for this exactitude ; there was a great purpose to be answered by it. God intended, by the symbolic imagery of the Jewish ritual, to prefigure and elucidate the great truths and facts connected with the person and work of Christ ; to pourtray, as it were, by a series of sublime hieroglyphics, the spiritualities and glories of the gospel dispensation. Almost everything under the law was typical. There was a typical sanctuary and a typical service ; typical victims were slain, typical sacrifices were offered, and offered by priests who themselves were types of the Lord Jesus Christ, the High Priest of our profession. This system of types the apostle describes by two very appropriate and expressive terms. He calls them "patterns" and "shadows ;" "patterns," that is, models, shapes, outlines, not yet filled up ; and "shadows," dim reflections—imperfect resemblances, which just represent the general form and contour of the objects, but not their distinct features or breathing lineaments. The word which in Heb. viii. 5 is rendered "pattern," signifies literally a type, an impression as of a stamp or seal ; and the apostle intimates that the tabernacle was designed to be a typical building. The word is also employed by classic writers to denote an outline, sketch or draught, such as is used by an architect or sculptor, in accordance with which his work is to be modelled ; and it here evidently indicates a distinct and vivid impression of the tabernacle and its furniture, conveyed to the mind of Moses by the Great Architect himself. —*Rev. J. T. Bannister, LL.D.*

[10326] The tabernacle was a perfect type of Christ as the sinner's substitute and representative. In its thorn wood we have the same truth set forth—Christ as the bearer of sin and his curse. "In the midst of this thorny growth of the desert also God appeared in a flame of fire to Moses, and gave him the blessing of Him that dwelt in the bush." "In the midst of the tabernacle constructed of this thorny growth of the desert He manifested His glory, and appointed His trysting place with men. Out of the thorns of the wilderness thus grew the

purple blossoms of the world's restoration.—*Whitefield.*

[10327] 1. It was necessary that the tabernacle should consist of many parts, on account of its (1) moveable and (2) mystical character. Yet though of many parts, particular emphasis is laid on its essential unity: "It shall be *one* tabernacle." It does not mean that only one tabernacle was to be erected to His name. The oneness spoken of here is not singleness, not uniqueness, but unity. 2. If, as some say, the tabernacle is a type of the Church of God, built upon the foundation of the apostles and prophets, we see the importance of this typical unity. Jews and Gentiles, barbarians and Scythians, Britons and Red Indians, Germans and Japanese, are all different nationalities, and the Christian converts form themselves into different churches; but all are parts of one whole, and are builded together for an habitation of God through the Spirit (Ephes. ii. 22).—*Homiletical Commentary.*

[10328] At the very entrance to the court the three grand truths of the gospel of Christ were forced upon the Israelites' attention. The gate spoken of Christ: "I am the door: by me if any man shall enter in, he shall be saved, and shall go in and out, and find pasture." The brazen altar spoken of Christ: "without shedding of blood is no remission of sins." The laver spoke of Christ: "if I wash thee not thou hast no part with me;" "except a man be born of water and of the Spirit, he cannot enter the kingdom of God."—*Whitefield.*

[10329] A type is merely a symbol, with the addition of prophecy or promise of the perfect embodiment of the truth presented in the symbol. The typology of the tabernacle consequently must be governed by the principles which it expressed, and the conditions of the realization of these are to be found—

(1) In Christ generally.

(2) In Christ's person, in which the two natures, God and man, meet in inseparable fellowship and live for ever.

(3) In the Christian Church, and in each individual member of it.

(4) In the glorified Church around God's throne. This view will not exclude, but embrace, all others.

Precise details cannot be insisted on in any of these views.—*Rev. A. B. Davidson.*

[10330] Everything in the Jewish economy, beside being real, was also in some symbolical, and from the nature of our minds, or by association, calls up or represents some truths or relations. The tabernacle was theocracy in miniature. It symbolized on a smaller scale, and therefore more intelligibly to men's eyes, those principles which the visible theocracy symbolized. Now these principles, or some of them at least, were as follows:—

(1) *The revealing and sanctifying presence of God in the midst of the Church.* In the holy of holies God's manifested presence was seen, and from here He uttered His voice to the nation.

(2) *The meeting of God and His people's continuous and reciprocal intercourse between them.* The holiest represented more what God gave; no holy place what the people gave, though what they gave was but made up of what they had received.

(3) *Separation of the Church from the world necessary to intercourse with God, even its lowest forms.* This was shown by the courts.

(4) *The progressiveness through various stages of this intercourse with God and nearness to Him, once begun by separation from without.*

(5) *The foundation of all intercourse in atonement by blood;* and that each new stage of progress must be won by atonement; and that all intercourse and service and life of men around God must, however true, and pure, and high, yet be atoned for as in many ways sinful.

(6) *The necessity of holiness in those drawing near to God* (Psa. xxiv.) This was shown by the repeated separations of those who approached from the larger body who were kept back; by the gradual diminution of the number approaching, as general nation, when worshippers in the court, then priests in holy place, then high priest in the holiest; by the multiplication of ceremonies of purification, and the symbols of confession of sins, and the gradual elevation in character and sanctity and official place of those who approached in proportion to the closeness of their approach. And perhaps these repeated veils hung up between God and His people, and the admission of only priests within the tabernacle strictly, was meant to remind the people that they had refused to accept the high privilege designed by God (Exod. xx. 19), of personally approaching Him, and that though a nation of priests, they had not come up to the height of that ideal, and consequently were debarred from its high privileges. But all these truths were taught the people more or less by the whole constitution of the visible theocracy, and only in a more condensed manner by the appointments of the tabernacle.—*Ibid.*

[10331] It was literally the dwelling-place of God with His people, and may be viewed as a mighty privilege (1) to Israel particularly: but (2) to mankind generally. God seeks an abode with men. He wishes to dwell with men (Psa. cxxxii. 13, 14). So revelation may be considered as a series of steps by which this idea is attained.

(1) God dwelling with men in a *worldly sanctuary*—tabernacle and temple. (2) God dwelling with men *in Christ* (Matt. xii. 6; John ii. 19–22). He was Immanuel (Matt. i. 23). In this case was not a material though a moveable structure, but a holy perfected humanity. (3) God dwelling in *the soul of the Christian* (1 Cor. vi. 19). In the believer's humanity there is (*a*) The holy of holies of the Spirit, the inner

man, where the law is deposited (Eph. iii. 16). (*b*) The holy place—the soul or mind, with its lamps of understanding. (*c*) An outer court—the body—open and visible to all. (4) God dwelling *in the whole Church*, with Christ as head (Eph. ii. 21, 22). Its construction, contents and arrangements of its different parts were symbolical of two spiritual ideas: (i.) That man was at a great distance from his Maker, and until that distance was lessened and the barriers removed, he could not enjoy perfect communion with his God. (ii.) That by a new and living way—by the blood of Christ—the barriers would be removed, the way of access opened, and fellowship between God and man would be perfected (Matt. xxviii. 51; Heb. ix. 6–13).—*J. S.*

[10332] *The Holy of Holies* is type of heaven (Heb. ix. 7–12). (i.) Church forms, representative of the heavenly choir. (ii.) "Glory" between these was a manifestation of the presence of God.

Veil typifies the great separation between God and man, and reminds us of Gen. iii. 24.

Holy Place typifies the Church militant. (i.) In it was offered continual worship to God. (ii.) In it was presented continual thanksgiving in the bread that lay upon the table.

The Curtain was emblematical of the great division between the Church and the world.

The Sockets and Tenons would seem to teach that the Church though *on* earth is not *of* earth; that here it has no resting-place, but is awaiting its removal to heaven. Were it to seek the things which are the main object of human desire, it would cease to be a faithful witness for God. But Christ built it. He is the chief corner-stone, and therefore "while it touches earth, it belongs altogether to heaven."

[10333] Those who viewed the structure from the outside could only see the outward coverings—goat's hair, ram and badger skins, which presented no beauty that it should be desired. This beauty was within. Such is the church of the living God. Then, again, to an outsider the tabernacle would present the idea of weakness and frailty—a few boards, an awning, and one or two curtains! Yet, frail and fragile as it appeared, it lasted until Solomon prepared a more glorious and more worthy house for the worship of God. So the church of Christ will remain, until it pleases God to make the church militant the church triumphant.—*J. S.*

[10334] It is more than probable that the religions of antiquity were all symbolical in character, or so framed as to convey under sensible images the ideas on which they were respectively based; but no one would think of calling the rites of heathenism types; they were a species of acted hieroglyphics which reached the understanding through the senses, and here their use terminated. A type is a prophetic symbol; and since prophecy is the prerogative of Him who sees the end from the beginning, a real type, implying as it does a knowledge of the reality, can only proceed from God. To us the language of symbolism is, except so far as nature prompts it, a strange language; to Eastern antiquity nothing was more familiar. Symbolical actions conveyed to the Eastern mind a liveliness of impression which no words could impart. This mode of instruction was often employed by the prophets (Isa. xx.; Jer. xxvii.; Ezek. iv. and xii., &c.). It is hardly possible not to think that the striking symbolism of the law must have been understood, not so much as prefiguring Christian facts, as presenting ideas to be afterwards realized in Christianity.—*Canon Liddon (condensed).*

III. Its Resemblance to the Plan and Construction of the Human Body.

[10335] In itself, and the court combined, it fitly represented the human body. The most holy place may be considered as the head, the holy place as the body, and the brazen altar in the court as the feet. In the most holy place was the ark containing the law, which was the expression of the Divine mind. In the holy place, which may be considered as the heart, there was the incense lighted with Divine fire—the worship of the Holy Spirit; the light burning from Divine oil in the candlestick—the light of God's spirit; and the shewbread eaten by the priests—the food on which the heart lives—Christ the bread of life. In the court there was the brazen altar at the very entrance, or the feet on which the whole body rests, which may represent the blood of atonement on which the whole was founded. Thus we have the most holy place or head, with the mind of God; the holy place or heart, where the light and life of the Holy Ghost dwells; and the brazen altar with its blood, or the feet on which everything rested—the grand foundation of the whole superstructure.—*Whitefield.*

IV. Its Analogy to the Plan and Construction of the World.

[10336] We find that the plan and construction of the tabernacle are described in the Bible in precisely the same way as the plan and construction of the earth are described. The tabernacle rested upon the naked sand of the wilderness—it had no flooring—as if to indicate that while it was separated from nature for higher and holier uses, it was still a part of nature. It contained, in its structure and furniture, a representation of everything existing in nature. It was a *hagion cosmicon*—a holy microcosm. The three kingdoms of nature were summed up in it. The mineral kingdom was represented by its golden ornaments and vessels, its silver sockets and brazen utensils, and the jewels on the high priest's breastplate; the vegetable kingdom, by its boards of shittim wood or acacia, and its linen wrappings, and the materials of the incense, and the table of shewbread, and the almond pattern of its golden

candlesticks, and the ornamentation of its furniture; the animal kingdom, by its coverings of badgers' and goats' skins, and by the crimson colours of its curtains, procured from the juice of a shell-fish or an insect. The light of the natural world was represented by the sacred lamp that burnt perpetually in the holy place; the provision of the natural world by the pot of manna; the natural perfumes of wood and field, of tree and flower, by the incense that smoked on the altar. In short, every object in nature had its counterpart in some form or other in the sacred building; and the whole structure was just the sum and representation of nature in a miniature form—the key by means of which the typical or spiritual significance of nature was explained in a clearer and more pointed way than nature itself could do it since the fall. —*Macmillan.*

[10337] Rightly considered, all nature is the tabernacle of God, constructed for His worship. The tabernacle of the wilderness was but a miniature model of the whole earth; just as the people of Israel were but the miniature pattern of all nations. Every man has a part assigned to him in the erection and adorning of this wonderful tabernacle, whose floor is the green fields, whose walls are the rocks and mountains, and whose roof is the ever-changing sky. Every man who does a day's work is a fellow-worker with God in carrying out His great design in creation.—*Macmillan.*

V. Names of the Tabernacle and their Significance.

1 Those describing the tabernacle as a "dwelling" of God.

[10338] They are, "dwelling," "tent," "house" (*bayeth*), Jos. vi. 24, Judg. xviii. 31; "habitation" (*ma"on*), 1 Sam. ii. 29; "palace" (*hekal*), 1 Sam. i. 9, iii. 3. All this variety of names implies that God dwelt as really in the tabernacle as men in their dwellings; and that He dwelt among the Israelites in "tents," wandering with them when they wandered; in "houses," permanent when they were permanent; and in "palaces," ruling as a king in the midst of them.

2 Those indicating that the tabernacle was the meeting-place of God and His people are two, or indeed strictly one.

[10339] These are the compound *óhel mo"ed*, "tent of meeting" (English version, "tabernacle of the congregation"); though the other name, "tent of testimony," *óhel "eduth* (English version, "tabernacle of witness"), from its similar sound in Hebrew, may be taken along with it. These expressions describe the tabernacle as the place where God meets with His people, and testifies regarding himself to them, making known His will and His ways in the midst of them continuously by means of the two tables, and, as occasion needs, by direct verbal communication in addition to the written law (*see* Exod. xxix. 42; *cf.* xxv. 22).

3 Those indicating that "holiness" characterizes the place where God's honour dwells.

[10340] Chief of this class of names is sanctuary (*miqdash*). The word implies not only that it is the place where God is, and therefore holy (Exod. iii. 5), and also that those who draw near to it must be holy; but it implies particularly that it is the place where God exhibits Himself as holy, "is sanctified," out from which he works sanctifying effects (Exod. xxix. 43; Lev. xxi. 13, &c.; *cf.* Haggai i. 8).—*Rev. A. B. Davidson.*

VI. Symbolism of the Sacred Numbers.

[10341] The number 3 is the Divine number (*Trinity*).

The number 4, according to the four quarters of the heavens, is the number of the world as organized and harmonious, in which God reveals Himself.

The number 7, as the union of 3 and 4, is specially the sacred number, the number of covenant, of expiation, of sanctification.

The number 10, as the conclusion of the first series of numbers, is the number of perfection, completeness.

The number 5, as the half of 10, is the number of imperfection, or rather of completeness arrived half way; it predominates therefore in the measurements of the courts, while on the contrary 10 prevails in the measures of the tabernacle itself.

Finally, the number 12, or 4 times 3, is the number of the covenant people, in the midst of whom God reveals Himself.—*Riggenbach*, "*Mos. Schriftshütte.*"

VII. Typical Design of Law.

[10342] The law is described (Gal. iv. 1–3) not merely as a fence against the corruptions of heathenism, but as a school of discipline and education, and as a typical administration under earthly figures of the future economy of which Christ is the mediator and the head. The New Testament frequently represents the Christian church under analogies drawn from the ancient covenant. The Israel of God, the heavenly Jerusalem, the commonwealth (πολίτευμα) from heaven (Phil. iii. 20); so also Israel's history, the brazen serpent, the manna, the rock at Horeb, are but specimens from the quarry which the apostle declares to be full of "ensamples," or rather types or models (τύποι—1 Cor. x. 11).—*Canon Liddon* (*condensed*).

VIII. Question: Is the Tabernacle or Synagogue the Type of Christian Worship?

[10343] The point has not unfrequently been raised as to whether the tabernacle (including of course the temple) or the synagogue was the type of Christian worship. Or, to put definitely the real point at issue, is the Christian minister

the representative of the priest or the prophet? Are sumptuous or simple services now to be adopted? Are histrionic and suggestive rites and ceremonies, or earnest and instructive proclamings of the Word of Life most in accord with the genius of the gospel? To attempt to settle these burning questions by instituting a comparison with Jewish worship will only unnecessarily complicate matters, and cannot possibly lead to any practical result. It is wisest to move, as it were, the previous question. Neither temple nor synagogue was intended as a type for the Christian mode of conducting Divine worship, except in so far as in both were to be found the underlying principles common to Divine worship before the construction or use of either, and which are thus essential or eternally abiding elements. To graft Christian worship on to the stock of the Jewish, is to mix together things which will not harmonize, and incongruities will powerfully be felt at every stage of such a mistaken process. "New wine must be put into new bottles." The tabernacle should be studied as the foreshadowing of the way of redemption, and of the richer purposes of Divine mercies under the gospel, and also as the picture of "the heavenlies;" and consequently should not be made to serve the purposes of Christian polemics, and to settle controversy over the less essentials or minutiæ of Church worship.—*C. N.*

[10344] We must get behind the merely Jewish ceremonies, or subservient rites of the temple service to their spiritual elements. If so, we have no finer field in which to study the nature and spirit of true and acceptable worship, and also the spiritual relations of God to men, and of godly men to men of the world. Moses was able to draw a picture of the heavenly things or gospel verities in a Jewish picture-book. No one, however, can sketch the heavenly things themselves on their diviner side in a similar or corresponding Christian book. If we attempt to materialize or embody in art the ideas of the Apocalypse, we obtain a grotesque and meaningless representative. In like manner the spiritual in religion refuses to be circumscribed by beggarly and carnal elements.—*Ibid.*

[10345] Possibly the synagogue was the model used by some of the early Christians as a guide for their conducting their services. It was the readiest to the hand, and the one with which many were familiar. No doubt in this there was an overruling Providence. But we must be careful not to be entangled in Puritan as well as Popish bondage. There is no prescribed ritual for the Christian Church; there is here perfect liberty. Our services must vary, and be adapted to times and circumstances. Change for the sake of change should not be sought; improvements because novelties should not be rejected. Nevertheless it is best that the principle of liturgical evolution should so proceed that the old insensibly becomes the new.—*Ibid.*

2

PRINCIPAL THINGS AND APPENDAGES.

I. Structure, Furniture, and Appendages of the Tabernacle generally.

1 The entrance court.

(1) *Its design and utility.*

[10346] This was open to the heavens, and was surrounded with hangings of fine twined linen, suspended from sixty pillars, which stood at an equal distance from each other all round; they were about nine feet in height, they stood in sockets of brass, and their tops were ornamented with silver—their hooks also were made of silver. "Fine linen is the righteousness of saints" (Rev. xix. 8). That which sets forth human righteousness is here seen around the holy habitation of God, to denote the purity of the place where he dwells.—*George Rodgers.*

[10347] The court of the tabernacle was a rectangular enclosed space, 100 cubits (150 feet) in length, and 50 cubits (75 feet) in breadth. On the south side were twenty pillars, five cubits apart; and the same number on the north side. At the west end were ten pillars, and at the east end four pillars forming the entrance, with three pillars on either side of them, five cubits apart; and the six side pillars, occupying 30 cubits, left a breadth of 20 cubits, or 30 feet, for the entrance. These pillars were of brass, filleted with silver. Their chapiters also were overlaid with silver; and the hooks which were attached to them, for hanging the curtains upon, were of the same precious metal. The pillars were set in sockets of brass fixed firmly in the earth. With respect to the height of these pillars we have no precise information; but, as the length of the curtains suspended from them was five cubits, the probability is that the pillars were about the same height. Attached to these pillars, near the top, were silver hooks; upon these hooks rested brass rods, suspending fine linen curtains on all sides of the court. The curtain, or tapestry covering the entrance, was different from the others both in colour and texture, being richly wrought with blue, purple, and scarlet, and so adjusted as to be drawn up or let down at pleasure. At the top of the pillars were rings, and to these rings were attached strong cords, which descending on either side, and tied to metal pins fixed deep in the ground, made the entire framework firm and secure.

At the western extremity of this open enclosure stood the tabernacle, properly so called. It was an oblong square, thirty cubits in length, ten in breadth, and ten in height. The two sides and the western end were formed of boards of shittim-wood, overlaid with thin plates of gold. On each side were twenty boards, each eighteen inches in breadth. At the west end were six boards, with an additional board at each corner

These boards were secured at the top by a strong wooden bar, passing through rings, or staples of gold. The lower end of each board was mortised; it had two tenons, which fitted into a massive silver socket firmly embedded in the earth. Each socket weighed a talent, or 125 lbs. troy; and as there were two sockets to each board, or ninety-six in the whole, the entire weight of the silver in the sockets alone would be 12,000 lbs.; and, reckoning the silver at five shillings per ounce, the value of the whole would amount to the enormous sum of £36,000 sterling.—*Rev. J. T. Bannister, LL.D.*

[10348] The only entrance into the court was at the east end, by what was called "the gate of the court." There was but *one* gate to the court, *one* door to the tabernacle, and *one* veil by which to enter the Holiest of All. So the Holy Ghost has manifested but *one* way whereby the sinner may return to God—"the new and living way" (Heb. x. 20).—*Christ in the Tabernacle.*

[10349] It formed a sort of vestibule to the tent-temple, which awoke solemn thoughts, and gave men time to put away secular considerations, and attune their minds to the Divine harmonies before they ventured to approach the Divine presence.

It was a place of sacrifice. The smoke of victims continually ascended from it to heaven. Here was the place of expiation, for thankfulness, for self-dedication to the service of God.—*Rawlinson.*

2 The coverings.

(1) *Their design and typical import.*

[10350] The Jewish tabernacle was a shadow of Christ, the true tabernacle, who assumed our nature, and dwelt in our world. It had two coverings, one of rams' skins dyed red, and another of badgers' skins, not merely to protect it on the march from the sun or dust, but to indicate that it was a veiled or concealed symbol. Its inner glory was hidden by its rough badger-skin exterior, just as its real design was hidden by its common appearance—a tent like the tents of Israel. All its sacred furniture and vessels, we find in the fourth chapter of Numbers, were also wrapped, for the same reason, in coverings or veils of blue and scarlet and purple, and badgers' skins. "And upon the table of shewbread they shall spread a cloth of blue;" "and they shall take a cloth of blue, and cover the candlestick of the light;" "and they shall take away the ashes from the altar, and spread a purple cloth thereon," &c. When Christ appeared, He disclosed the meaning of those symbols of human uses and associations which the structure and objects of the tabernacle had been indicating; He removed the covering from them, as it were; He Himself was the unconcealed tabernacle. What before had been seen in shadow now comes out clearly. The older saints had merely the shadow; but we, with open face looking into the New Testament as into a glass, see the very image.—*Macmillan.*

[10351] The coverings of the tabernacle were four in number, viz.: badgers' skins, rams' skins dyed red, goats' hair, and the embroidered covering. Much difficulty has been felt, and is still felt, as to the animal which, in our translation, is called a badger. Some think it was a seal, and that the entire tabernacle, excepting the east end, where the door was placed, was covered with seals' skin. Others think that this covering was made of the skins of a species of stag goat; but be this as it may, it is clear that the outer covering was made of some hard and durable substance; so hard was it that shoes were sometimes made of the same material (Ezek. xvi. 10). In this covering there was nothing beautiful or attractive. I can suppose a man to have stood at the top of some high hill, and to have looked down on the long, dark, coffin-like structure, and to have said, "Well, I have heard much about the tabernacle as being a very costly building, but I see no beauty at all in this long, dark tent;" but the priests who had been within could tell of gold, and silver, and the richest embroidery, to be seen there. It was all glorious within, but rough and unsightly without. This badger skin covering set forth the humility of Christ when on earth among men, who, judging of Him according to the outward appearance, said, "He hath no form nor comeliness; there is no beauty in Him that we should desire Him;" so they despised and rejected Him (Isa. liii. 2, 3). But we know there was much in Christ which did not meet the eye of men generally; and those who, taught of the Father, knew Him as the Christ the Son of the living God (Matt. xvi. 16, 17), were attached to Him, for He was to them the "chiefest among ten thousand and altogether lovely" (Cant. v. 10, 16). The rough badger skin outside was as needful as was the beautiful covering underneath; and the humility of Christ was as needful for us, and for the glory of God, as was his exaltation.—*George Rodgers.*

3 The boards.

(1) *Their description and typical significance.*

[10352] The boards sustained the coverings, and the coverings adorned and protected the boards. The boards were forty-eight in number; they were all of the same length and breadth; they were all covered with gold; and each board rested on two blocks of silver, the redemption money of the soldiers of Israel. The particular thought in my mind at this moment is, that the church of Christ is here seen in type as the dwelling-place of God. It was set upon the earth and God dwelt in it. The church of Christ is composed of many persons separated from the world, and built upon the sure foundation, which is Christ. And as those boards were covered with gold, so the people of God are made partakers of the

Divine nature (2 Pet. i. 4); as they had been separated, cut off from the place in which nature had placed them, so the members of the true church of Christ have been cut off from the place in which they stood by nature, which was one of guilt and condemnation, and they have been joined by living faith to the living Jesus. They are built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit (Eph. ii. 20, 22).

Nature provided no foundation on which to build the tabernacle, and nature has provided no foundation on which the sinner can build his hope; but as God provided a foundation for the tabernacle in the redemption money of the people, so now He has provided a foundation for His people in the redemption which is in Christ Jesus. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste" (Isa. xxviii. 16). "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11).—*Ibid.*

4 **The altar of burnt-offering.**

(1) *Its varied designations.*

[10353] The brazen altar is called by several names in the Bible. It is the "brazen altar," or "altar of brass;" "*the* altar" by way of pre-eminence; "the altar of burnt-offering," "the altar by the door of the tabernacle," "an altar of shittim wood."—*Whitefield.*

(2) *Its structure and utility.*

[10354] The altar provided for the tabernacle in the wilderness was a sort of chest or coffer made of shittim wood, and overlaid with plates of brass. It was about seven feet six inches square, and four feet six inches high. At the four corners were tapering projections called horns (Exod. xxvii. 2; 1 Kings ii. 28), to which they bound the victims (Psa. cxviii. 27). The furniture of the altar was all of brass, consisting of a shovel to remove the ashes from the altar, and a pan to receive them; vessels to contain the blood of the victims, and hooks for turning the sacrifices. At each corner was a brass ring, and there were two staves or poles of acacia wood, overlaid with brass, which being passed through the rings, served to remove the altar from place to place.—*Dr. Edersheim.*

[10355] This altar was made of wood, and covered with brass. It was in height about five feet, and in length and width about nine feet. It is sometimes called the table of the Lord, and that which was put upon it is sometimes called the food of the altar. (See Mal. i. 12; Lev. xxi. 6, 8, 17, 21, 22.) The burnt-offering was offered on this altar; the fat of the sin-offering and memorials of both the peace-offering and the meat-offering were burnt on the same altar; but the flesh and the bones, and the skin of the sin-offerings, were burnt to ashes on the earth outside the camp, several miles away from the tabernacle (Lev. i. 6–9, iv. 12, xvi. 27).

The altar was four-square, and it had four horns. The animals offered in sacrifice were horned animals, and were doubtless bound by their horns to the horns of the altar, and then slain (Psa. cxviii. 27), so that the ground round about the altar would be always red and wet with blood. Life is in the blood; to shed the blood is to sacrifice the life; and the first thing that meets our eye as we enter the gate of the court, and look at the earth on which we are walking, is blood—sacrificed life. To this altar the sinner came leading his sin-offering.—*George Rodgers.*

[10356] What was this altar? It was emphatically the meeting-place between God and men—the one as infinitely holy and good, the other as sinful—that they might transact together respecting sin and salvation, that the fallen might be again restored, or, if already restored, might be enabled to grow in the fellowship and blessing of heaven. That such a meeting-place should be somewhat raised above the common level of the ground, and carry in its very form a heavenward aspect, could not but seem natural to the feelings of the worshipper.—*Fairbairn.*

(3) *Its teaching and typical imports.*

[10357] We observe, first, the incorruptibility of our Saviour's human nature being seen in the shittim wood, the omnipotence of the Divine nature is apparent in the brass of the altar. Its characteristic is endurance. The fire of a justice infinitely pure in itself, and altogether uncompromising in its requirements, must not consume it.

For, secondly, the altar of burnt-offering being four-square, and having projections or pinnacles at every corner, it is implied thereby that the mediatorial work of Jesus Christ shall one day be efficacious and applicable to the whole world.

Thirdly, did the altar of burnt-offering, under the seven-fold sprinkling of the oil of dedication, become the holiness of Jehovah? the most sacred of all the furniture that graced the tabernacle or stood before the seat of mercy? See from this particular the pertinency of our Saviour's question to the blinded and ignorant teachers of His day: "Whether is greater, the gift, or the altar that sanctifieth the gift?" (Matt. xxiii. 19). They had perverted the original intention.

Hence, fourthly, the sacrifices of the altar, whether daily, weekly, monthly, or annually afforded, pointed the nation of Israel to one greater sacrifice, in which all the mystic ordinances of the tabernacle should finally be concentrated and embodied.

The altar was a very conspicuous object in the court. It stood in the centre, and on entering, was right before the worshipper, who could not fail to be impressed with its square and massive form, its bright and bloodstained

exterior, its blazing and smoking fire, and its white-robed and ministering priests. If the type of the crucifixion was so very conspicuous in the court, how much more so should the crucified Christ Himself be in the New Testament Church. As the pious Hebrew on entering the gate leading to the sacred precincts could not miss seeing the brazen altar, so believers when visiting the house of God, should ever behold Jesus as its greatest attraction. The minister who does not make the cross the grand theme of his preaching, need not expect to lead sinners to the Saviour. As the altar was the most prominent of the holy vessels in the tabernacle court, and as the cross is the principal object held up by faithful servants of God in the Christian sanctuary, and around which the thoughts and affections of His people cluster, so Christ will be the chief attraction of the New Jerusalem ; and if we are among the number of His saints, its gates will open to admit us when we die, and as we enter, we will behold right before us, and in the very midst, heaven's greatest and grandest sight, for the first scene that will burst upon our wondering and admiring gaze will be "the Lamb that once was slain ;" and the first wave of celestial melody that will greet our ears and transport our hearts, will be that of praises to Him who loved us, and washed us from our sins in His own blood.—*W. Brown.*

[10358] The ornaments of this altar remind us of the perfect security of those who have repented and believed. There was a horn at each corner of the altar. "The horns are a symbol of power, of protection and help ; and at the same time of glory and salvation."—*Kalisch.*

[10359] It was here that the Jews came to offer their sacrifices. They accordingly appeared there as sinners. There was the altar of burnt-offering, representing Christ crucified as He is held up to a sinful world. By penitently looking to the victim consuming upon that altar, the devout Jew received absolution ; and so the sinner by believing on Jesus as his Saviour. Approach to that altar was an acknowledgment of sin.—*Seiss.*

[10360] In regard to the typical import of the altar of burnt offering, or its bearing on Christian times, it should undoubtedly be viewed in its totality and not, as was the custom with the elder typologists, considered piecemeal, that in every individual part a separate and diverse representation may be found of the person or work of Christ. It is easy, in such a way, to find a great variety of resemblances between the old and the new ; to see, for example, in the materials of the altar a prefiguration of the humanity of Christ—in the horn of his divinity —in the hollowness between the boards, of His emptying Himself of heavenly glory, and so on. But such resemblances are of little worth, being quite superficial in their nature, and obtained in too much isolation from the one grand aim of the altar. What we have primarily to ascertain and mainly to found upon, is the leading design with which the altar was set up in connection with the symbolical religion of the old covenant. It that respect it formed the appointed medium of communication between a holy God and sinful man ; its materials, its structure, the sacrifices of blood presented on it were all adjusted with a view to its proper adaptation to this end ; and in the great idea which it thus embodied, we readily discover a fundamental agreement with the character and mission of Christ. In Him now is found the appointed medium of intercourse between the sinner and God ; through Him, but through Him alone, can the sinner's guilt be atoned, and his services of faith and love rise with acceptance to the Father ; so that what purposes the altar served to the Old Testament worshipper, the same, and in a far higher manner, does Christ serve to the believer in the gospel ; and the oneness of the appointed medium of sacrificial worship in former times has now also its counterpart in the one name given under heaven whereby we can be saved. All this implies, no doubt, the union of the Divine and human in the person of Christ, His humiliation from the highest to the lowest condition, His vicarious intercession, and much besides ; but pre-indications of such specific points in the Christian scheme are to be sought in other parts of the tabernacle worship, rather than in the altar itself, which forms the common portal of them all.—*Rev. Patrick Fairbairn, D.D.*

5 The brazen laver.

(1) *Its donors.*

[10361] It is very instructive to observe that the laver was formed of the brazen mirrors of the women assembling at the door of the tabernacle. Thus they were changed to their exactly opposite use. From being instruments of self-admiration, and thus contributing to the gratification of the flesh, they were made into a laver, which reminded them of their pollution and their need of washing. Naturally the heart loves to see itself in the mirror of God's law (Jas. i. 3–5) must feel the need of the laver—"my comeliness was turned in me to corruption" (Dan. x. 8). —*Whitefield.*

[10362] Moses, we are told (Exod. xxxviii. 8), "made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation ;" or, as it should rather be, "of the serving-women who served at the door of the tabernacle of meeting." The expression of the original (צבא) is the term commonly applied to designate military service ; but it is also used of the stated services of the priests in their sacred vocation (Num. iv. 24, 35, 49, viii. 25), and is here transferred to a class of females who appear from early times to have devoted themselves to regular attendance on the worship of God, for the

purpose of performing such services as they might be capable of rendering. In process of time, a distinct place was assigned them somewhere in the precincts of the tabernacle. Latterly, and probably not till the post-Babylonian times, the service of the women in question appears to have consisted much in exercises of fasting and prayer.—*Fairbairn.*

[10363] It is the custom of all women to behold their face every morning in a mirror, that they may be able to dress their hair; but lo! there were women in Israel that served the Lord, who abandoned this worldly delight, and gave away their glasses as a free-will offering, for they had no more use for them; but they came every day to the door of the tabernacle of the congregation to pray, and hear the words of the commandments. Such a woman in the gospel age was Anna (Luke ii. 37), and it is interesting to know that she had her representatives at the very commencement of the tabernacle worship, in the women who, whatever other service they might be in the habit of rendering, gave a becoming example of devotedness, in the consecration of their metallic mirrors to the higher ends of God's worship.

(2) *Its spiritual application.*

[10364] Eternal love devised the plan—eternal wisdom drew the model—eternal grace came down to build it. Observe the choice material. It is the strongest metal—brass—to shadow forth the strength of Christ. He came to do the mightiest of mighty works; therefore He brought omnipotence in His hands. But by whom can it be filled? Jesus Himself pours in the stream. He brings the rich supply; then with a voice loud as the sound of many waters, sweet as the melody of heaven, He cries, "Wash and be clean." The waters symbolized the regenerating influences of the Holy Spirit. Hence we have St. Paul speaking of the "laver of regeneration," which is the renewing "grace of the Holy Ghost, which God hath shed on us abundantly through Jesus Christ."—*Homiletic Commentary.*

[10365] Between the altar of brass and the door of the tabernacle stood the laver, where the priests had daily to wash their hands and their feet. The spiritual application of this is of the deepest importance to the children of God. We have seen the blood which cleanseth from sin, from all sin, and here we see the water which cleanseth from defilement. We saw the blood flow from the smitten animals; here we see the water which has come from the smitten rock. Those animals were typical of Christ, and the rock from which the water came was a type of Christ (1 Cor. x. 4). "One of the soldiers with a spear pierced His side, and forthwith came thereout blood and water' (John xix. 34). The blood was needed to justify, and the water was needed to sanctify the soul. In the shed blood we see the sacrificed life of Christ, and in the water we see the Word and the Spirit of Christ. In the blood we see expiation made for sin, and through the blood we get remission of sins. Then comes the water to sanctify and cleanse us. "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word" (Eph. v. 25, 26). "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus iii. 5). "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John iii. 5). When the leper was to be cleansed (Lev. xiv. 7, 8) the high priest first sprinkled him with blood seven times, after which he washed himself and his clothes with water. The priest applied the blood first, then the leper applied the water to himself and to his clothes; in this way he removed outward defilement, and improved his appearance. This is always God's plan. He seeks us that we may seek Him; He lays hold of us that we may lay hold of Him; He brings salvation to us—bestows it upon us as His own free gift, and then commands us to work out our salvation (Phil. ii. 12).—*George Rodgers.*

6 Lavers for purification.

[10366] These in Solomon's temple stood on bases or pedestals, the rims of which were ornamented with wrought figures of lions, oxen, and cherubim. The base of each laver had four wheels like a chariot. In these lavers they washed the offerings, previous to their being laid on the altar.—*Rev. J. T. Bannister, LL.D.*

7 Sacred vessels.

[10367] With respect to the miscellaneous vessels employed in the service, we have no distinct enumeration of them. Josephus says there were in Solomon's temple twenty thousand golden cups and vessels, forty thousand silver ones, twelve thousand candlesticks, eighty thousand wine cups, ten thousand golden goblets, twenty thousand silver ones, eighty thousand plates and dishes of gold, in which to mix the flour and other ingredients for the meat-offerings; also one hundred and sixty thousand silver plates and dishes, twenty thousand golden measures, such as the hin and assaron, twenty thousand silver measures, twenty thousand censers for incense, and fifty thousand other censers for the purpose of carrying fire from the great altar into the temple.

In Ezra i. 11, the number of the sacred vessels after the captivity is said to have been five thousand four hundred. In the Mishna ninety-three separate vessels are said to have been used every day in various parts of the service.—*Ibid.*

[10368] There was a close and intimate connection between all the vessels of the tabernacle. The snuff-dishes or "censers" attached to the candlestick were used for carrying the burning coals from the "brazen altar" to the

"altar of incense." The "censer" was filled with burning coals from off the altar of incense on the day of atonement, and taken into the most holy place. The blood shed on the "brazen altar" touched the priest's person, and was also carried inside the veil. In fact, there was not a single vessel, however small and apparently insignificant, that was not, in one way or another, closely connected with another. This reminds us of the one glorious chain which connects the whole family of God together. Each link of priestly service carried on by our great High Priest in heaven is only one part of a Divine chain, all resting on the one grand basis of atonement, out of which it springs, and the end of which is, the presenting of the soul "perfect and complete in all the will of God," and at last "faultless before the throne of God." —*Whitefield.*

II. Furniture and Appendages of the Sanctuary, or Holy Place.

1 The golden candlestick.

(1) *Its position, elaborate workmanship, special use, and spiritual import.*

[10369] On the south side of the holy place, and exactly opposite the table of shewbread, stood the "candlestick of pure gold." "Lamp-stand" is more accurately the name by which it is called in the original. The candlestick was the most elaborate in workmanship of all the vessels of the tabernacle, being richly ornamented.

[10370] The candelabrum which Moses was commanded to make for the tabernacle is described in Exod. xxv. 31–39. It was made of pure beaten gold, and all its ornaments and appurtenances were of the same material. It consisted of a central shaft or column, from which diverged six branches, three on either side, the shaft itself making a seventh sconce. These were richly ornamented with raised work in gold, representing lilies, pomegranates, and half-almonds. At the extremities of the branches were seven golden lamps, or light-holders, which were fed with pure olive oil. They were trimmed and lighted every night, and supplied with a sufficient quantity of oil to keep them burning till break of day. There were also tongs to remove the snuffings, dishes to receive them, and vessels for the oil, all made of gold. The candelabrum being designed to illumine the altar of incense, the table of shewbread, &c., that is, to throw light on the things of the sanctuary, which must otherwise have been involved in obscurity, came to be regarded as a symbol of spiritual light, or of religious knowledge.—*Rev. J. T. Bannister, LL.D.*

[10371] In the lamps on this candlestick Aaron was ordered to burn pure olive oil; but only, it would seem, during the night. For in Exod. xxvii. 21, he is commanded to cause the lamps to burn "from evening to morning before the Lord;" and in ch xxx. 7, 8, his "dressing the lamps in the morning" is set in opposition to his "lighting them in the evening." The same order is again repeated in Lev. xxiv. 3. And in accordance with this we read in 1 Sam. iii. 3 of the Lord's appearing to Samuel "before the lamp of God went out in the temple of the Lord," which can only mean early in the morning, before sunrise.—*Fairbairn.*

[10372] In Zechariah iv. 2, 3, we are presented with an image of Christ and his church. The golden pedestal was surmounted by a golden bowl. The bowl being gold represents the Lord Jesus in his Divine nature. This bowl being at the top of the candlestick brings before us Christ as the *Head* of his church. The bowl being the reservoir by which all the pipes were filled and the lamps fed, brings before us Christ as the light and life of the whole church. The inscription we may read on this bowl is, "It hath pleased the Father that in Him should all fulness dwell." On each of the pipes we may read, "Out of his fulness have all we received."

[10373] Symbolically, the candlestick is the calling of Israel to be a people of light. Compare as regards Christian Matt. v. 14, 16; Phil. 2. 15. The church is the abode of light. It has no affinity with darkness. The light with which it is lighted is the light of truth and holiness. The lamps are the gifts of wisdom and holiness, which Christ bestows upon his people. Then our souls being filled with light, they become in turn the lights of the world. The oil which feeds the light is the oil of God's Holy Spirit.—*C. A. Goodhart.*

[10374] The central and all-supporting shaft represented Christ; or rather, "the right hand" of Christ, on which everything Christian depends. As the seven candlesticks and their lamps were sustained by that massive golden stem, so Christ sustains every member, branch, institution, and minister of His universal church. It is He alone "that is able to keep us from falling." Take Him away, and the precious faith and hope, which have been the consolation of millions of poor and sorrowing and dying ones in various ages, at once drops. Take Him away, and you take away the foundation upon which humanity has built its last hopes of safety and salvation. Take Him away, and you destroy the golden pedestal upon which have been carved and wrought the beautiful flowers and ornaments of grace and goodness in the lives and doings of the saints. Take Him away, and the great golden candlestick set up of God for earth's illumination falls with a crash, never to rise again.—*Seiss.*

(2) *The allusion made to it in the Book of Revelation.*

[10375] There is a fine allusion to the golden candlestick of the tabernacle and temple in Rev. i. 12, 13, 20. The seven distinct branches, all united in a common centre, are used to desig-

nate the seven churches of Asia. "And I turned to see the voices that spake with me; and, being turned, I saw seven golden candlesticks;" (λυχνίας, *light-holders, branches for holding lights*). The seven lamps, which when lighted resembled stars, denote the ministers of the churches, the depositaries of the light, and the agents of its diffusion. Then, under the emblem of the priest walking, as he did every evening, among the branches of the golden candlestick, trimming their wicks, and supplying them with oil, so that they might burn more brilliantly, our Lord is represented as walking among the seven churches of Asia, inspecting the conduct of their ministers and members, admonishing, rebuking, instructing, and supplying them with more grace, that their lights might not only burn but shine before men.—*Rev. J. T. Bannister, LL.D.*

2 The altar of incense.

(1) *Its position, description, and uses.*

[10376] This stood in the holy place, near the inner veil, and exactly facing the ark and mercy-seat. It was a small square table made of shittim-wood, and covered with plates of gold, eighteen inches square and thirty-six inches high. It was finished around the upper surface with a crown or border of gold, and just below this border were attached four golden rings, one at each corner. The staves or poles, for bearing the altar, passed through these rings; they were made of the same material as the altar itself, and richly overlaid with the same precious metal. Neither sacrifice, nor meat-offering, nor drink-offering, was permitted on this altar; nor was it ever stained with blood, except once a year, on the great day of expiation, when the high priest entered and sprinkled it with the blood of the slain victim, to make atonement for the holy place (Lev. xvi. 18). Upon this altar incense was burnt every morning and every evening by the officiating priest, so that it was literally perpetual (Exod. xxx. 8). The fire was brought into the golden censer from the altar of burnt-offering.—*Ibid.*

(2) *Its typical significance and lesson.*

[10377] Here we see Christ engaged in His work above, receiving the prayers of His people into His censer; taking their requests all into His own hand; making them His own; laying them on Himself as their golden altar; adding to them the savour of His own merits, so that they shall not go alone, unaccompanied or unwelcome, into His Father's presence; but, rendered odorous by passing from and through Him, steeped as it were in His virtues, shall ascend up before God with a certainty of being heard and accepted there. They never fail to be heard; never miss their mark; the golden altar sanctifies their gifts; their prayers go up as a memorial before God; they never can be lost; they linger before the throne, and are at one time or other assuredly attended to by Him who sitteth above the mercy-seat.—*Canon Fulloon.*

[10378] In the altar of incense, together with the place and order of service appointed for it, there is a solemn and instructive lesson for the church of every age, showing how prayer must be, as it were, the daily breath of the believing soul, must be ever ascending from those who spiritually dwell in the house of God; and that to get and to maintain it in real efficacy there must be an incessant repairing to the one great act of sacrifice which has been presented through the blood of Christ.—*Rev. D. H. Weir, D.D.*

3 The table of shewbread.

(1) *Significance of the term, and use of the table.*

[10379] The table of shewbread, or bread of the face, or bread of setting-before; so named because it stood continually before the Lord. This table, which was made of gold, was a parallelogram, two cubits in length and one in breadth. It stood on the north side of the sanctuary, lengthways—that is, east and west—and had an edging or border of gold. Twelve loaves of unleavened bread, according to the twelve tribes of Israel, were placed upon the table every sabbath-day, the old ones being removed at the same time and eaten by the priests. These loaves were of an oblong shape, ten hand-breadths long, five broad, and seven fingers thick.—*Rev. J. T. Bannister, LL.D.*

[10380] The meaning of the expression may, without difficulty, be gathered from Exod. xxv. 30, where the Lord Himself names it "shewbread before Me always;" it was to be continually in His presence, or exhibited before His face, and was hence appropriately designated "shew-bread," or "bread of presence."—*Fairbairn.*

(2) *Construction of the table and its typical import.*

[10381] 1. A carved representation of this is visible on the famous Arch of Titus. In height it was to be co-equal with the ark, whilst the measure of its length and breadth were to be less. The substance also was identical; the inner frame being incorruptible acacia wood, the outer case shining in the chaste splendour of pure gold. 2. The rings were not found in the table which was afterwards made for the temple, nor indeed in any of the sacred furniture where they had previously been, except in the ark of the covenant. These rings were for the insertion of the staves to carry it from place to place during the wilderness wanderings. 3. Many see in this table a type of the Divine-human nature of Christ. He is the one full table which is ever full. And as the thought and plan of the shewbread table were wholly from above, and of no human pattern or design, so Christ is the offspring of full grace, and comes forth from God.—*Homiletic Commentary.*

(3) *Typical significance of the shewbread.*

[10382] This bread represents Christ, "the living bread which came down from heaven:

(John vi. 51). "The bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16.)

The tabernacle was the dwelling-place of Israel's great King. The priests were His servants who served in that house. And Jehovah kept a table for His servants; or rather, He fed them from His own table.

This bread was made of fine flour. Fine flour is bread-corn which has been bruised until it is smooth and even. Christ is the bread-corn bruised, and in Him there is no roughness or unevenness. In us there is much unevenness; we are soft and smooth one day, and changed and rough the next. But it was not so with Christ. The circumstances in which He was placed were ever changing, yet He remained always the same—unchanged and unchangeable.

Leaven is the emblem of evil: it is a corrupt and a corrupting thing (Matt. xxvi 6-12; Mark viii. 15; Luke xii. 1; 1 Cor. v. 6-8; Gal. v. 9). Christ was before God during the whole of His life, as the bread was before God in the tabernacle seven days. The number seven is the symbol of perfection; it is a complete period. And as God discovered no leaven in the bread during the time it was before Him on the table, so He found no evil in Jesus during His life on earth; and as the bread was taken from the table and given to the priests, so Christ is given to the saints, the spiritual priests, that they may live on Him.—*George Rodgers.*

[10383] Observe the two ideas suggested by this continual placing of bread before the Lord. First, it was the very food which God provided for His people; it was abundantly good food for them, and it was always the same. Just as it is said of the manna, "The children of Israel did eat manna forty years"—all the time of their wilderness history. A spiritual appetite will always like the same food, even the Lord Jesus Christ.

But there is a second idea suggested by the continual placing of this bread before the Lord. You mark there was provision made for *all* the tribes. Not one of the Lord's people shall want the spiritual food that is best for them. God bound, by everlasting covenant engagements, to nourish and to feed all His people. Not one of them shall ever complain that good food has not been provided for him. According to the greatness of our wants, the Lord will abundantly satisfy our necessities. This is a truth which the Lord's people are very slow to receive. We look at others, and say, Oh, if I had the faith, the love, the diligence of such or such an individual in the family of God, all would be well. Depend upon it, brethren, the Lord knows how to satisfy all His people with the food that is best for them.—*W. Krause.*

[10384] It is also to be borne in mind, with the view of helping us to understand the symbolical import of the shewbread, that there was not only frankincense set upon each row, but also a vessel, or possibly two vessels, of wine placed beside them. This is not, indeed, stated in so many words, but is clearly implied in the mention made of bowls or vessels for "pouring out withal," or making libation with them to God. Wine is well known to have been the kind of drink constantly used for the purpose; and the simple mention of such vessels for such a purpose must have been perfectly sufficient to indicate to the priesthood what was meant by this part of the provisions. Still, from the table deriving its name from the bread placed on it, and from the bread alone being expressly noticed, we are certainly entitled to regard it as by much the more important of the two, the main part of the provisions, and the wine only as a kind of accessory or fitting accompaniment. But these two, bread or corn and wine, were always regarded in the ancient world as the primary and leading articles of bodily nourishment, and were most commonly put as the representatives of the whole means of life (Gen. xxvii. 28, 37; Judges xix. 19; Psa. iv. 7; Hag. ii. 12; Luke vii. 33, xxii. 19, 20, &c.) And from the two being placed together on this table, with precisely such a prominence to the bread as properly belongs to it in the field of nature, it is impossible to doubt that something must have been symbolized here which bore a respect to the Divine life, similar to what these did in the natural.—*Fairbairn.*

III. The Awful Sanctity attached to the Holy of Holies.

1 As the special abode of God.

[10385] Though the tabernacle, as a whole, was God's house or dwelling-place among His people, yet the innermost of its two apartments alone was appropriated for His peculiar place of abode—the seat and throne of His kingdom. It was there, in that hallowed recess, where the awful symbol of His presence appeared, or possibly had its fixed abode, and from which, as from His very presence-chamber, the high priest was to receive the communications of His grace and will, to be through Him made known to others. The things, therefore, which concern it, most immediately and directly respect God: we have here, in symbol, the more special revelation of what God Himself is in relation to His people.—*Fairbairn.*

[10386] There was the visible presence of the Lord. It was the hidden and guarded place into which vulgar eyes could not look, or unholy ones at all enter. There were the cherubic figures, and there did Jehovah commune with His people. There was the seat of mercy and the throne of glory. It was the grand picture of that celestial invisible world, into which Christ as our forerunner and high priest has entered.—*Seiss.*

IV. Furniture and Appendages of the Holy of Holies.

1 The entrance veil.

(1) *Its description.*

[10387] The first object which strikes the eye is the beautiful veil. This curtain was hung from four pillars of acacia wood, overlaid with gold. The hooks from which it was hung were gold; the sockets in which the pillars rested were silver; the veil itself was a piece of needlework, wrought with blue, purple, and scarlet threads of wool on a foundation of linen. It was thus, in texture and in colour, the same as the gate of the court and the hangings of the door of the tabernacle. Representations of the cherubim were wrought upon it, so that in this respect it resembled the curtain which formed the roof of the building on its inner side.—*Whitefield.*

(2) *Its typical import.*

[10388] "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. x. 19, 20). It thus typified the flesh of the Lord Jesus; and, curiously enough, the colours of which it is composed, when blended together, are the exact colour of human flesh. These colours were beautiful, and the veil is often spoken of as the beautiful veil. The Lord Jesus, when on earth, was fully represented in it. That life was morally beautiful; even the very enemies of the distinctive doctrines of the cross habitually extol and magnify that life. It displayed that spiritual and moral perfectness which earth has never beheld but in Him.—*Ibid.*

2 The ark of the covenant.

(1) *Its description and design.*

[10389] This, as the Hebrew word signifies (ארון), was an oblong chest or coffer, in which were deposited the tables of the covenant. It was made of shittim wood, and covered with the finest plate gold, but without any ornament. It was two cubits and a half in length, a cubit and a half wide, and a cubit and a half high. A crown or border of gold encircled it near the top; two rings of gold were attached to the body of the ark on either side, through which were passed the staves or poles by which it was removed; and it was surmounted by a piece of solid gold, which answered the purpose of a lid or cover. This was the mercy-seat, or rather the propitiatory, which became the mercy-seat when it was sprinkled with the atoning blood. —*Rev. J. T. Bannister, LL.D.*

[10390] The ark in the tabernacle, and afterward in the temple, was the most holy thing in the most holy place. There was nothing in it but the two tables of stone written with the finger of God; before it was Aaron's rod that budded, with a pot full of manna; over it was the propitiatory, or mercy-seat, being a plate of gold as long and as broad as the ark, covering it, being shadowed with the cherubims of glory. Now all this glorious fabric did signify that unless the law with its condemning power were hid in the ark, and covered with the mercy-seat, no person could stand before the Lord. Besides the law was the old covenant of works, and being renewed unto them chiefly to be subservient to the gospel, and partly with its appurtenances and carnal administration, to be the tenure of the Israelites holding the land of Canaan, and this being in the ark it was said to contain the covenant, and is frequently called the "ark of the covenant."—*J. Owen*, 1616–1683.

(2) *Typical import of the ark generally.*

[10391] It is God's will that His Son should be set forth without a cloud, in full-orbed splendour. Hence, He first shows that which shows him most clearly. 1. It was for the ark that the holy tent was reared—that the holiest place was set apart. As the richest jewel in the sacred casket, as the topstone of the hallowed pile, is the covenant ark given precedence. 2. It exhibits Christ in its substance of wood and gold—as the ark of redemption—as very man, and spotless man, conjoined with perfect Deity. 3. It testifies to the kingship of Christ in the crown that surrounds its summit; for He hath on His vesture and on His thigh a name written, "King of kings and Lord of lords" (Rev. xix. 16). 4. It speaks of Christ abiding as the inmate of the faithful heart, but passing on if not heeded; for the staves might not to be taken out.—*Homiletic Commentary.*

(3) *Typical significance of the staves.*

[10392] We observe that during the wilderness journey the staves were never to be taken out of the ark (Exod. xxv. 15). Thus the striking feature the ark presented was readiness—ever ready to move. No delay was to take place through the staves having to be put in. So is it with Christ, the true Ark. He is always ready. No delay there. Whatever step we take, there is a Christ to go with us. Whatever need to be supplied, a full Christ ready to supply it. Waiting is the word written on all human systems and all earthly friends. They keep the poor paralytic "thirty and eight years." This is the mark of everything under heaven. But the ark has always the staves in it. Jesus is always ready to supply every need, to wipe every tear, to fill up every gap, to go with us through the trackless desert, or down into the cold floods of Jordan, the river of death. Precious Saviour! so free, so full, so ready! "Who is like unto Thee?"—*Whitefield.*

3 The propitiatory or mercy-seat.

(1) *Significance of the term.*

[10393] The Hebrew name (כפרת, *capporeth*) is derived from the verb *caphar*, which signifies to cover, to expiate, to pardon, and in its substantive form may be rendered a covering. Indeed, it was actually the cover of the ark, and,

when sprinkled with blood, became a symbol of the gracious indulgence that was to be extended to transgressors of the law by virtue of that great sacrifice to be once offered for the sins of many. The word *capporeth* is properly translated propitiatory, or mercy-seat, and the correlative terms employed in the New Testament have the same signification. They are mostly derived from the root *ilasko*, to placate, to pacify, to atone, to reconcile; or it denotes that intervening or mediative agency by which two hostile parties are restored to a state of peace, friendship, and favour. Thus, in Heb. ii. 17, "to make reconciliation" (ἱλάσκεσθαι, *ilaskesthai*) for the sins of the people; and the publican (Luke xviii. 13) prayed "God be merciful" (ἱλασθήτι, *ilastheti*) be reconciled, be at one "with me a sinner." By comparing the Septuagint version of Psalm xxv. 11; lxxviii. 38; and Dan. ix. 19, it is evident that "the propitiation" (ἱλάσμος, *ilasmos*) is properly an offering from one party to another, which possesses the property or power of reconciling and re-uniting those who were previously separated and alienated by offences. It answers to כַּלִּיהָה, remission, forgiveness (Psa. cxxx. 4; Dan. ix. 9) and to כִּפֻּרִים, "the ram of atonement, whereby an atonement shall be made for his sins."—(Numb. v. 8).—*Rev. J. T. Bannister, LL.D.*

(2) *Object of the mercy-seat.*

[10394] What was the precise object and design of this portion of the sacred furniture? It was for a covering, indeed, but for that only in the sense of atonement. The word is never used for a covering in the ordinary sense; wherever it occurs, it is always as the name of this one article—a name which it derived from being peculiarly and pre-eminently the place where covering or atonement was made for the sins of the people. There was here, therefore, in the very name, an indication of the real meaning of the symbol, as the kind of covering expressed by it is covering only in the spiritual sense—atonement.—*Fairbairn.*

[10395] Jehovah shone forth on the throne of mercy, because blood was sprinkled there. Mercy was there because blood was there. Intercourse with man was there because blood was the foundation of it. Glory was there because the blood of sprinkling was beneath it. —*Whitefield.*

(3) *Typical significance of the mercy-seat.*

[10396] 1. A lid is placed above the ark for the purpose of hiding the law from every eye. The requirements of the law are very long and wide, their breadth embracing the whole of each man's life. But Christ covers the vast dimensions of the requiring and condemning code; for an exact covering conceals all claims. 2. A lid of solid gold is made, because mercy has no birthplace but in heaven. And what is mercy but Christ in His finished work? He is, says law, the mirror of God's loving heart—the pinnacle of tender grace. He is the mountain towering above mountains, in which every grain is God's goodness.—*Homiletic Commentary.*

[10397] Ballow says that between the humble and contrite heart and the majesty of Heaven there are no barriers. The only password is *prayer*. 1. It is, however, a blood-besprinkled mercy-seat before which the soul prostrates itself in supplication. There God is present to hear, answer, and bless. There He will open all His heart, and deal, as friend with friend, in all the freeness of familiar love. 2. The Mosaic throne of grace has disappeared. But Christ ever lives. In Him the throne of grace cannot be moved. Essential blessings have eternal life; and he who passes often to it through the parted veil will return laden with blessings, rich in grace, refreshed with heavenly converse, and meet for a heavenly home.

[10398] The mercy-seat was to be of "pure gold," answering to the purity of Him who dwelt on it. The covered law spoke of justice and righteousness. The "pure gold" spoke of spotless purity. The sprinkled blood spoke of life absolutely and for ever forfeited by the sinner. And the mercy-seat, being exactly the dimensions of the ark, showed that as that ark represented Christ, so mercy is now only measured by Him—that outside Him there is none.

4 The cherubim.

(1) *Their description and comparison with those of Solomon's temple.*

[10399] Attached to the mercy-seat were two cherubim of gold, one at either end, with outspread wings. Among the directions given to Moses respecting the form and construction of the ark, it was said, "And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end; even of the mercy-seat shall ye make the cherubim, on the two ends thereof;" that is, they were to be beaten out of the same piece of gold as that which formed the mercy-seat. "And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings; and their faces shall look one to another, toward the mercy-seat shall the faces of the cherubim be," (Exod. xxv. 18–20). The cherubim of the temple, described in 2 Chron. iii. 10–13, were of considerably larger dimensions than the original ones in the tabernacle. "And in the most holy house he made two cherubim of image-work, and overlaid them with gold. And the wings of the cherubim were twenty cubits long; one wing of the one cherub was five cubits, reaching to the wall of the house; and the other wing was likewise five cubits, reaching to the wing of the other cherub. And one wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits also, joining to the wing of the other cherub.

The wings of these cherubim spread themselves forth twenty cubits; and they stood on their feet, and their faces were inward."

These figures extended from the one side of the sanctuary to the other; the one wing touching the wall, and the other the wing of the cherub above the mercy-seat. Thus those in the tabernacle stretched each of them five cubits, because the most holy place was then only ten cubits; whilst those in the temple stretched ten cubits each, because Solomon had enlarged it to twenty cubits. It is not said how high the cherubim in the tabernacle were; but as those in the temple were ten cubits broad, and ten cubits high, it is probable that those in the tabernacle, which were five cubits broad, would be five cubits high. Although the cherubim in the temple, however, were much larger than those in the tabernacle, they were not precious in proportion; for those in the tabernacle were of beaten gold, while those in the temple were only of olive-wood overlaid with gold.—*Rev. J. T. Bannister, LL.D.*

(2) *Their significant posture.*

[10400] The wings of the cherubs constituted, as it were, a protecting shade for those who took refuge under them in the Divine mercy (Psa. xci. 1). Jehovah's guards, they appear in the symbol as ready to defend His majesty against profane invasion; as avengers of disobedience to His will; as sheltering and aiding those who are his friends. They are, when otherwise unemployed, rapt in adoration of His perfections, and deeply attent on the study of His secrets. So interpreted, the cherubs are hieroglyphs of the heavenly spiritual world. —*Rev. J. Orr.*

[10401] The angel-idea is so prominent in the theology of Israel that we should expect it to find some embodiment in this symbolism. And what finer picture could be given of angels than in these cherubic figures, who, with wings outspread and faces lowered, represent at once humility, devotion, adoration, intelligence, service, zeal.—*Ibid.*

(3) *Their supposed form.*

[10402] The exact shape was kept a profound secret among the Jews. Josephus says, "No one is able to state or conjecture of what form the cherubim were." That they were winged figures appears from Exod. xxv. 28, while from Ezek. i. 5–14, x. 1–22, we learn that the cherubim might be either human or animal forms, or both combined. These last have been with some reason compared to the symbolical composite figures of other nations, the andro-sphinxes and crio-sphinxes of the Egyptians, the Assyrian winged bulls and lions, the Greek chimæræ, and the griffins of the northern nations.—*Wilkinson.*

[10403] Few subjects have opened up such a wide field for conjecture and fanciful speculation as the form and design of these figures. Grotius says the form of the cherubim resembled that of a calf. Bochart and Spencer think they were nearly the figure of an ox. Josephus says they were extraordinary creatures, of a figure unknown to mankind. Clement of Alexandria believes that the Egyptians imitated the cherubim of the Hebrews in their sphinxes and hieroglyphic animals. The descriptions of them given in Scripture differ; but all agree in representing them as composed of the forms of various animals—a man, an ox, an eagle, a lion. Such were the cherubim described by Ezekiel, chap. i. 5, to the end, and chap. x. 2; and those which Solomon placed in the temple, it is presumed, were nearly the same. Recent discoveries among the monuments of Egypt have brought to light various representations of a sacred chest, not unlike the Jewish ark, borne like it on the shoulders of the priests, and having around it symbolic figures or sphinxes somewhat similar to the supposed form of the Hebrew cherubim. —*Rev. J. T. Bannister, LL.D.*

[10404] The real similarity of form between the Hebrew cherubim and the Egyptian sphinxes is of great importance. Even in the cherub of Ezekiel this agreement is still in a considerable degree perceptible. Two of the same elements, the lion and the man, are found here and in the sphinx. But it is generally agreed that the form of the cherubim in Ezekiel is not the original one, but that the prophet, as from his whole character cannot be supposed improbable, expanded variously the symbol. In what the additions and changes consisted is difficult to determine, since we possess only so very imperfect notices of the figure of the Mosaic cherubim. But we can show, with great probability, from Ezekiel himself, that the changes have reference to just those things in which the cherubim of Ezekiel are unlike the Egyptian sphinxes. Thus, while the cherubim in Ezek. i. 10 appear to be made of four elements, and have four faces, that of a man, an ox, a lion, and an eagle; in Ezek. xli. 19 only two faces are ascribed to them, that of a man and of a lion. Now we may certainly, with Lightfoot and Michaelis, assume that the two other faces are to be considered as existing, but not in sight; an assumption which receives confirmation from Ezek. i. 10, according to which the ox and the eagle were on the reverse side. But yet this, at least, remains in force, that in the cherubim of Ezekiel the man and the lion were in front, and, therefore, when placed against the wall they only came in sight. This leads us to the result that the change before spoken of by Ezekiel, consisted in his addition of the elements of the ox and the eagle, just as also in the sphinxes, to the original and principal elements, the lion and man, others also in many cases are added. Thus the form of the cherubim is reduced almost to that of the sphinx.—*Hengstenberg.*

[10405] Herder endeavours to prove that they were of Egyptian origin, an imitation, in fact, of the griffins, sphinxes, man-lions, and other monster-forms that were sculptured on the

temples at Thebes and Memphis, and that were so prominently associated with their sensuous ideas of worship. But although it must be admitted there are some marked features of resemblance, yet the resemblance is so partial and defective as to preclude the idea of specific imitation. The probability is, that the sculptured forms of Egypt, and also the winged bull of Assyria, were merely mutilations and corruptions of the early cherubic symbol; and that as, in the course of time, men's ideas became darkened and obscured, and they diverged still farther from the pure worship and traditions of Noah and his immediate descendants, the primitive symbolic import of the cherub was lost, its form altered, and it came to be regarded merely as an embodiment of deified creaturehood.—*Rev. J. T. Bannister, LL.D.*

[10406] The more common opinion is that the cherubim represent angels—celestial beings of the highest order in the scale of intelligence. This is not merely the vulgar notion; it has been incorporated with our standard literature, embodied in our hymns and sacred poetry, and endorsed by many great and learned names. The idea is advanced by Milton—

"At last surrounds their sight,
A globe of circular light;
That with long beams the shame-faced night array'd.
The helmed cherubim,
And sworded seraphim,
Are seen in glittering ranks with wings display'd,
Harping in loud and solemn quire,
With unexpressive notes
To heaven's new-born heir."

An attentive examination of the subject, however, will convince us that this opinion is untenable. The cherubim in the tabernacle and in the temple were beaten out of the same piece of gold which formed the propitiatory or mercy-seat, the type of Christ's redeeming work, and they were sprinkled with blood on the great day of expiation. Now, on the supposition that the cherubim denote angels, how comes it to pass that they are thus identified with the propitiatory? What right have angels to the mercy-seat? What need have they of the blood of sprinkling? And why should they be thus prominently associated with the ark of God's covenant, which indicated his method of mercy to fallen man? By collating the description of the cherubim given by Ezekiel (chap. i. 10) with the description given by John (Rev. iv. 7) of the living creatures of the Apocalypse, it will be seen that they are one and the same. We perceive in each a combination of the four animal forms of the lion, the bull, the human head, and the eagle. And it is remarkable that precisely the same symbols were emblazoned on the standards of the tribes. The twelve tribes of Israel were arranged into four companies of three tribes each, and each company had its appropriate standard. On the banner of Judah was embroidered a lion; on that of Ephraim, a bull; on that of Reuben, the head and face of a man; and on that of Dan, a flying eagle. This is just a tableau of hieroglyphics. The ancients were accustomed to describe their kings and heroes and armies by assigning to them the characteristics of the noblest animals in creation; as the majesty of the lion, the strength of the bull, the cunning of the serpent, and the swiftness of the eagle. There are many examples of this in the sculptured monuments of Egypt and Babylon, and the four animal forms embroidered on the standards of Israel, and combined in the figure of the cherub, were designed to indicate the prominent traits or characteristics of the Jewish nation.

This explanation of the symbol is supported by the clear testimony of Scripture. In Rev. v. 8–10, the cherubim distinctly inform us who they are. We have already seen that the cherubim of Ezekiel and the living creatures of the Apocalypse are one and the same, and here we find that the four living creatures prostrate themselves before the Lamb. With harps in their hands, and golden vials full of odours, they sing a new song of praise and thanksgiving; and the reason of their gratitude is thus assigned—"for Thou wast slain and hast redeemed *us* to God by Thy blood, out of every kindred, and tongue, and people, and nation." They here distinctly affirm that they are not angelic but human beings; that they have been gathered out of the nations of the earth; that they were redeemed by the blood of the Lamb, and are now made kings and priests unto God. Hence how appropriate are the names by which they are designated. The word cherub is a conjunction of the Hebrew prefix כ ca, *like*, and רב, rub, *a multitude*. And the Greek word *ecclesia*, which we render church, has the same signification. It means a multitude, an assembly, a large congregation. The word cherub, therefore, means literally the *type of a multitude*, or a *symbol of the church*. Such is the etymological import of the name, and it quite accords with the nature of the symbol, and furnishes an important clue to its elucidation.—*Ibid.*

(4) *Their typical import and suggestive connections.*

[10407] The cherubim were in their very nature and design artificial and temporary forms of being—uniting in their composite structure the distinctive features of the highest kinds of creaturely existence on earth—man's first, and chiefly. They were set up for representations to the eye of faith of earth's living creaturehood, and more especially of its rational and immortal though fallen head, with reference to the better hopes and destiny in prospect. From the very first they gave promise of a restored condition to the fallen; and by the use afterwards made of them, the light became clearer and more distinct. By their designations, the positions assigned them, the actions from time to time ascribed to them, as well as their own peculiar structure, it was intimated that the good in

prospect should be secured, not at the expense of, but in perfect consistence with, the claims of God's righteousness; that restoration to the holiness must precede restoration to the blessedness of life; and that only by being made capable of dwelling beside the presence of the only Wise and Good, could man hope to have his portion of felicity recovered.—*Rev. W. Fairbairn, D.D.*

[10408] May we not connect these golden figures with the presence of those who prevented the return of our first parents to the scene of their forfeited bliss? They are suggestive of all that man had actually lost; God looking from between the cherubim was looking as it were from the scene of the ideal human life on earth; that life which might have been real had man been obedient to his Maker. The cherubim are thus associated first with the barrier against return, and secondly with the working out of the plan of a glorious and complete restoration. —(*Condensed.*)

[10409] The clause in the "Te Deum," "To Thee cherubim and seraphim continually do cry," is the "Benedicite" condensed into a sentence.—*Goodhart.*

5 The shechinah.

[10410] The shechinah was the most sensible symbol of the presence of God among the Hebrews. It rested over the propitiatory, or over the golden cherubim which were attached to the propitiatory, the covering of the ark. Here it assumes the appearance of a cloud, and from hence God gave His oracles, as some think, when consulted by the high priest on account of His people. Hence scripture often says, God sits on the cherubim, or between the cherubim; that is, He gives the most evident tokens of His Divine presence by answering from thence the inquiries of Israel. The rabbins affirm that the shechinah first resided in the tabernacle prepared by Moses in the wilderness, into which it descended, on the day of its consecration, in the figure of a cloud. It passed from thence into the sanctuary of Solomon's temple, on the day of its dedication by this prince, where it continued till the destruction of Jerusalem and the temple by the Chaldeans, and was not afterwards seen there.—*Rev. J. T. Bannister, LL.D.*

[10411] The ark was set in the most holy place near the centre, facing the inner veil, and upon it rested the shechinah, the bright cloud of glory, the light that was unapproachable, the visible symbol and manifestation of the Divine presence (Lev. xvi. 2; Num. vii. 89).

Nothing is more frequently mentioned in the writings of the Jews than the shechinah, by which they understand the presence of the Holy Spirit. In the Targums and Chaldee paraphrases we find the names Jehovah or God; Memra or the Word; and Shechinah or the Holy Spirit. They suppose the Holy Spirit, speaking and communicating itself to men by revelation: (1) in the prophets; (2) in the Urim and Thummim of the high priest's breastplate; (3) in what the Hebrews call Bath-kol, or the daughter of a voice. The shechinah is the presence of the Holy Spirit, which resided in the temple of Jerusalem, and which, the Rabbins say, drove thence the princes of the air, and communicated a peculiar sanctity.—*Rev. J. T. Bannister, LL.D.*

[10412] The work was finished, the first incense burnt, the first sacrifices offered. Those who had watched the proceedings, and those who had been engaged in them, were probably about to retire to rest. Even Moses had withdrawn and left the tabernacle to itself, when suddenly there was manifestation of Divine glory. The cloud, which had gone before the Israelites from Succoth onward, and which had recently settled upon the extemporized "tent of meeting" (Exod. xxxiii. 9), left its place, and "covered" the newly erected structure externally, while an intensely brilliant light, called the "glory of God," filled the whole interior of the tabernacle. Thus a distinct approval was given to all that had been done. God accepted His house and entered it. The people saw that He had foregone His wrath, and would be content henceforth to dwell among them and journey with them. Henceforth, throughout the wanderings, the cloud and the tabernacle were inseparable.—*Canon Rawlinson.*

6 The censer.

[10413] The censer was the vessel employed for presenting incense to the Lord in the sanctuary, and which was appointed to be set every morning on the altar of incense when the priest went in to dress the lamps, and again at evening on his going to light them. Live coals from the altar of burnt-offering were put into it, and then a quantity of incense was thrown on them, causing a cloud of sweet perfume to ascend and to fill the sanctuary. No description, however, is given of this part of the sacred furniture. It is not even mentioned by name in the original instructions respecting the erection of the tabernacle; in connection with the altar of incense it is merely said that Aaron was to burn incense thereon every morning when he went in to dress the lamps, and when he lighted them at even (Exod. xxv. 7, 8). How he was to do so, or what sort of vessel was to be employed on the occasion, is left altogether unnoticed. But at Numb. iv. 14 censers are mentioned among the vessels of the tabernacle, which were to be wrapped up in proper coverings when the order was given to march. And from various passages, Lev. x. 1; Numb. xvi. 6, 17, in which each ministering priest is spoken of as having his censer, it would appear that they existed in considerable numbers—too much so to be of very costly material. Indeed, as the censers of Korah and his company are expressly said to have been of brass (Numb. xvi. 39), and had been in use for priestly ministrations before the rebellion, the natural supposition is that they were all made

of the same material; and hence, that the golden censers made by Solomon for the temple were, like many other things, of a costlier fabric, and possibly, also, of a more ornate form than those used in the tabernacle.—*Joseph Bonomi.*

7 The tables of stone.

(1) *Their origin and surpassing value as having received the Divine impress.*

[10414] The commandments were not like other parts of the old economy, communicated through Moses; they were spoken of by the Lord Himself amid the most impressive sights of His glorious presence and majesty. Not only were they thus spoken, but the further mark of importance was put upon them—they were written on tables of stone—by the very finger of God. They were thus elevated to a position above all the statutes and ordinances of Israel. The very number of words, ten, in which they were comprised spoke the same truth; for in the significancy that in the ancient times was attached to numbers ten was universally regarded as the symbol of completeness.—*Whitefield.*

(2) *The testimony of their disposition in the ark.*

[10415] 1. *They testified that God's kingdom was founded on immutable justice and righteousness* (Psa. lxxxix. 15; xcvii. 2).

2. *They testified to the covenant of obligation.* Oehlen calls them "the obligatory document of the covenant."

3. *They testified against Israel's sins and backslidings.* Against *all*, but especially against rebellion and apostasy. This appears to be the special force of the expression "the testimony," "tables of testimony."

The two tables of stone containing the ten commandments are called "the testimony" because God did testify (1) His sovereign authority over Israel as His people; (2) His selection of them as the guardians of His will and worship; (3) displeasure in the event of their transgressing His laws. While on the people's part they testified, in accepting them, (1) their acknowledgment of God's right to rule over them; (2) their submission to the authority of His law.—*Jamieson.*

[10416] The book of the law, which contained all the statutes and ordinances, the precepts and judgments, the threatenings and promisings, delivered by the hand of Moses, and which it was the part of the priests and Levites to teach continually, and on the seventh or sabbatical year to read throughout in the audience of the people—this being put beside, or in the ark of the covenant, testified God's care to provide His people with a full revelation of His will, and stood there as a perpetual witness before God against His ministering servants, in case they should prove unfaithful to their charge (Deut. xxi. 26).—*Rev. W. Fairbairn, D.D.*

[10417] We must never forget the twofold reason for which they were put inside the ark—to conceal and to preserve. As a ground of justification they were to be for ever out of sight—fulfilled in Him who is the sinner's only justification and resting-place before God—Jesus Christ. But they were put into the ark to be preserved—only to be more binding than ever upon Israel as their rule of life.—*Whitefield.*

8 The pot of manna.

(1) *The memorial of the manna and its miraculous preservation.*

[10418] There was also placed in the most holy place a small golden pot containing an omer (about three quarts) of manna, as a memorial of the goodness of God. It is commonly supposed that the same portion of manna was preserved in the sanctuary from the time of its being first deposited there till the destruction of the first temple. If so, its preservation was a perpetual miracle. The vegetable manna of Arabia is of such an aqueous and perishable nature that it cannot be kept good for two days together. It easily evaporates when exposed to the sun or to the action of the atmosphere, insomuch that if thirty pounds of it be placed in an open vessel, at the end of twelve or fourteen days scarcely one-third of it will remain. The preservation of it, therefore, from age to age, from one generation to another, was in itself a perpetual miracle, and a standing proof of the presence and power of God in the sanctuary.—*Rev. J. T. Bannister, LL.D.*

(2) *Symbolism of its being placed in the holy place.*

[10419] The manna was treasured before the Lord in a "golden" vessel to express its inestimable value. But what gold can express the value of our Jesus in the presence of God! It corresponds with a similar figure elsewhere—"a golden vial full of odours, which are the prayers of saints" (Rev. v. 8). The prayers of God's people, the "groanings which cannot be uttered," how precious are they to Him! Mingled with the merits of Jesus, they bear His own odour before the throne (Rev. viii. 3). Christ is called "hidden manna," from the circumstance of the manna being preserved in the ark before the Lord (Rev. ii. 17).

All precious things are beneath the surface of life. Christ is hidden. The Christian's life is hidden. His joys, his hopes, his peace, his heaven, his crown, his glory—all are hidden. He is waiting the manifestation of Christ, and then shall he himself appear with Him in glory. —*Whitefield.*

[10420] On the morrow it was found that the "rod of Aaron, of the house of Levi, was budded," &c. Henceforth by command it was laid before the ark as a standing testimony of God's will. The fact that Aaron's rod was thus said to have been laid before the ark is a strong proof of the historical truth of the incident. For how could an appeal have been thus made to evidence, which at any time could have been

shown to be imaginary, if the rod was not thus preserved.—*Hours with the Bible.*

9 Aaron's rod.

(1) *Its history, and the significance of its being placed in the tabernacle.*

[10421] Aaron's authority being called in question, God commanded them to take twelve rods or branches of the almond-tree, one for each house or tribe of Israel, and to write upon them the names of the respective tribes. Upon the rod of the tribe of Levi was written the name of Aaron. They were then placed together in the tabernacle, before the ark of the testimony; and the next day, when Moses went into the tabernacle, the rod which bore upon it the name of Aaron "was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." This miraculous attestation of Aaron's call to office, which was made known to the people by an exhibition of the rod, effectually silenced the murmuring of discontent, and the rod was then taken back again into the tabernacle, to be kept there for ever, "for a token against the rebels."—*Rev. J. T. Bannister, LL.D.*

[10422] The rod of Aaron, which in itself was as dry and lifeless as the rods of the other tribes, but which, through the peculiar grace and miraculous power of God, "brought forth buds, and bloomed blossoms, and yielded almonds," testified of the appointment of Aaron to the priestly office—of him alone, though not, as some wickedly affirmed, to the detriment and death of the congregation, but rather for their life and fruitfulness in all that is pure and good. It was therefore well fitted to serve as a witness in every age against those who might turn aside from God's appointed channel of grace, and choose to themselves other modes of access to Him than such as He had Himself chosen and ordained.—*Rev. P. Fairbairn, D.D.*

[10423] A man's rod was the sign of his position as a ruler in the house and congregation. With a prince the rod became a sceptre, the insignia of rule (Gen. xlix. 10). Aaron's rod was dry and dead, just as the rods of other tribes. This showed that Aaron had naturally no pre-eminence above the heads of other tribes. But the priesthood was founded, not upon natural gifts, but upon the power of the Holy Spirit, which had been imparted to Aaron in the consecration of the anointing oil. This Jehovah intended to show by causing his rod to sprout, blossom, and fruit during the night. The preservation of the rod "before the Lord" was a pledge to Aaron of the permanent duration of his priesthood.—*Whitefield.*

(2) *Symbolism of the rod as such.*

[10424] It may be asked, Why was a rod chosen by the Lord to decide the solemn question of the priesthood? A rod was a favourite symbol among many of the ancient systems of religion. A winged rod with serpents round it was borne by the Greek god Mercury. The rod was used as a symbol of authority or of punishment. It is to be found even among ourselves. The sceptre of the sovereign, the mace of the magistrate, are lingering remains of the same symbol.—*Ibid.*

(3) *Opinions respecting its identity.*

[10425] There are different views respecting this. 1. Some take it to be the rod of Moses by which he wrought so many miracles in Egypt and at the Red Sea. 2. Others, it came from a branch of the tree of life, which an angel gave to Seth, who planted it in the wilderness, where Moses found it. He used it at the waters of Marah. Upon the tree from whence the rod was taken he subsequently placed the brazen serpent. 3. Others say it was given to Adam, and hy him to Enoch, and so on, till it came to Joseph, in whose house it was found when he died, and brought to Pharaoh, from whom Jethro stole it!

(4) *Emblematical teaching of the budded rod.*

[10426] This was a fit emblem of the Messiah's resurrection, as declarative of His priesthood's being acceptable to God—nothing being more fit to represent one raised from the dead than a dead branch restored to vegetable life, and made to bud and blossom and bring forth fruit.—*Maclaurin.*

[10427] The almond-tree is the first tree to shoot out after the long sleep of winter, and brings before us Christ as "the first-fruits of them that slept." The prophet Jeremiah is asked by the Lord, "What seest thou?" and he answered, "I see a rod of an almond-tree." The Lord answers, "Thou hast well seen: for I will hasten my rod to perform it." So also Aaron's rod when laid up before the testimony brought forth almonds. This was a beautiful type of the risen Christ as the "first-fruits of them that slept." Light and truth were thus the two great truths taught in this candlestick—manifested from the Head through the living members.—*Whitefield.*

[10428] As Israel was divinely blessed in the appointed way through the priestly ministrations of Aaron, so the world was to be blessed in the appointed way through the priestly ministrations of Israel, the "royal priesthood." And how beautifully and expressively was this gracious design symbolized in the blossoming and fruiting of the almond-rod! What is the mystical meaning of every blossom and fruit? In the true "language of flowers" is it not self-sacrifice? So long as a plant puts forth branches and leaves only, it lives entirely for itself, and can perpetuate its selfish existence indefinitely; but whenever it puts forth a blossom it reaches after something beyond itself, it has regard to another life that is to spring from it, and in this unselfish effort terminates its own existence; for every plant when it blossoms and ripens its seed has fulfilled the great end of its life, and perishes. A flower, and consequently a fruit, is an abortive branch, the negative selfish growth being arrested and metamorphosed into the

unselfish and reproductive growth. And is it not instructive to notice that it is in this self-sacrifice of the plant that all its beauty comes out and culminates. The blossom and the fruit in which it gives its own life for another are the loveliest of all its parts. God has crowned this self-denial and blessing of others with all the glory of colour, and the grace of form, and the sweetness of perfume. And so the almond-rod of Israel—the standard of mankind—was to blossom and fruit under the blessing of God, in order that its leaves might be for the healing of the nations, and that its fruit might satisfy the poor and destitute.—*Macmillan.*

[10429] 1. An emblem of the mighty power of the word of God, which is ever fresh and unfailing in its fulfilment (Jer. i. 11, 12).

2. A sign of the permanent vitality of God-appointed priesthood as "an everlasting priesthood throughout all generations."

3. A type of the miraculous attestation of the unchangeable priesthood of Christ. This priesthood attested by resurrection (Acts xiii. 33; Heb. v. 9, 10), of which the resurrection of this dead tree was a type.

3

MINERAL SUBSTANCES USED.

I. Metallic and Mineral Substances used in its Ornamentation and Service.

1 Gold.

(1) *Its ancient use and esteem.*

[10430] It was used by the heathen in the manufacture of images of their principal gods, inferior deities being represented by less valuable materials, as silver, copper, iron, &c. The same precious metal served also to gild the walls of heathen temples, and furnished the material for tables, bowls, cups, and other sacred utensils.—*Atwater.*

[10431] It is quite certain that in the time of Moses gold had not been coined, and was not often used, even by weight, as a medium of exchange. It always had been, and still was, reserved, as jewels are now, to adorn the persons and dwellings of the wealthy, and furnish badges of distinction for persons of rank.—*Ibid.*

[10432] The dedication of a large amount of gold to the service of religion was not peculiar to the Hebrews. It was the universal custom of the age thus to do homage to the objects of worship. But as Mosaism allowed no images of Jehovah, the symbolism of gold must be confined to His habitation and furniture. The God of the Hebrews dwelt in a golden house.—*Ibid.*

[10433] Diodorus Siculus mentions three statues of beaten gold in the temple of Belus at Babylon, the smallest of which, weighing eight hundred Babylonian talents, contained at least twice as much gold as was deemed sufficient for the Hebrew tabernacle and all the golden vessels of its ministry.—*Ibid.*

[10434] Gold comes into very early notice in Scripture as one of the representatives of wealth, and among the precious metals the chief material of which ornaments of dress were made. It appears to have been known and prized in primeval times, as the land of Havilah, round which one of the rivers of Paradise flowed, is said to have been distinguished for the excellent quality of its gold. Abraham is recorded to have been rich in gold, as well as silver and cattle (Gen. xiii. 2, xxiv. 35), and golden earrings and bracelets were among the presents which he sent by his servant, when commissioned to go in search of a wife for Isaac. Such facts show how early gold came to be esteemed among the most valuable commodities a man could have, and how soon it was turned to use in the fine arts. In subsequent times frequent mention is made of the employment of gold among the Israelites, and those with whom they were brought into contact; but there is nothing peculiar in the notices, or that calls for any special remark, unless it be the large quantities in which at certain periods it is said to have existed, and the profuseness with which it appears to have been applied.—*James Hamilton, D.D.*

(2) *Its perfection as a metal.*

[10435] Gold is not affected by air or moisture, nor does it suffer diminution by heat; the furnace simply frees it from other matter which may have been combined with pure metal. Hence there are repeated references in Scripture to its purity and splendour (Job xxiii. 10; 1 Pet. i. 7).

(3) *Its symbolism.*

[10436] Though it has to some extent lost by excessive use its power of symbolization, gold suggests wealth and power. Much more impressive must it have been in the early ages when it had not been used as money, and in countries where very few were able to possess the smallest ornaments of so rare material. Hence, as an emblem, it was among metals what purple was among colours, and found its most appropriate place on the persons and in the habitations of kings and gods.—*Atwater.*

[10437] In a *good sense* was a symbol of the sun, of the goodness of God, of initiation or marriage, faith or faithfulness. In a *bad sense*, inconstancy, jealousy, deceit.—*Mrs. Jameson.*

[10438] Gold is often used in Scripture to indicate (1) the value of spiritual gifts, Job xxviii. 15; (2) the laws of God, Ps. xix. 10; (3) knowledge, Prov. xx. 15; (4) sincere faith, 1 Cor. ii 12; (5) faith in Christ, 1 Pet. i. 7; (6) redem

tion, 1 Pet. i. 18. It was a symbol of durability, great value, Isa. xiii. 12; also of riches; and so the Babylonian empire was represented by the "head of gold," Dan. ii. 3.—*J. S.*

[10439] Type of the Divine glory of the Lord Jesus Christ as Son of God.—*A. W. Soltaw.*

2 Relative proportions of the gold used in the Mosaic tabernacle and Solomon's temple.

(1) *As estimated by the talent.*

[10440] In the construction of the tabernacle twenty-nine talents of gold are said to have been expended. But this is nothing compared with what was provided for the temple. David himself having prepared and offered towards its erection 3000 talents of gold, and the principal men of his kingdom 5000 more (1 Chron. xxix. 4–7). The exact worth, or even weight, indicated by these numbers, cannot be determined with any certainty, for the word talent was used in different countries, and in different ages of the same country, for weights very widely dissimilar. As used in Homer, the talent was unquestionably of much smaller weight than the later talent, which consisted of sixty minæ, equal to about eighty-two pounds avoirdupois; and even at a much later period traces of the same small talent have been found in Greek writers. . . . In regard to the tabernacle there seems to have been no adequate reason, scarcely, indeed, room, for the employment about it of so many as twenty-nine talents of gold, if these talents each weighed eighty-two pounds. By much the greater proportion of what was used went to the construction of thin plates for covering the boards of the tabernacle and some parts of the furniture; and from the extreme ductility of gold it is well known that a comparatively small quantity goes a long way in this employment. It is impossible, therefore, to say with any approach to certainty what precise quantities of gold may be indicated by the talents specified in the days of Moses, or even of David. But there can be no doubt that at both periods the proportion employed of this metal was relatively great, and especially that in the times of David and Solomon it existed in extraordinary profusion, so that, as it is said in particular respecting Solomon's time, "gold was nothing accounted of" (1 Kings x. 21).—*James Hamilton, D.D.*

2 Silver.

(1) *Its profusion in the tabernacle decoration.*

[10441] Silver was used profusely in the adornment of the tabernacle—for the sockets of the pillars (Exod. xxvi. 19); for the hooks of the pillars and their fillets (xxvii. 10), the overlaying of their chapiters of silver, and all the pillars of the court were filleted with silver (xxxviii. 17); for chargers or bowls (Num. vii. 13); the two trumpets made by the special command of Jehovah (x. 2); for the candlesticks of the temple (1 Chron. xxviii. 15), and the tables (v. 16), and basins (v. 17).—*Rev. B. Wray Savile, M.A.*

(2) *Its value as a metal.*

[10442] We have two memorable instances in Scripture where life was bartered for silver; Joseph for twenty, and the Son of God for thirty pieces. The idea therefore of price or value especially attaches to this metal. It ranks also with us as one of the precious metals; and though not displaying the brilliant glory of the gold, it is yet especially beautiful, by reason of its soft purity and unsullied whiteness; and, like the gold, it corrodes not, and wastes not in the fining pot, though subjected to the intense heat of the furnace.—*Whitefield.*

(3) *Import of the reference made to it by Job.*

[10443] The way in which silver is spoken of in the book of Job (chap. xxviii. 1), "Surely there is a vein for the silver, and a place for gold where they fine it," affords one of the many instances of the scientific accuracy of Scripture. An eminent geologist has remarked on the distinction here drawn, and which the discoveries of modern science have made clear, between the "vein of silver" and "dust of gold," indicating that there are mines of the one and not of the other (see Murchison, "Siluria," p. 457).—*Rev. B. Wray Savile, M.A.*

(4) *Typical significance of the silver ransom money.*

[10444] As we enter the court we find that the hooks which upheld the hangings were all silver. In fact, as you stood inside, whether you looked above or below, it was silver. This silver was formed of the atonement money of the children of Israel. No one could be numbered among the Israel of God unless he brought the small half-shekel of silver, worth about one shilling and three halfpence of our money. With this in his hand he presented himself to Moses. Because of this he was accepted and numbered as one of the children of Israel. His name was written in the register. He was not asked who he was or what he was, a rich man or a poor, a good man or a bad. All this was immaterial. It was the small coin that made him accepted. It was this that enrolled him in the book, and the absence of this was his rejection (see Exod. xxx. 11–16). In all this it is a type of the sacrifice of Christ, the true atonement-money. The soul that has that laid to its account is one of the Israel of God. Pleading the blood of Jesus, his name is inscribed in the Lamb's book of life.—*Whitefield.*

[10445] The half-shekel was to be of silver; the unalloyed, unadulterated metal. Three things are probably here presented to us in type: the Lord Jesus as God—as the pure and spotless One—and as giving His life a ransom for many. The silver, being a solid imperishable precious metal, may have this first aspect: its chaste whiteness representing the second; and its being ordinarily employed as money or price, may point out its fitness as a type of the third.—*A. W. Soltaw.*

[10446] The Israelite who paid his ransom money was numbered as a soldier and a servant for God. A place was assigned him in the battle-field; and he had his position in the camp appointed with reference to the tabernacle, the dwelling-place of God in the midst of the hosts. From henceforth Jehovah was his Leader, his Lord, his King. In like manner, the believer is redeemed to God by the blood of Christ, from the world, and from slavery to sin and Satan; that he may be a soldier and a servant of the Most High; to be led, guided, and sustained by Him who has called him out of darkness into His marvellous light. — *Ibid.*

[10447] One piece of silver, brought up from the depth of the sea, was paid into God's treasury; in which piece Jesus and Peter were both included. There seems to be a wonderful significance in this. The sea yielded up the precious ransom money. The depths, with their billows and waves of wrath and death, were, so to speak, the birthplace of atonement. Jesus rose not alone, but inseparably linked on with His church—one with Him in all His own preciousness, presented in Him to God in glory, laid up and hidden in God's treasury above.— —*Ibid.*

3 Brass (or copper).

(1) *Nature of this metal as referred to in Scripture.*

[10448] It is very evident that "the brass" frequently spoken of in Scripture cannot be that compound metal to which we give the name of brass; for it is described as dug from the mine (Deut. viii. 9; Job xxviii. 2); very often copper is meant, also bronze, which is a composition of copper and tin, while brass is copper and zinc. —*A. W. Soltaw.*

[10449] This word is used by us to denote a mixed metal, composed of copper and zinc, which does not seem to have been known till the thirteenth century. At any rate *nechosheth*, which is translated in the Bible "brass," must have been a natural metal, dug out of the earth (Deut. viii. 9), and generally it is supposed to have been copper. However, it is scarcely necessary to alter the common rendering, especially when we consider that it has been usual in all ages to mix up copper with other metals, for greater convenience in working, and for superior qualities which it thus acquires. One of these mixed metals connected with copper is bronze, and this was extensively used in ancient times, and it may be strictly the metal intended in many parts of Scripture.—*Joseph Bonomi.*

(2) *Its place in the tabernacle.*

[10450] The first direction concerning the use of brass in the structure and ornamentation of the tabernacle was in connection with the fifty taches which were to be put into the loops to couple together the curtains of the goats' hair (Exod. xxvi. 11). We then come to the five sockets for the five pillars (which were to support the hanging for the door), also to be made of this metal (Exod. xxvi. 37), which again must be utilized for the altar of burnt-offering and its appurtenances, *i.e.*, pans, shovels, basins, flesh-hooks, grate, stoves, &c. (Exod. xxvii. 1-6). The pillars of the tabernacle court, with their sockets, were to be likewise of brass (Exod. xxvii. 10, 11), as also the pins of the court, all vessels belonging to the service of the tabernacle (xxvii. 19), and the special laver for priestly ablutions (xxx. 18, 19).—*A. M. A. W.*

(3) *Its use in ancient armour and emblematical teaching and significance.*

[10451] The Hebrew *shiryôn*, or coat of mail, was frequently of brass, fashioned with scales, *kaskassim* (1 Sam. xvii. 5), or of leather covered with brazen scales. — *Rev. Edward Arthur Litton.*

[10452] Brass is a common emblem of strength (Psa. cvii. 16; Jer. i. 18; Micah iv. 13). . . . Arms and armour were often made of this metal, as we make them of steel. By a new application of this figure brass is used for stubbornness and perhaps impudence (Isa. xlviii. 4; Jer. vi. 28).—*Joseph Bonomi.*

[10453] Brass signifies the power of the Lord Jesus to endure the cross, because he is God.— *A. W. Soltaw.*

4 Gems.

(1) *Their value and ancient estimation.*

[10454] Gems or jewels have been greatly valued in the East from time immemorial, and since the rise of civilization in the West they have been as eagerly sought for by the natives of Europe and America. Scripture is full of allusions to them: and they are frequently referred to as more valuable than any other of those possessions which constituted the wealth of mankind in the earlier ages of the world.— *Rev. Henry Christmas.*

(2) *Their use in the tabernacle service.*

[10455] The precious stones pertaining to the high priest's vestments were the sardonyx, topaz, emerald, carbuncle, sapphire, jasper, ligure, agate, amethyst, chrysolite, onyx, and beryl.

[*See* Division B, Art. "High Priest," p. 462.]

4

VEGETABLE SUBSTANCES USED.

I. TREES AND SHRUBS SERVICEABLE IN THE STRUCTURE (CHIEFLY) OF THE TABERNACLE.

1 The acacia (or shittah) and cedar.

(1) *Utilized in their timber.*

[10456] The wood of such acacias as grow to sufficient dimensions is tough, strong, and generally very durable. There can be no doubt that

this was the timber from which Moses was directed to make the ark of the covenant, the table of shewbread, the pillars and doors of the tabernacle. Not only, as some one has remembered, was it the only tree available in the desert of Sinai, but there are topographical and etymological coincidences which place it beyond all question. Coming to Deberein, in the plains of Moab, by the numerous acacia trees, as well as by other tokens, Mr. Tristram was enabled to identify Abel-shittim (Num. xxxiii. 49), the "meadow of moist places of the shittim-trees." And Salmasius long ago identified the "senton" or "sont" of the Arabs—an acacia—with the shittah or shintah of the Hebrews. . . . Jerome says, "The shittah is a sort of tree growing in the desert. Its timber is incorruptible and extremely light, and it excels in strength, capability of polish, and beauty." In the preparation of a portable temple, with its furniture, lightness would greatly enhance its value. —*James Hamilton, D.D.*

[10457] The wood of the cedar grown in this country is too soft and spongy, and warps too easily, to be well adapted for cabinet work. Doubtless it would be different with the slow-grown trunks which had consolidated their fibre for a thousand years amidst the snows of the mountains; and no carpenter need desire a more compact or close-grained plank than an authentic specimen from Lebanon now before us. Pliny tells us that after twelve hundred years the cedar timber of a temple at Utica was perfectly sound, and at Saguntum in Spain, he says that a cedar image of Diana, older than the Trojan war, was found and spared by Hannibal.—*Ibid.*

[10458] The tabernacle being a place of life, acacia wood, on account of its superiority to decay, was sought for every purpose which was to be answered with wood, whether in the edifice or its furniture.—*Atwater.*

II. Trees and Shrubs Serviceable in the Priestly Offices and Sacrificial Ordinances of the Tabernacle.

1 The hyssop.

(1) *Utilized in its medicinally cleansing properties.*

[10459] When an Eastern traveller visited the city of Sidon, its French consul, who was an enthusiastic botanist, exhibited two varieties of hyssop, one of which he thought was the plant used by Israel. It was a very small green plant, like a moss which covers old walls in damp places. Another, called by the Arabs *z'atar*, and having the fragrance of thyme, with a hot pungent taste, and long slender stems, looked more suitable for sprinkling the paschal blood on the lintels, &c. This also grows on garden walls, and is distinct from the hyssop of English druggists and herbalist—a neat, fragrant, labiate plant. It is not found growing on the walls of Palestine, but wild on barren and dry spots of land. Rosenmüller said that the true hyssop was in reality a marjoram—an aromatic plant with white flowers. But Dr. Boyle regards the caper-plant as the missing hyssop, which certainly is to be found in Lower Egypt, where Israel was, as well as on Mount Sinai, and plentifully around the ruins of the Holy City. It is a trailing shrub with broad smooth leaves and white flowers, and hang in festoons from rocks and walls. Perhaps it was employed not only to denote lowliness of spirit, but likewise to signify cleansing property, since from the time of Hippocrates, the caper-plant has been regarded as having cleansing properties useful in curing diseases closely allied to leprosy.

[10460] It was specifically prescribed as a necessary item in the ceremonial for cleansing lepers, and those who had touched a dead body. It was employed by David (Psa. li. 7) as a symbol deeply laden with the idea of purgation.—*Atwater.*

[10461] Hyssop was with the Hebrews an emblem of purification, perhaps on account of its agreeable aroma, so antagonistic to the offensive order proceeding from disease and death.—*Ibid.*

2 The incense and olive.

(1) *Utilized in their respective sweet perfume and oil.*

[10462] Frankincense is a resin which exudes spontaneously, or is obtained by incision, from several species of Boswellia—a genus belonging to the natural order of Amyridaceæ, or incense trees. . . . The Boswellia serrata grows to a height of forty feet, and its resin has a balsamic smell, and burns with a bright flame and fragrant odour.—*James Hamilton, D.D.*

[10463] The frankincense plays the part of representing the mediation and intercession of the Saviour—the grateful fragrance which comes up before God from the altar of burnt sacrifice. Our consecration to God, even with the gracious operations of the Spirit, could not be acceptable, except through Christ, and the sweet intercessorial perfume which arises from His offering in our behalf.

[10464] The frankincense, or olibanum, was a resinous gum, obtained from a tree of the turpentine bearing kind, which, when put upon the fire, or a hot plate, sent forth very fragrant vapour.—*Seiss.*

[10465] There was a fitness in the nature of things in incense being regarded as an embodied prayer. Perfume is the breath of flowers, the sweetest expression of their inmost being, an exhalation of their very life. It is a sign of perfect purity, health, and vigour; it is a symptom of full and joyous existence; for disease, and decay, and death yield not pleasant but revolting odours. And, as such, fragrance

is in nature what prayer is in the human world. Prayer is the breath of life, the expression of the soul's best, holiest, and the heavenliest aspirations; the symptom and token of its spiritual health, and right and happy relations with God.—*Macmillan.*

[10466] To the countries which yield it, olive oil is a priceless possession. It is the butter and cream of the Italian, the Spaniard, the Greek. Like the "beaten oil" in the tabernacle, it is still the chief means of illumination. . . . . The sick in some diseases are still anointed with oil (Jas. v. 14), and as a cosmetic it is still poured on the head. . . . As the solvent of sweet perfumes, it carries the breath of summer into the depth of winter, and sends reminiscences of southern gardens into all lands. —*James Hamilton, D.D.*

[10467] Oil was to be poured upon, or mingled with, the flour of the meat-offering. This was not common oil, but the oil of the unction, or holy oil. It was a peculiar composition, made according to Divine directions. It was made of "pure myrrh," "sweet cinnamon," "sweet calamus," "cassia," and "olive oil," "compounded after the art of the apothecary." It was a material used in consecrating, or setting apart.—*Seiss.*

[10468] Anointing with oil in the times of the old covenant was always a symbol of the gift and grace of the Holy Spirit of God—in the case of inanimate objects imparting to them a ceremonial sacredness, so as to fit them for holy ministrations; and in the case of persons, not only designating them to a sacred office, but sealing to them the spiritual qualifications needed for its efficient discharge. Hence, after describing the preparation of the oil which was to be used in the work of consecration, it is said, "And thou shalt sanctify them (the sanctuary and its furniture), that they may be most holy, whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them that they may minister unto me in the priest's office."—*Philip Henry Gosse.*

III. Granular Plants Serviceable in the Tabernacle Offerings, &c.

1 Wheat and barley.

[10469] The Jew, for the substance of his meat-offering, was directed to bring *fine flour*, or cakes or wafers of fine flour, or fine flour baked on a plate, or fine flour fried in oil, or the first-fruits in advance of the harvest beaten out of full ears dried by the fire. Either wheat or barley would answer; but the requirement reached the very best grain, either whole, as in the case of the first-fruits, or in its very finest and best preparations. Thus are we to offer our very best to the Lord—our bodies and souls, our faculties and attainments—and in the highest perfection in which we can bring them. Christ is the very finest of the wheat and flour, as well as the chiefest of the flock; and both as the one, and as the other, he was completely given to the Lord.—*Seiss.*

[10470] There were five sorts of offerings, called *mincha* or *korban-mincha*, Lev. ii. 1. 1. Fine flour or meal. 2. Cakes of several sorts, baked in the oven. 3. Cakes baked on a plate. 4. Another sort of cake baked on a plate, with holes in it. 5. The first-fruits of the new corn, which were offered pure and without mixture, or roasted, or parched in the ear, or out of the ear.—*Calmet.*

[10471] The quantities are fully described in Numbers vii. 13. It was taken from the best of their fields, and cleansed from the bran by passing through the sieve. The rich seemed to have offered it in the shape of pure fine flour, white as snow, heaping it up probably as in Num. vii. 13, on a silver charger, or in a silver bowl, in princely manner. It thus formed a type, beautiful and pleasant to the eyes, of the man's *self and substance* dedicated to God, when now made pure by the blood of sacrifice that had removed his sin. For if forgiven, then a blessing rested upon his basket and his store, on the fruit of his body, and the fruit of his ground, the fruit of his cattle, and the increase of his kine (Deut. xxviii. 3–6). Even as Jesus, when raised from the tomb, was henceforth no more under the curse of sin, but was blessed in body, for His body was no longer weary or feeble; blessed in company, for no longer was He numbered with the transgressors; blessed in all His inheritance, for all power was given Him in heaven and in earth.—*Bonar.*

[10472] The shadow of the perfect man passes before us in the "fine flour" which formed the basis of the meat-offering. There was not so much as a single coarse grain. There was nothing uneven, nothing unequal, nothing rough to the touch. No matter what pressure came from without, there was always an even surface. He was never ruffled by any circumstance or set of circumstances. He never had to retrace a step or recal a word. Come what might, He always met it in that perfect evenness which is so strikingly typified by the "fine flour."—*C. H. M.*

5

FABRICS USED.

I. Fabrics used in the Tabernacle.

1 Badgers' skins.

(1) *Supposed identity of the badger of Scripture with the seal or dugong.*

[10473] Kirby says that Ruppel, an African traveller, held that the animal here was in reality the *dugong*. These now nearly extinct

dugongs of the Indian Seas form the connecting link between the real whale and the walrus. When they raise themselves with the front part of their body out of the water, a lively fancy might easily be led to imagine that a human shape was surging from the deep. Hence they have been named sea-sirens and mermaids, and have given rise to many extravagant fictions. Like the whale, the dugong has no hind feet, but a powerful horizontal tail. The anterior extremities are, however, less finlike and more flexibly jointed, so that they can lean on them while cropping the sea-weeds on the shallow shores. It is the only animal yet known that grazes at the bottom of the sea, usually in shallow inlets. It feeds upon the seaweeds much in the same manner as a cow does upon the herbage.

[10474] Badgers are found in Palestine, but not either in Egypt or the wilderness. The Hebrew *takhash* is evidently the same word as the Arabic *tukhash* or *dukhash*, which is applied to marine animals only, as to seals, dolphins, dugongs, and, perhaps, sharks and dog-fish. "Seals' skins" would perhaps be the best translation. Pliny mentions the use of skins of seals as a covering for tents, and as a protection from lightning.

(2) *Symbolical meaning of the badger skin as a covering for the tabernacle.*

[10475] The outward aspect of Christ as having no form or comeliness to the heart of natural man.—*A. W. Soltaw.*

[10476] This skin was coarse and repulsive-looking. Looking upon this tabernacle from a distance, there was nothing attractive in it. How strikingly it thus represented the Lord Jesus! To the men of the world, who saw nothing but the carpenter's son, there was nothing to attract. He was the "despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him."—*Whitefield.*

[10477] No one who looked merely upon the rough badger-skin exterior of the tabernacle would have conceived that it was the dwelling-place of God. The eye of faith alone beheld in Jesus "the glory as of the Only Begotten of the Father."—*A. W. Soltaw.*

2 Rams' skins.

(1) *Distinction of the term.*

[10478] There is a definiteness in the term rams' skins which is worth noticing. From time out of mind, the southern part of Syria and Palestine has been supplied with mutton from the great plains and deserts on the north, east, and south, and the shepherds do not ordinarily bring the female to market. The vast flocks which annually come from America and Northern Syria are nearly all males. The leather, therefore, is literally rams' skins dyed red.—*Land and the Book.*

(2) *Manufacture of the skins.*

[10479] The manufacture of leather was well known in Egypt from an early date, and the Libyan tribes of North Africa were celebrated for their skill in preparing and dyeing the material (Herod. iv. 189). Scarlet was one of the colours which they peculiarly affected. We must suppose that the skins spoken of had been brought with them by the Israelites out of Egypt.

(3) *Their symbolic teaching.*

[10480] The covering of rams' skins dyed red seems to depict that outward aspect of affliction and sorrow which the blessed Lord presented to the eyes of men, so that they considered him to be marked out as a victim, under some peculiar dealings of God's hand in judgment.—*A. W. Soltaw.*

[10481] The expression "dyed red," or reddened, seems to have the same import, as regards the rams' skins, as the word "red" has respecting the heifer, selected in that peculiar type described in Num. xix. In this chapter a red heifer was to be chosen for sacrifice. It was to be without spot or blemish; ungalled by any yoke; marked in its very birth, by its colour, for the slaughter; while intrinsically pure and spotless. In like manner, the reddened rams' skins implied that they had been taken from slaughtered victims.—*Ibid.*

[10482] The rams'-skin covering dyed red expresses sin put away through the blood of a victim. In it we may learn the depth of that love which shed its blood to redeem our souls. Dyed red! It displayed the reality and the depths of that Victim's devotion to the Father's will. It tells the sinner that he is redeemed not only with blood, but "with the precious blood of Christ, as of a Lamb without spot and blemish."—*Whitefield.*

3 Goats' hair.

(1) *Its Eastern value.*

[10483] There are several breeds of goats which have been cultivated and preserved with great care from time immemorial in the East, the hair of which is used in the formation of texile fabrics. One of the most celebrated is the Angora goat, whose hair is very long and of a silky fineness. The goat-herds are said to bestow much labour on their charge, frequently washing and combing their fleeces, which lose their delicacy and degenerate in another climate.—*Philip Henry Gosse.*

(2) *Scriptural references to its general utilization.*

[10484] Goats' hair is enumerated among the articles contributed by the Israelites in the wilderness for the construction of the tabernacle (Exod. xxxv. 6). This was spun by the women (ver. 26), and formed into curtains for the covering of the edifice (Exod. xxxvi. 14). "All

work of goats' hair" is mentioned (Num. xxxi. 20) in such a connection as implies that the raiment, accoutrements, or furniture of the warriors that had fought against Midian were made of this material. And we read of a "pillow of goats' hair" in David's bed (1 Sam. xix. 13); either stuffed with goats' hair, or, more probably, the pillow-case (or what with us would be the *tick*) woven of the finer hair of the goat.—*Ibid.*

(3) *Scriptural reference to the hair of the Syrian goat as used in the making of tents.*

[10485] The Syrian goat . . . is remarkable for its long pendulous ears, its convex and therefore sheep-like face, and its ample, long, and usually coarse hair. This race is generally black, and the Bedouins commonly make their tents of a coarse cloth woven from their hair. To these the bride in the song alludes, when she describes herself as black, like the tents of Kedar, while the bridegroom gracefully compares her rather to the curtains of Solomon. For the passage should probably be read thus—

Bride. I am black.
Bridegroom. But comely.
Bride. As the tents of Kedar.
Bridegroom. As the curtains of Solomon.

If the latter were woven of the fine shawl-wool of the Thibet or Cashmere goat, it would make the turn of the comparison the more elegant.—*Ibid.*

4 Linen.

(1) *Its texture and purity.*

[10486] The word used is Egyptian. It seems to have designated properly the fine linen spun from flax in Egypt, which was seldom dyed, and was of a beautiful soft white hue. The fineness of the material is extraordinary, equalling that of the best muslin.—*Wilkinson.*

[10487] There is reason to believe that this *shesh*, as the Hebrews called it, excelled other fabrics not only in the fineness of its fibre, but in the purity of whiteness to which it might be bleached; for the name is derived from a word which signifies white; and in Rev. xix. 8 it is said that the Lamb's wife should be arrayed in the fine linen, clean and white.—*Atwater.*

(2) *Its weaving and preparation.*

[10488] Weaving was extensively carried on in ancient Egypt. On the tombs are found various representations of the mode of carrying on this art. Pharaoh arrayed Joseph in vestures of fine linen. There can be no doubt that during the captivity in Egypt the Israelitish women were thus employed. It was as bond-slaves in the houses of the princes of Egypt that they acquired the arts which were afterwards used in the service of the Lord. Thus the disciplines of life are often enlisted by God to enable His chosen ones to render to Him agreeable service. The fine twined linen probably alludes to the great pains taken in the bleaching of linen in ancient Egypt. Osburn says that, after being marked, the piece of wet linen was probably wrapped in strong sacking made for the purpose, one end of which was fastened to a post, and a staff was inserted in a loop in the other. It was then wrung by the united strength of two men, so as to force out as much of the water as possible, and thus prevent any impurity that might be in the water or in the cloth from drying in. It may, therefore, be called fine twined, or twisted, or wrung linen.

(3) *Its three kinds.*

[10489] There were three kinds of linen garments, viz., *plain* linen, *fine* linen, and linen of *peculiar brightness*. The first is rendered by the Hebrew word *bad*—this was used in all the garments both of high priest and common priests on the day of atonement, and on all seasons of humiliation, confession of sin, judgment or sorrow. This linen is that mentioned in Lev. xvi. 4.

The second kind of linen is rendered by the Hebrew word *shesh* and is *fine* linen—this was used in all the garments of glory and beauty. It formed the hangings and inner curtains of the tabernacle, and was that put upon the priests on the day of their consecration.

The third kind of linen is rendered by the Hebrew word *butz*. It was most costly and of a bright and resplendent whiteness. This kind of linen was worn on days of great rejoicing, on such occasions, for instance, as Esther viii. 15, 1 Chron. xv. 27, and at the dedication of Solomon's temple.

(4) *Its significance as a spiritual emblem.*

[10490] In Scripture this is a type of righteousness. The snow-white curtains which surrounded the house of God symbolize the holiness which becometh the habitation of the Most High. They show that whilst upon the golden mercy-seat within grace reigned, yet its throne was established in righteousness. God must everywhere manifest His holiness, even while He displays His mercy.—*White.*

[10491] Holiness is signified by white linen wherever found in the tabernacle. Whether it relates to God or to man, the symbol represents purity, and its accompanying splendour; the latter so great in the holiness of the Holy One of Israel as to be an important element in the composite idea, but less conspicuous in the derived holiness of His covenant people. Moses himself informed us what the fine-twined linen denoted when he termed the white apparel in which the high priest officiated at the annual expiation "the holy garments."—*Atwater.*

[10492] Such was the righteousness of God, wrought out by the Lord Jesus on the plains of earth; that fine linen, clean and white, which is the righteousness of the saints. Through the ordeal of trial the Lord Jesus wrought it; and through much tribulation the saints enter

the kingdom to wear it.—*Homiletic Commentary.*

[10493] The linen composing the mystic veil was required to be fine—pure and faultless as the material could be produced; indicating that although Messiah should be found in fashion as a man, He should be clearly exempt from the merest stain of defilement through contact with humanity. What a dignified and courageous appeal was that of Christ to His enemies and accusers! "Which of you," said He, "convinceth Me of sin?" (John viii. 46); and how altogether extenuating was the testimony of the judge, at whose bar envy and maliciousness had arraigned the Son of Man as a malefactor and criminal. "I find in Him," said Pilate, "no fault at all" (John xviii. 38). Even Satan found nothing in Him wherewith to work the commission of the smallest inconsistency in the character of Jesus.—*Mudge.*

6

COLOURS USED.

I. Colours used in the Tabernacle.

1 Blue.

(1) *The hue indicated.*

[10494] The word rendered *blue* is primarily the name of a shell-fish, and derivatively of the dye yielded by it. As the word is nowhere in the Old Testament affixed to any of the hues of nature, we look in vain to the Hebrew scriptures for aid in determining whether it is correctly rendered blue; and, if so, what shade of that colour it represents? Its equivalent in the Septuagint is a word applied by the ancients to the clear firmament and the deep sea.—*Atwater.*

[10495] The fact that the ancients attributed the same hue both to the firmament and to the sea, also indicates that, when speaking of the heavens as blue, they had in mind a very dark shade of that colour, such as is reflected from the peculiarly saline waters of the Mediterranean. —*Article "Mediterranean" in New American Cyclopedia.*

[10496] The colour being a deep cerulean or marine, it is said that the Egyptians painted or clothed with it the images of those gods who ruled in the firmament or controlled the sea. —*Eusebius.*

(2) *Significance of its use.*

[10497] There is no reason to believe that the blue found in the Mosaic institution ever referred to water, or that Moses had any occasion to symbolize that element. It is however to be presumed that in the pictorial representation of the system of truth he was commissioned to teach, he would need something to suggest the idea of heaven as a place where God reveals himself more fully than on earth; and, if so, what would he more naturally employ than the colour of heaven as visible from the earth?—this being a sign whose symbolism was founded in nature and established in usage.—*Atwater.*

[10498] We conclude that blue in the tabernacle is the chromatic signature of heaven, or of heavenliness, and that symbols tinged with this colour represents things which in their origin or nature are heavenly.—*Ibid.*

(3) *Its emblematic teaching.*

[10499] 1. As the gold was emblematic of the glory and majesty of God, so the blue combined with it in the sacred appointments of the tabernacle might be aptly employed to represent God's love and grace. The gold setting, as it were, with the blue gems, are to the eye an emblem of St. John's sentence, "God is love." 2. As the priest, whenever he moved within the tent of Aaron, was surrounded by gold and sapphire; so, wherever the Christian (who is a priest unto God) wanders, he finds himself still enriched by the gold and blue of Divine Love. The boundless sky of Divine Love bends over him—wreathes him round, as the horizon embraces the landscape.—*Homiletic Commentary.*

[10500] Blue will fitly represent the grace and love He manifested as declaring the character of God. "God is love." So inseparably and exclusively is this blessed attribute descriptive of Him, that He affirms it to be His very nature. It is not of earth. As the blue vault of heaven, with its vast dimensions, defies our puny measurements, so the breadth, and length, and depth, and height of the love of Christ passeth knowledge. The thunders of God's wrath and holy indignation against sin may for a time seem to obscure His love. But "His anger endureth but a moment."—*A. W. Soltaw.*

2 Purple.

(1) *Ancient manufacture in the East of purple fabrics.*

[10501] Several cities on or near the eastern shores of the Mediterranean were celebrated for the manufacture of cloth of purple, each having its specialty. Of these Tyre and Thyatira should be mentioned; the latter because allusion is made in the New Testament to its trade in purple (Acts xvi. 14), and the former because its fabric is so frequently mentioned in Latin literature, and with so high commendation of its beauty.—*Atwater.*

(2) *The harmonious blending of purple with the other colours of the tabernacle.*

[10502] If we were to place the blue and the scarlet side by side without the intervention of some other colour, the eye would be offended with the violent contrast; for, though each is beautiful in itself, and suitable to its own sphere, yet there is such a distinction—we might almost say opposition—in their hues as to render them

inharmonious if seen in immediate contact. The purple interposed remedies this unpleasing effect: the eye passes with ease from the blue to the scarlet, and *vice versâ*, by the aid of this blended colour, the purple. The blue gradually shades off into its opposite, the scarlet, and the gorgeousness of the latter is softened by imperceptible degrees into the blue. The purple is a new colour, formed by mingling the two: it owes its peculiar beauty alike to both; and were the due proportion of either absent, its especial character would be lost.

The order of the colours, blue, purple, scarlet, repeated at least twenty-four times in Exodus, is never varied. The scarlet and the blue are are never placed in juxtaposition throughout the fabrics of the tabernacle.—*A. W. Soltaw.*

(3) *Ancient significance of its use in wearing apparel.*

a. It indicated wealth, position, honour, and authority.

[10503] In the earlier days of Rome purple had been worn only by magistrates as a badge of office; but the progress of wealth and luxury was afterwards so great that the first of the emperors thought it necessary to put a restriction on the use of it, in order to preserve the significance of the ancient symbol.—*Suetonius.*

[10504] Very stringent decrees were issued by some of the Roman emperors till certain fabrics of the colour, including those held in the highest estimation, were entirely interdicted to the Roman citizen, and reserved for the exclusive use of the imperial household.—*Gibbon.*

[10505] The king of Ithaca wore a mantle of purple at the siege of Troy.—*Odyssey.*

[10506] The kings of Midian were clothed in purple raiment when slain by the Hebrews under Gideon (Judg. viii. 26). Belshazzar offered to any one who would interpret for him the fearful writing on the wall, that he should be the third ruler in the kingdom, and wear purple and gold as appropriate insignia of his high position.—*J. S.*

[10507] It must have been with the Hebrews as with their contemporaries and neighbours, a mark of distinction, suggesting the idea of royal majesty and authority. Its appearance in the curtain of the tabernacle marked that central edifice as the habitation of the ruler of the encampment. The purple in the garments of the priests indicated that they belonged to the Royal household, and were officers of the King.—*Atwater.*

[10508] Sometimes priests wore this colour as a mark of honour to their office and the deities whom they served.—*Braun.*

[10509] Even the images of the gods were adorned with raiment of purple (Jer. x. 9; Baruch vi. 12, 71).

3 Scarlet.

(1) *Scriptural references.*

[10510] Scarlet was known at a very early period in Canaan (Gen. xxxviii. 28); was one of the colours of the high-priest's ephod, girdle, and breastplate (Exod. xxviii. 6, 8, 15); used in cleansing the leper (Lev. xiv. 4), to indicate, as some think, that a healthy complexion was restored to him. It was the dress of females in the time of Saul (2 Sam. i. 24), of opulent persons in later times (Lam. iv. 5). A scarlet robe was placed on the person of our Lord in mockery and derision (Matt. xxvii. 28; Luke xxiii. 11).—*J. S.*

(2) *Its emblems.*

[10511] As blue is peculiarly the colour of the heavens, so scarlet is the gorgeous colour belonging to earth. The flowers, the produce of the soil, display its brilliant tints. We do not look above to find it; but it meets our eye when we contemplate the flowers of the field. The word of God also employs this colour as an emblem of royalty. The beast, and the woman in the Revelation, are both represented as scarlet. Not that the scarlet of itself denotes evil; but because the kingdoms of the world were held under their regal sway. And when the Lord Jesus was, in mockery, hailed as king, the soldiers of imperial Rome clothed Him with a scarlet robe (Matt. xxvii. 28).—*A. W. Soltaw.*

4 White.

(1) *Its symbolism.*

[10512] The garments of the transfigured Christ are said to have been "white as the light" (Matt. xvii. 2); and that they "became shining, exceeding white as snow; so as no fuller on earth can white them" (Mark ix. 3). But light as well as whiteness is both splendid and pure. The light in which God clothes Himself is splendid, but it is also pure. He is holy, but He is also glorious. The light symbolizes Him as glorious in His holiness, or as pure in His unapproachable and dazzling splendour, whichever idea may for the time be most prominent.—*Atwater.*

[10513] That white linen was employed as a symbol, appears from many passages of the New Testament. It was a representative of light, resembling it somewhat in colour (Matt. xvii. 2), but more in brightness (Luke ix. 9; xxiv. 4; Mark ix. 3) and purity (Rev. xix. 8, 14; xv. 6). In the realm of spiritual ideas it was the synonym of light itself employed as a symbol; *e.g.*, Dan. vii. 9 was equivalent to the verbal metaphor, God is light.—*Ibid.*

[10514] Represented by the diamond or silver, was an emblem of light, religious purity, innocence, virginity, faith, joy, life. Our Saviour wears white after His resurrection. In the judge it indicates integrity; in the sick man humility; in the woman chastity. — *Mrs. Jameson.*

DIVISION B.

MINISTERS AND OFFICE-BEARERS IN THE SERVICE OF THE TABERNACLE.

(*See* Sectional Index, p. 520, and General Index, at the end of last volume.)

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DIVISION B.

MINISTERS AND OFFICE-BEARERS IN THE SERVICE OF THE TABERNACLE.

7

MINISTERS AND OFFICE-BEARERS IN THE SERVICE OF THE TABERNACLE.

I. Organization of the Levitical Priesthood.

1 Selection from the tribe of Kohath.

[10515] The tribe of Levi originally consisted of three principal families, namely, the descendants of Kohath, Gershon, and Merari, Levi's three sons. Out of these the Lord chose the family of Kohath, and out of this line the house of Aaron, upon which he conferred the honour of the priesthood in perpetuity ; the rest of the tribe were to wait on the priests, and to be employed in the minor duties of the tabernacle ; so that while all the priests were Levites, all the Levites were not priests.—*Rev. J. T. Bannister, LL.D.*

II. Officiating Priests and Levites according to Precedence.

1 The high priest.

(1) *His office and sacerdotal functions.*

a. As the representative of the people.

[10516] This high priest represented the whole people. All Israelites were reckoned as being in him. The prerogative held by him belonged to the whole of them, but on this account was transferred to him, because it was impossible that all Israelites should keep themselves holy, as became the priests of Jehovah. But that the Jewish high priest did indeed personify the whole body of the Israelites, not only appears from this, that he bore the names of all the tribes on his breast and his shoulders —which unquestionably imported that he drew near to God in the name and stead of all—but also from the circumstance that when he committed any heinous sin, his guilt was imputed to the people. Thus, in Lev. iv. 3, "If the priest that is anointed sin to the trespass or guilt of the people" (improperly rendered in the English version, "according to the sin of the people"). The anointed priest was the high priest. But when he sinned, the people sinned. Wherefore? Because he represented the whole people. And on this account it was that the sacrifice for a sin committed by him had to be offered as the public sacrifices were which were presented for sin committed by the people at large : the blood must be brought into the holy place, and the body burnt without the camp.—*Vitringa.*

[10517] For to the outward of the high priest it belonged : first, that while the people, remaining at a greater or less distance from the sanctuary, approached to it only at befitting times, the high priest, on the contrary, was always in the midst—so that though his functions were few, and confined to certain times, yet his whole existence appeared consecrated ; and secondly, that though the people presented their offerings to God by the collective priesthood, still the sacrifice of the great day of atonement was necessary as an universal completion of the rest ; and this the high priest alone could present. The idea, therefore, of his office seems to be that while to the Jewish people their national life appeared as an alternation of drawing near to God, and withdrawing again from Him, the high priest was the individual whose life, compared with these vacillating movements, was in perpetual equipoise ; and as the people were always in a state of impurity, he was the only person who could present himself as pure before God.—*Bible Cabinet.*

b. As the sole mediator between God and man, the authorized oracle of Divinity, and administrator of the Mosaic laws.

[10518] Israel was sinful, and could only approach Jehovah in the way which Himself opened, and in the manner which He appointed. Direct choice and appointment by God were the conditions alike of the priesthood, of sacrifices, feasts, and of every detail of service. The fundamental ideas which underlay all and connected it into a harmonious whole, were reconciliation and mediation : the one expressed by typically atoning sacrifices, the other by a typically intervening priesthood. Even the Hebrew term for priest (*cohen*) denotes in its root-meaning "one who stands up for another, and mediates in his cause." For this purpose God chose the tribe of Levi, and out of it again the family of Aaron, on whom He bestowed the

"priest's office as a gift." But the whole characteristics and the functions of the priesthood centred in the person of the high priest.—*Rev. Dr. Edersheim.*

[10519] The high priest might, in common with his brethren, perform any of the ordinary functions of the priestly office, such as sacrificing, offering incense, blessing the people, &c.; but to him belonged exclusively the high and solemn privilege of entering once a year, on the great day of atonement, into the most holy place, into the more immediate presence of the great I AM, to sprinkle the mercy-seat with the atoning blood, to fill the sanctuary with the perfume of the sacred incense, and to pour forth at the footstool of Jehovah's throne intercessionary pleadings on behalf of a guilty nation. The office of the Hebrew high priest was the most elevated and honourable ever committed to mortal man. No distinction could be greater —no privilege more precious. He was the prince of the priests, the interpreter of the Divine will, the oracle and organ of the truth. None but he could enter the secret tabernacle of the Most High. He stood surrounded by the "thick darkness," enfolded in the radiant splendour of the shechinah; and there, in the very presence of the awful majesty of Jehovah, pleaded on behalf of Israel. He was the divinely appointed "days-man between heaven and earth."—*Rev. J. T. Bannister, LL.D.*

[10520] As the three sections of the tabernacle were separated from each other with extreme severity, so the three orders of the ministers. The Levites were the appointed servants of the court, but from the holy place they were excluded on pain of death. The priests executed the ministry of the holy place, but were as solemnly prohibited from venturing beyond the veil which concealed the Most Holy. The priesthood culminated in the high priest, as mediator between God and the people. If the blood was given upon the altar to atone, it was fitting that one should be solemnly set apart to the office of the high priest to represent the nation, in order, as it is said in the important passage, Exod. xxviii. 38, to "bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts." Hence by the appearance of the high priest before God as an atoning mediator, the offerings are sanctified.—*Rev. J. Muehleisen Arnold, B.D.*

[10521] To him was intrusted the supreme administration of the laws and of religion; which, under the theocracy, were inseparably united. He was the rightful judge and final arbiter of all questions arising out of the construction of the Mosaic code, and the dispenser of justice and judgment to the whole nation (Deut. xvii. 8–12, xix. 17, xxii. 5, xxxiii. 9, 10; Ezek. xliv. 24). In later times he presided over the Sanhedrin, and was only second in rank to the reigning sovereign. He was the divinely authorized oracle of the truth and will of God; so that when habited in the proper ornaments and symbols of his dignity, and with the Urim and Thummim, he could answer questions, solve difficulties, predict future events, and infallibly announce to the people the inscrutable will of God.—*Rev. J. T. Bannister, LL.D.*

(2) *Personal requirements of this office.*

[10522] The personal requirements of the high priest are in some things the same as those of the ordinary priest, but there are others that concern him exclusively. According to Leviticus xxi. 10–15, the person in whom the whole fulness of holy life was to be reflected was to keep aloof from all defiling communion with death. Whilst the ordinary priest was allowed to contract ceremonial uncleanness in connection with the death of his nearest kin (ver. 2, &c.), the high priest is not to be brought in contact with even the dead bodies of his parents (ver. 11), so as in no wise to interrupt his sacred functions at the sanctuary. To the words (ver. 12), "Neither shall he go out of the sanctuary," we must supplement out of the connection, "on account of the funeral." (See for an example Lev. x. 7.) In this depreciation or superseding of the most sacred bonds of nature, on account of the Divine office, we have a striking illustration of the state of mind required in the priest (Deut. xxxiii. 9), and they throw light upon the precept, "If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26). —*Rev. J. Muehleisen Arnold, B.D.*

[10523] Even the remotest sign of mourning is prohibited to the high priest; and the requirements in Lev. xxi. 10, are certainly stronger than in the case of the ordinary priest (ver. 5). The expression, "He shall not uncover his head," probably refers to his taking off his mitre to cover his head with dust and ashes. Onkelos, however, explains it "lest his hair should grow," and this is adopted by most of the rabbis. The prohibition to rend his clothes was not extended to mourning over public calamities (see 1 Macc. xi. 71). Yet Mishna Horajoth allows it at every case of mourning; only the high priest was to rend his clothes below at the skirt, not above.

As regards marriage relations in the life of the high priest, it is added to the regulations regarding the ordinary priest that he was not to marry a widow, but a pure virgin of his own people. The Babylonian Gemara speaks of a prohibition against polygamy, which led to a frivolous exegesis of 2 Chron. xxiv. 3, which, as Oehler aptly remarks, might have been saved, since the words "and Jehoiada took for him (לו) two wives," evidently do not refer to Jehoiada, the high priest, but to Joash, who was under his guidance and influence. It was, of course, to be understood that the high priest himself was to have been born in legal marriage; and in later days special stress was laid upon the fact that the mother should not

have been a captive of war. In respect to the age at which a high priest could be nominated to his office, no more is stated than in the case of the ordinary priest; and twenty years is commonly assumed by Jewish tradition as the earliest date at which the priesthood might be entered. Herod, however, made a boy high priest at the age of seventeen. A person was disqualified from being high priest through previous crimes, such as idolatry, murder, incest; the first point was extended to every species of nonconformity or heterodoxy; a point which became important during the controversy with the Samaritans, and whilst the unorthodox rites were performed at Leontopolis. To justify the restriction reference is made to 2 Kings xxiii. 9.—*Ibid.*

(3) *His vestments.*

a. The linen coat.

[10524] It was made of fine white linen. Being worn next to the skin, it indicated the personal condition of him who was so clothed that in God's sight he was pure. This garment must not be confounded with the plain linen garment which was worn by the high priest on the day of atonement. The garment we are considering was of fine linen, and was also embroidered.—*Whitefield.*

[10525] A sort of frock thrown over the shoulders, and extending down to the ankles, made of pure fine linen. This was the innermost part of the priest's vestments. It had sleeves to the wrists. It was the symbol of grace and righteousness in the hidden as well as visible man.—*Seiss.*

b. The robe of the ephod with its bells and pomegranates.

[10526] This was made of blue wool, woven in one piece, having no sleeves, but an opening at the top through which the head passed. It fitted close round the neck with a rich border, and reached to the ankles; and attached to the lower rim of the robe were seventy-two small golden bells, interspersed with an equal number of artificial pomegranates. As the pomegranates added to the beauty of the robe, so the sound of the bells gave intimation to the people in the outer court of the high priest's entrance into the holy of holies, and, as it were, called upon them to unite with him in the solemn exercises of devotion, as an expression of their concurrence in his prayer, and of their hope that his intercessions, accompanied by the offered incense, would ascend as fragrant odour before the throne of God.—*Rev. J. T. Bannister, LL.D.*

c. The ephod and girdle.

[10527] This was a sort of embroidered vest, splendidly wrought of blue, purple, and crimson thread, interlaced with threads of gold. The word ephod (אֵפוֹד), signifies to tie, to fasten, to gird, and fitly describes the use to which it was applied, namely, to fasten the robe. It consisted of two pieces, a back piece and a fore part, which hung from the neck downwards, something like a herald's tabard; and these two sections of the ephod were united at the shoulders by straps, or epaulettes, on which were two large beryl stones set in gold, and having engraved upon them the names of the twelve tribes of Israel, six on each stone. On that part of the ephod which covered the breast was a richly embroidered ornament called the pectoral, or breastplate, in which were twelve precious stones, also set in gold, with the names of the twelve tribes engraved upon them, one on each stone. The fore part of the ephod reached only a little below the waist, but the hinder part descended to the heels. Calmet was of opinion that the ephod was a kind of scarf or girdle thrown over the shoulders (something like a Scotch plaid), and then brought in front, crossing the breast, carried twice round the waist, and then tied in front and used as a girdle to the tunic. But he appears to confound the ephod with what is correctly called in Exod. xxviii. 8 the "girdle of the ephod, which is *upon it*," perhaps woven with it. The better opinion seems to be that the two pieces of the ephod hung perfectly flat, from the neck downwards, one part covering the back, the other the breast; and that the girdle served to bind the ephod to the robe, and the whole in compact closeness round the body of the wearer.—*Ibid.*

[10528] The priest was to be endowed with grace and glory as well as purity. He had to be clothed in righteousness and girt for active obedience. He needed covering for those shoulders, which were to bear the people's guilt, and for that brow, which was to be lifted up in confession. A rich, curious, graceful, and imposing suit was therefore provided for him—a suit which received its pattern from God, and was made according to specific Divine directions.—*Seiss.*

[10529] "The girdle," a narrow, long band or belt of linen, tied around the waist to confine the ephod close to the body. The priest was not only for show, but for service, and all his graces and endowments of righteousness were to be held subservient to his office. It had to be girded up for work.—*Ibid.*

d. The breastplate or pectoral, with its precious stones.

[10530] This was a square piece of cloth of gold, richly embroidered, and of similar texture and workmanship with the ephod. It was about ten inches square, and made double, that is, with a front and lining, so as to resemble a pouch or bag, in which, according to the rabbins, the Urim and Thummim was deposited. The front piece was adorned with twelve precious stones, in a setting of gold, upon each of which was engraven the name of one of the tribes. They were arranged in four rows, and divided from each

other by an edging of gold, probably to remind the high priest how dear those should be to him whose names he bore on his breast, and to denote his representative character in relation to the tribes of Israel, and also that he might be a fitting type of the compassionate Saviour, the great "High Priest of our profession." It was also named the "breastplate of judgment" (Exod. xxviii. 15), either because by it was discovered the judgment or will of God, or, more probably, because the high priest, who always wore it when exercising his judicial functions, was, instrumentally, the fountain of justice and judgment to the Jewish people, and his decisions, guided by the Urim and Thummim, were infallible and final.—*Rev. J. T. Bannister, LL.D.*

[10531] The first row had (1) *A sardius or ruby*, which is a beautiful gem of a rich red colour, with an admixture of purple. On it was engraven the name of Reuben. (2) *A topaz*, or the chrysolite of the moderns. It is of various sizes and figures. Its colour is of a pale green, with an admixture of yellow; but the most usual tinge is that of unripe olive, with somewhat of a brassy yellow. On it was engraven the name of Simeon. (3) *A carbuncle*, whose colour shines like lightning, or a coal of fire. On it was engraven the name of Levi. These stones composed the first row.

The second row had (1) *An emerald*, or the ancient smaragdus. It is of a pure and beautiful green, without the mixture of any other colour; and the oriental emeralds are equal to the sapphire and ruby for hardness, whilst in lustre they are only excelled by the diamond. On it was engraven the name of Judah. (2) *A sapphire*. The sapphire of the ancients was a semi-opaque stone, of a deep blue, veined with white, and spotted with small gold-coloured spangles, in the form of stars. Pliny says that it glittered with golden spots, and was of an azure, or sky-blue colour, but rarely intermixed with purple. It is now ascertained to be the same as the lazolite of the modern chemists. On it was engraven the name of Issachar. (3) *A diamond*, which is by far the most valuable of all jewels. It is perfectly white and beautifully sparkling. On it was engraven the name of Zebulun. These composed the second row.

The third row in the breastplate had (1) *A ligure* which is said to have been spotted like an ounce,[1] and is supposed to have been the same as the jacinth, which is of a dull red, considerably mixed with yellow. On it was engraven the name of Dan. (2) *An agate*, which is a precious stone of the lowest class, but often clouded in a most beautiful manner. It varies much in its appearance; whence, perhaps, it may have acquired its name; for the original word, שְׁבוֹ, *shebu*, literally signifies "the varier." Dr. Woodward describes it as having a gray horny ground, and clouded, lineated, or spotted with different colours, chiefly dusky black, brown, or red, and sometimes blue. But naturalists have discovered them with other grounds besides gray. On it was engraven the name of Naphtali. (3) *An amethyst.* This is a transparent gem, of a purple colour, composed of a strong blue and deep red, resembling the breast of a dove. But it is sometimes found colourless, and might at any time be made so, by exposure to heat, when it might pass for a diamond, were it equally hard. On it was engraven the name of Gad. These composed the third row.

The fourth and last row in the high priest's breastplate had (1) *A beryl*, or the *aqua marina* of naturalists. It is a pellucid gem of a bluish green; but Parkhurst thinks that, as the topaz of the ancients is the chrysolite of the moderns, so this is the ancient chrysolite, and corresponds with the modern topaz; the ancients and moderns in this place having changed names. His description of the beryl, or rather of the ancient chrysolite and modern topaz, is that it is of a fine yellow colour; that the finest are of a perfect gold colour, but that there are some deeper, and others extremely pale, so as to appear scarcely tinged. On it was engraven the name of Asher. (2) *An onyx*, so called from its resembling the colour of the human nail. It is a semi-pellucid gem, of which there are several varieties; but the bluish white kind, with brown and white zones, is the true onyx of the ancients. On it was engraven the name of Joseph. (3) *A jasper.* This is of a bright beautiful green colour, sometimes clouded with white, red, or yellow. On it was engraven the name of Benjamin.

Such were the names and colours of the precious stones in the breastplate of the high priest, on which the names of the twelve tribes were engraven. They served not only for beauty, but to remind him perpetually of the lively interest that the ministers of religion ought to take in the temporal and spiritual interests of their people.—*Dr. Brown.*

e. The Urim and Thummim.

[10532] There is, perhaps, no part of the paraphernalia of the temple that has given rise to more varied discussion or more ingenious speculation than the Urim and Thummim; and, after all the investigations that have been pursued, and the attempts that have been made to elucidate it, we know absolutely nothing of its real nature, or of the *modus operandi* by which its results were obtained. The words signify light and perfection, or doctrine and judgment. It is generally supposed to have been a material and visible appendage to the vesture of the high priest, which was consulted as an oracle upon particular and difficult public questions, and by means of which audible responses were returned from the midst of the shechinah. It has been suggested that probably the words manifestation and truth, engraved on two precious stones, and worn round the neck of the high priest, were the visible medium of communication; and it is a remarkable coincidence that the Egyptian high priest, according to Diodorus and Ælian, wore round

[1] *Felis uncia*, a kind of leopard.

his neck, suspended by a golden chain, a sapphire gem, having engraved upon it an image, or hierogylyphic, representing Truth. But the more probable opinion is that the words Urim and Thummim—light and perfection—were employed as descriptive of the character of the communications which, through the medium of the high priest, and in answer to his inquiries, were made to the people; which, proceeding from God, who is the source of intellectual and spiritual light, and whose revelations bear the stamp of His own infinite and inapproachable perfection, might be properly considered infallible and complete. As to the precise manner in which the reponses were given, the sacred historian has nowhere spoken in such terms as to solve the difficulty. If the oracle were given by the Urim and Thummim itself, it is not improbable that the precious stones in the breastplate assumed some particular appearance, or perhaps emitted some preternatural coruscations of light, or were enveloped in shade; which being understood by the high priest, might serve to guide him in his interpretation of the Divine will. The stones appearing bright, might signify the favour or approval of the Almighty; or, if they assumed a dark and frowning aspect, it might intimate disapproval, in relation to the object or enterprise concerning which information is sought. For instance, David belonged to the tribe of Judah. When at Ziklag he consulted the Lord by Urim and Thummim, as to whether he should pursue the Amalekites, and recover the spoil they had taken (1 Sam. xxx. 7, 8). We will suppose that, on the question being propounded, the sardonyx stone in the breastplate of Abiathar, on which the name of Judah was written, assumed an unwonted brilliancy, or put forth a bright luminous radiation. That might be considered as equivalent to the answer, "Pursue, for thou shalt surely overtake them, and recover all." Or, if the questioner belonged to the tribe of Benjamin, the supernatural haze or lustre would appear on the amethyst, inscribed with the name of that tribe. But this, we confess, is mere conjecture. All that can be advanced with any thing like certainty is that the Urim and Thummim, whether it denote some mythic manifestation made in or upon the breastplate itself, or whether it was a visible appendage to the breastplate, was some divinely appointed oracular medium through which a knowledge of the Divine will was sought and communicated.

When it was to be consulted, the high priest put on his robe and ephod, and, going into the holy place, stood before the curtain that separated the sanctuary from the holiest of all, and then turning his face directly towards the ark and propitiatory, the seat and symbol of the Divine presence, he proposed the question; and behind him, at some distance without the vestibule, stood the person at whose request the Lord was consulted, and there with all humility and devotion he awaited the answer; which, in all probability, was given in an oral response from the sanctuary, in like manner as it is said the Lord talked with Moses in the mount. According to Josephus, the oracle ceased about one hundred and twelve years before Christ.—*Rev. J. T. Bannister, LL.D.*

f. The mitre and golden plate.

[10533] The head-dress of the high priest consisted of eight yards of fine linen, wreathed round the head in the form of an Eastern turban, and surmounted by a kind of crown or mitre; on the front of which was tied with a blue ribbon a plate of pure gold, on which were engraven the two Hebrew words קדש ליהוה (Kodesh Lay'hovah,) "Holiness to the Lord" (Exod. xxviii. 36–38). The mitre was emblematic of complete consecration to God. It was a standing rebuke to the abominations of idolatry. This sublime motto, so conspicuously displayed at the head and front of the pontifical attire, denoted the spirituality of the Jewish religion, and reminded the people that the unhallowed license and polluting sensualism of paganism could not be tolerated in connection with the worship of the Most High, and that without purity of heart and life their offerings and devotions would not be accepted by Him, who is of purer eyes than to behold iniquity In reference to this part of the priestly vestments, the Lord says by Moses: "And it shall be upon Aaron's forehead, that Aaron may" (representatively, and as a type of the Lord Jesus Christ) "bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts" (that is, that he may take away their impurity, and render them holy and acceptable to the Lord), "and it shall be always upon his forehead, that they may be accepted before the Lord" (Exod. xxviii. 38).

Josephus, in the following quotation, first gives us the shape of the common priest's mitre, and then adds what was peculiar to that of the high priest: "Upon his head he (viz., the common priest) wears a cap, not brought to a conic form, nor including the entire head; but still including more than the half of it. It is named a mitre, but its make is such that it resembles a crown. It is made of thick swathes, but the contexture is of linen, and it is folded round many times, and sewed together; besides which, a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and hides the seams of the swathes, which would otherwise appear unseemly. This adheres closely to the head, that it may not fall off during the sacred service. Such was the habit of the common priests." And about a page afterwards, he says, that "The high priest's tiara, or mitre, was like that of the other priests, only that it had another of purple, or violet colour, above; and a crown of gold, of three rows, above that, finishing at top with a small golden cup, about the size of the joint of the little finger." Thus it was somewhat of the form of a diadem: and as Job is supposed to have lived before the days of Moses, and the

word that is used for the high priest's mitre is to be found in Job xxix. 14, where it is translated a diadem, commentators have supposed that it may have been a token of distinction in those early days. Indeed, the whole description reminds us of those turbans which form the usual head-dress of the Turks, Persians, Arabs, and other Eastern nations at the present day; only far more elegant.—*Ibid.*

(4) *Symbolism of his sacred robes.*

[10534] The ephod with its girdle signified the beautiful character and the exalted service which are becoming to the holy place; and the shoulder-pieces and the breastplate, with the precious stones and the engraving on them, signified that the children of Israel as a whole, and each child individually, was borne on the strong shoulders and carried in the warm heart of their representative in the presence of the Lord, giving the conceptions of strength to sustain and love to cherish; the Urim and Thummim added the thought of heavenly guidance along a path that "shineth more and more unto the perfect day;" the pomegranates and bells on the blue robe of the ephod symbolized heavenly fruitfulness and joy; while the climax of all was reached in the golden graving of holiness unto the Lord. You see how rich was the symbolism of the high-priestly vestments.—*T. M. Gibson.*

[10535] The symbolical signification of the sacred robes of the high priest was differently given, according to the theological tastes and ingenuity of the several writers. Philo and Josephus degraded the subject by placing it on a level with the symbols of heathenism, and by drawing mistaken parallels between the sacred types of their own religion and the mysteries of the Greek, in which the imaginary deities of a natural religion were dramatically represented by their officiating priests. It is painful to see how both these Hebrew writers expound the mysteries which are folded up in the colour, the numbers, the material and character of the several vestments. There is not one moral or spiritual idea which they can discover, but all is material, physical, natural, elemental. The blue (*meil*) is deemed a symbol of the ethereal heavens; the golden balls represent thunder; the pomegranates, lightning or water; the ephod, with its four colours, represents the four elements; the *choshen* in the midst of the ephod signifies the earth; the sardonyx stones on the shoulders symbolize the sun and the moon; the twelve precious stones in the breastplate, the twelve months or signs of the zodiac. By no means very superior has been the exposition of the rabbinical school, though less physical and grovelling; and it was only when the church recovered the consciousness that Christ and His work has been shadowed forth by all the types and symbols, that Christian divines improved upon them. When it was again admitted that the whole Old Testament was one great prophecy, and one great type of what should come and what has come to pass, the sacred vestments were studied with reverence and expounded with Christian sobriety. What beauty, for instance, in the breastplate of the high priest! The shadowing forth of justification by the breastplate of judgment, and of glory by the precious stones. In the last passage the camp of Israel, the glory of the new Jerusalem, the breastplate of the high priest combine in the great antitype, Christ our great High Priest till it shall ultimately be fulfilled. "I will lay thy stones with fair colours, and lay thy foundations with sapphires; and I will make thy window of agates, and thy gates of carbuncles, and all thy borders of pleasant stones" (Isa. liv. 11, 12).—*Rev. J. Muehleisen Arnold, LL.D.*

(5) *His consecration.*

[10536] The consecration of the high priest, the ceremonies of which lasted for seven days, consisted of ablution, putting on the sacred robes, anointing, and sacrifices (Exod. xxix.; Lev. viii.) The first distinct separation of Aaron is recorded Exod. xxviii. A partial anticipation of this took place as far back as (Exod. xvi.), when Moses bade Aaron take a pot of manna and lay it up before the Lord, which implied that Aaron would have the charge of the sanctuary. The taking up of Nadab and Abihu with their father Aaron to the mount, where they beheld the glory of the God of Israel, seems to have pointed to a hereditary office of chief priest (see also chap. xxvii. 21). But it was not till the completion of the directions for the building of the tabernacle that God said to Moses, "Take unto thee Aaron thy brother, and his sons with him, that he may minister unto me in the priest's office" (Exod. xxxviii. See also xxix. 9, 44).—*Ibid.*

[10537] The only specific difference between the consecration of the priests and of the high priest seems to have consisted in the four additional symbolical garments, which in the high priest's case were added to the coat or tunic, the girdle, the breeches, and the bonnet which belonged to the priest in general; and in the fact that whilst the priests were simply sprinkled with the anointing oil (Exod. xxix. 21, xxiii. 41), the high priest was anointed with it, whence he was called the anointed priest (Lev. iv. 3, 5, 16). The transfer of the garments of the high priest, according to Numbers xx. 26–28, from Aaron to Eleazar, was a transfer of the office itself. Without these holy vestments, full of significance, the high priest was only a private person, and could not represent the people. Hence he is threatened with death if he appear before Jehovah without them (Exod. xxviii. 35).—*Ibid.*

(6) *The high priest's great antitype.*

[10538] A glorious High Priest is Jesus. Fold upon fold of glory and beauty encompass Him. With round upon round of heavenly excellency and celestial praise is He girded. Purity, and

holiness, and power, and grace, and majesty, and ten thousand indescribable attractions, cluster upon Him, and surround Him with flames of perfection and light, which only the most costly jewelry can typify, which angels bend to contemplate, and which archangels cannot find words competent to express. Even the Eternal Father looks on Him with delight, and says, "This is My beloved Son, in whom I am well pleased."—*Seiss.*

[10539] In the anointing of the high priest, we plainly read the connection between the work of Christ and the agency of the Holy Spirit. As the oil there sanctified all, so the Spirit here seals and works in all. By the power of the Spirit was the flesh of Christ conceived; with the fulness of the Spirit was He endowed at His baptism: all His works were wrought in the Spirit, and by the Spirit He at last offered Himself without spot to God. The Father had given the Spirit not by measure to Him; and as the oil that was poured on the head of Aaron flowed down upon his garments, so is this Spirit ever ready to descend from Christ upon all who are members of His body.—*Fairbairn.*

[10540] The acknowledged type of the Lord Jesus Christ, who with his own precious blood has entered in once into the holy place; "not into the holy places made with hands, which were figures [types] of the true, but into heaven itself, there to appear in the presence of God for us," where "he ever liveth to make intercession for us" (Heb. vii. 25; ix. 12, 24).—*Rev. J. T. Bannister, LL.D.*

[10541] He was a type of Christ in His deputation to His office.

1. He must be chosen out of the tribe of Levi: Christ was taken from among men of our flesh and bone.

2. He must not be blind, lame, &c., but wholly without blemish; to signify Christ should be without sin.

3. He was to be a man of knowledge, or no priest to God: which figured forth that perfect knowledge that is in Christ.—*Keach.*

[10542] He transacted with God *on behalf of* his constituents as well as in their name (Heb. ii. 17). He was a type of Christ—

(1) In his Divine appointment to his office (Heb. v. 5, 6); (2) In his personal and official holiness (Heb. iv. 15, vii. 26); (3) In his representative relations to his people (Acts vi. 20); (4) In his work of mediation and intercession (Heb. ix. 11, 12, 24); (5) In his heavenly glory (Heb. ii. 9).—*Rev. J. Orr.*

[10543] Having such an High Priest to present our case, let us put our case with godly simplicity and filial confidence into His hands. Consider Him who is our High Priest, and so be encouraged to send many supplications in. Send in requests *for yourself*, that your sin may be blotted out, and your heart renewed; that your faith may be living, and your hope bright; that your life may be His epistle, and your death His praise. *For your family*, that those who are bound so closely to you may be more closely bound to Him; that you and yours may be heirs together of the grace of life, and dwell together with the Lord. *For the city*, that its Christians may be more like Christ, and its dead masses shaken and brought together, and clothed with skin, and raised to life, like the bones of Ezekiel's valley. *For the world*, that his tumults may be hushed at last, as the stormy sea became calm at the command of Jesus; that all tongues and peoples may learn on earth the common hymn of heaven, "Worthy the Lamb that died." Having such an High Priest in the heavens, why should we, by restraining prayer, leave Him, so far as we are concerned, standing there all the day idle?—*Rev. W. Arnot.*

2 Priests immediately assisting, of the family of Aaron.

(1) *Their office and ministrations.*

[10544] Their office was emphatically an office of propitiation. They served at the altar, killed, flayed, and prepared the victims, and offered the sacrifices. They kept up a perpetual fire on the altar of burnt-offering, lighted and trimmed the lamps of the golden candelebra in the sanctuary; they kneaded the loaves of shewbread, baked them, offered them on the table provided for that purpose, and changed them every sabbath day. Every day, morning and evening, a priest, appointed by casting lots at the beginning of the week, brought into the sanctuary a smoking censer of incense, which he set upon the golden table, otherwise called the altar of incense, and which was on no account to be kindled with strange fire; that is, with any fire but that taken from the altar of burnt-offering. This was the office assigned by lot to Zacharias, the father of John the Baptist, when he went into the temple of the Lord (Luke i. 9). According to some Jewish writers, there were three priests employed in the offering of incense; one, who carried away the ashes left on the altar at the preceding service; another, who brought a pan of burning coals from the altar of sacrifice, and, having placed it on the golden altar, departed; and a third, who went in with the incense, sprinkled it on the burning coals, and, while the smoke ascended, made intercession for the people. This last office was accounted the most honourable in the whole service; it could be filled but once by the same person during his lifetime; and this it was which fell by lot to Zacharias.—*Rev. J. T. Bannister, LL.D.*

[10545] They had to watch over the fire on the altar of burnt-offerings, and to keep it burning evermore, both by day and night, after it had been first kindled from heaven (Lev. vi. 12; 2 Chron. xiii. 11). They had also to feed the golden lamp outside the veil with oil (Exod. xxvii. 20, 21; Lev. xxiv. 2). It was their part to offer a lamb every morning and evening (Num. xxviii. 3), and two lambs on the sabbath (ver. 9), each

accompanied with a meat-offering and a drink-offering, at the door of the tabernacle (Exod. xxix. 38-44). These were fixed duties, which never varied; but their function was their being always at their post, to do do the priest's office for any guilty, penitent, rejoicing, or thankful Israelite. The worshipper might come at any hour. Then there was the purification, replenishing and lighting the lamps, the replacing of the shewbread on the sabbath; to offer the sheaf of the first-fruits (Lev. xxiii. 10); to estimate the commutation in money for persons in cases of any extraordinary vow (ch. xxvii. 8), or for any devoted unclean beast (vers. 11, 12), or for a house (ver. 14), or field (ch. xxiii. 23), and various other occasional services.—*Rev. J. Muehleisen Arnold, B.D.*

[10546] The priests were all to be teachers and guardians of the law of God (Lev. x. 11; Deut. xxxiii. 10). The priests' lips were to keep knowledge (Matt. ii. 7). From this their knowledge of the law, which was at once civil and ecclesiastical, they were to act either individually or collectively as a court of appeal in the more difficult controversies in criminal or civil cases (Deut. xvii. 8-13). Fresh revelations or new enactments could not be made by the priest. The Urim and Thummim only of the high priest made an exception. The priest had simply to explain the given law. It is worthy of note how the law is ascribed to the priests, counsel to the wise, and the word to the prophet (Jer. xxviii. 18). In Ezekiel vii. 26, we have again that the law shall perish from the priest, counsel from the ancients, and the vision is connected with the prophet. Both branches, so to speak, of the sacerdotal office, are comprised in the passage (Deut. xxxiii. 10), "They shall teach Jacob thy judgments, and Israel thy law." Other functions are hinted at in Deuteronomy. They were to be referred to in cases of undetected murder, and they were thus to check the vindictive blood feuds which it would otherwise have occasioned (Deut. xxi. 5).—*Ibid.*

[10547] They were to bless the people at every solemn meeting, and after the regular daily sacrifice, for which purpose a special form of blessing was prescribed in Numbers vi. 22-27. During the journeys in the wilderness, the priests were required to cover the ark, and all the vessels of the sanctuary, with a purple or scarlet cloth before the Levites approached them (Num. iv. 5-15). As the camp was about to move, they were to "blow an alarm" with long silver trumpets (Num. x. 8): with two, to call an assembly of the whole congregation; with one, if there was to be a special council of the elders and princes of the people. With the same instruments they were to announce the opening of all festive occasions and days of gladness, more especially the commencement of the jubilee periods (Num. x. 10). Other instruments might be used by the Levites, but the trumpets belonged to the priests. They blew them before the walls of Jericho (Josh. vi. 4); in the war between Judah and Jeroboam (2 Chron. xiii. 12); when they summoned the people to a general fast (Joel ii. 1, 15). In the service of the second temple there were never to be less than twenty-one, or more than eighty-four, blowers of trumpets present daily in the temple (Ugolini, xiii. pp. 10, 11). The priests were to address the army before the commencement of a battle (Deut. xx. 2); but often they actually shared in the contest (1 Chron. xii. 23, 27; 2 Chron. xx. 21, 22).—*Ibid.*

(2) *Personal requirements of their office.*

[10548] The priests were to be pre-eminently pure and holy, in order fitly to represent the pure and sublime morality of the religion which they taught, and were scrupulously to avoid even bodily or ceremonial defilement. When about to officiate in the rites and devotions of the sanctuary, they were to abstain from all kinds of intoxicating liquors. They were forbidden to adopt the ordinary forms of mourning for their dead. The Hebrews, at the death of their friends and relations, indulged in the most passionate lamentations and frantic paroxysms of grief. They wept, groaned, shrieked, rent their garments, smote their breasts, threw themselves on the ground in an agony of despair, refusing to be comforted; they went barefooted, put ashes on their heads, plucked their hair and beards, made incisions in their breasts, and lacerated their bodies with their nails. Such extravagant demonstrations of grief were deemed unbefitting the dignity and solemnity of the priestly office. But the chief reason of the prohibition was that, according to common etiquette, during the time of mourning, the near relatives of the deceased continued sitting in the house—the house that had been polluted by the presence of a corpse. They ate upon the ground, and the food they took, everything they touched, and they themselves, were deemed unclean. Hence we read, "Their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted" (Hos. ix. 4). This would disqualify the priests for the discharge of their duties. They were, therefore, prohibited from conforming to the general custom. It was also required that they should be entirely free from bodily maim or blemish; the slightest defect incapacitated them from office (Lev. xxi. 17-23). The priesthood being strictly confined to certain families, every one who aspired to it was required to prove his descent from those families. To facilitate the production of such proof, the genealogies of the sacerdotal families were carefully recorded in the public registers, and deposited in the archives of the temple (Ezra ii. 62; Neh. vii. 64). Hence, in order to preserve the purity of descent, no priest was permitted to marry a harlot, or one who had been divorced (Lev. xxi. 7). Purity of body and sanctity of life were alike indispensable; nor could any one undertake the priestly office in the earlier period of the Jewish polity till he had attained the age of thirty, or, in later times, twenty years. According to Mai-

monides, the priest whose genealogy was defective in any respect was clothed in black, covered with a black veil, and expelled from the court of the priests; but every one whose origin was found to be pure was clothed in white, recognized as a priest of the Most High God, and permitted to minister at the altar. It is not improbable that the expression used in Rev. iii. 5, is an allusion to the mode in which the Jewish Sanhedrin recognized the genealogy of the priests: "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life; but I will confess his name before my Father and before His angels."—*Rev. J. T. Bannister, LL.D.*

(3) *Their consecration.*

[10549] The consecration of the priests was of a higher order than that of the Levites. It is expressed by the term *kadash*=make holy, in contradistinction to the *tâhar*, which is used of the consecration of the Levites. The consecration of the priests is ordered Exod. xxix. 1–37, xl. 11–15, and is carried out in the person of "Aaron and his sons," according to Lev. viii. 1–36. There were two sets of ceremonies which accompanied this consecration; each consisted of three distinct acts. The first and most important consisted of washing, robing, and anointing; the second comprised a threefold sacrifice, by which the consecrated priest was initiated into the priestly functions of his office. The "servant of Jehovah" is fitly the consecrator and sacrificer throughout these ceremonies, because, as the channel through which others receive their office, he has for the time a higher priesthood than that of Aaron. Moses divests himself of the priestly office, and transfers it to another, hence only once in after days was Moses called chosen (Psa. xcix. 6). The washing of the whole body of the sacerdotal candidate before his entrance into the tabernacle, by thus putting away the filth of the flesh, signified the spiritual washing, without which no one, and, least of all, one who was charged with the ministry of reconciliation, was permitted to approach God. Upon this follows the robing, the investure in its double sense, which implied the conferring of the official dignity under the symbol of the official robes or sacred garments. —*Rev. J. Muehleisen Arnold, B.D.*

[10550] The third point is the anointing of the priest, which followed the anointing of the sanctuary, and of the holy vessels, and signified the imparting of the Spirit of God for the execution of the office. The passages Exod. xxix. 7, Lev. viii. 12, certainly only speak of the anointing of Aaron; but Exod. xxviii. 41, xxx. 30, xl. 15, Lev. vii. 35, x. 9, unmistakably declare that the sons of Aaron were likewise anointed. According to tradition, the former was done by pouring out of the ointment upon the head of the priest, till it flowed down the skirts of his clothing (Lev. viii. 12; Psa. cxxxiii. 2), whilst the priests were only sprinkled with the ointment, or had their foreheads touched by it. The anointing of the head is the unction *par excellence*, and this unction was only given to the high priest, hence he is strictly the "anointed" priest. (See Lev. viii. 10-13, 30; Exod. xxix. 7, 8, 21.) A secondary anointing, or sprinkling of the person and the ground with the prepared ointment of "pure myrrh," "sweet cinnamon," "sweet calamus," "cassia," and "olive oil," took place alike in the case of the high priest and the ordinary priest, according to Lev. viii. 30, and Exod. xxix. 21. The sacrifices which followed were, of course, made not by the candidates, but by Moses, and were of a threefold order. The sin-offering of a bullock, on which they solemnly laid their hands, as transferring to it the guilt which had attached to them (Exod. xxix. 10; Lev. viii. 14), implied that they who seek to serve in the ministry of reconciliation must first themselves be reconciled. By the second, or the burnt-offering of a ram, the total surrender of the life of the candidate to the service of the altar was set forth, "a sweet savour" to Jehovah. The blood of both these sacrifices was sprinkled on the altar, and was not carried into the holy place, as was usual in the offerings of high priest and the priest, but simply sprinkled on the horns of the altar, as in the case of a prince or private individual, thus showing that the candidate was not yet considered as in possession of the priesthood. As Moses was not strictly a priest, but consecrated the priest, he did not eat the meat, as was customary, but it was burnt without the camp. It was the position of the priest in respect of the people which required that he should partake of the altar.—*Ibid.*

(4) *Their vestments.*

[10551] The priests, when engaged in the services of the tabernacle or temple, wore a distinctive official dress, which is minutely described by the sacred historian (Exod. xxviii. and Lev. viii.) Every part of their attire was fashioned according to Divine appointment; nothing was left to individual taste or caprice. They were to wear linen drawers, reaching from the loins nearly to the knees (Exod. xxviii. 42). This portion of the dress was designed to preserve them from an indecent or ludicrous appearance while performing their sacred functions. The court of the priests, being higher than that of the common Israelites, they were elevated above the heads of the people, and especially when officiating at the altar. This garment, therefore, would prevent those indecent exposures of the person which the depraved heathen not only allowed, but even encouraged and applauded, in the orgies of their idolatrous worship.

They were also to be clothed in a *linen tunic*, which reached down to the ankles, fitting closely to the body, bound round the waist with a girdle, and the sleeves of which were tightly drawn round the arms. It was without a seam, being woven from the top throughout, like that worn by our Saviour, for which the soldiers cast

lots. It was made of fine linen, and richly embroidered. Then there was the *girdle* of needlework—a long sash of various colours—"blue, purple, and scarlet," curiously embroidered. It was tied round the body somewhat like a scarf or plaid, the ends hanging down by the side; and was intended to bind the coat or tunic closely to the body, and thus to serve at once the purposes of warmth and strength, of convenience and ornament. The head-gear was a *tiara*, which was originally a tapering turban, or pointed kind of bonnet, made of several rolls of linen cloth twisted round the head; but in the time of Josephus it approached nearer to the globular form.—*Rev. J. T. Bannister, LL.D.*

(5) *The priesthood of believers.*

[10552] In virtue of the law in Christ's kingdom, by which all His people are vitally united to Him, and partake, to some extent, in every gift and distinction which belongs to Himself, sincere believers are priests after His order and pattern. Chosen in Him before the foundation of the world, consecrated by the sprinkling of His blood on their consciences, and the unction of His Spirit, and brought near to God, they are "an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." It is their privilege to go nigh through Him even unto the holiest of all, and minister and serve before Him as sons and daughters in His kingdom. And as in their Great Head, so in them, the priestly calling bears relation to the prophetical office on the one hand, and to the kingly on the other. As those who are privileged to stand so nigh and come so near to God, they obtain the "unction which teaches them all things"—"leads them into all the truth," makes them "children of light," and constitutes them "lights of the world." And along with this spirit of wisdom and revelation, there also rests on them the spirit of power, which renders them a "royal priesthood." Even now, in a measure, they reign as kings over the evil in their natures, and in the world around them; and when Christ's work in them is brought to its proper consummation, they shall, as kings and priests, share with Him in the glories of His everlasting kingdom.—*Fairbairn.*

[10553] The saints of God are called "priests," "an holy priesthood" (1 Peter ii. 9, Rev. v. 10); and this title has respect to their work and office.—*Keach.*

3 Levites of lower rank, associated with and attendant on the priesthood.

(1) *Their consecration.*

[10554] The mere circumstance of birth did not give the Levites a title to officiate. They were obliged to receive a sort of consecration, which consisted chiefly in sprinkling them with water, in washing, and in offering sacrifices (Num. viii. 5–8; 2 Chron. xxix. 34). The usual age at which the Levites were to enter on their office was at five-and-twenty years, and they continued till fifty (Num. viii. 24, 25).—*Rev. J. T. Bannister, LL.D.*

[10555] How much was, in the first instance, made known to the Levites in respect to their office and dignity may be somewhat uncertain. Yet from that time they were really consecrated to the Lord, in faithful attachment to whom they had forsaken all natural ties (compare the apostles, Matt, xix. 27–29), and their separation came out to view very completely so early as the first day of the second month of the second year of the exodus (Num. i. 1), on occasion of the command to take the census, when the Levites were not to be numbered along with the rest of the tribes, nor to take up a position in the same line with them in the encampment (vers. 47–53).—*Rev. George C. M. Douglas.*

[10556] The purification of the Levites presents several points of analogy not only to that of the priests (Lev. viii.), but also to that of the leper who had been healed (Lev. xiv.); consisting as it did of bathing the flesh, shaving the hair, washing the clothes, then imposition of hands by the children of Israel on the Levites, and waving them as a wave-offering to the Lord, while the Levites, in turn, laid their hands upon two bullocks, which were offered to the Lord on their behalf, the one as a sin-offering and the other as a burnt-offering. For in the very nature of the case there was a peculiarity in the circumstance that the Levites were made an offering. Speaking generally, they might be called an offering from the congregation to the Lord, a sort of tithe of men, which became the property of the priests, like other consecrated things (Num. xviii., &c.)—*Ibid.*

(2) *Their office and ministrations.*

[10557] The Levites were planted at proper distances in certain cities throughout the tribes of Israel. They were "given to Aaron and his sons," to minister unto him in subordinate and preparatory offices, while he was doing the service of the tabernacle, and generally "to execute the service of the Lord" (Num. iii. 5–10, viii. 11). In fulfilling this appointment, it fell to them to keep the tabernacle and its instruments in a proper state for the divine service, to bear its different parts when removing from place to place, to occupy in later times the post of door-keepers in the temple, to take part in the musical arrangements connected with the public service, to assist at the larger feasts in killing and flaying of victims, &c. (1 Chron. xxiii. 28–32; 2 Chron. xxxv. 6, 11).—*Fairbairn.*

[10558] The tribe of Levi was set apart for the service of Jehovah, in place of the first-born males in all the families of the nation, who were consecrated to Him in memory of the passover and of the distinction then made between Hebrew and Egyptian families; and that it was ordained that the substitution should be man for man, the excess in the number of the first-born over the number of the descendants of Levi being redeemed with money paid into the treasury of the tabernacle.

[10559] None of the Levites, of what degree or order soever, had any right to sacrifice ; that was the duty of the priests only. The Levites, indeed, were to assist the priests in killing and flaying the sacrifices ; and, during the time they were being offered up, were to sing praises to God. It is in this sense we are to understand 1 Chron. xxiii. 31, and 2 Chron. xxxi. 2. Neither had they any title to burn incense before the Lord ; and, though the words of Hezekiah (2 Chron. xxix. 11) seem at first to imply otherwise, yet it is evident from verse 4 that he was addressing the Levites and priests conjointly. It was on account of their aspiring to the priests' office in this particular, the burning of incense, that Korah and his company, who were Levites, were destroyed, and their censers ordered to be beaten into broad pieces and fixed upon the altar, to be perpetual monuments of their presumptuous sacrilege, and a caution to all the children of Israel, that none should presume to offer incense before the Lord but the seed of Aaron, who alone were commissioned to the priestly office.—*Rev. J. T. Bannister, LL.D.*

4 Levites of the tribe of Kohath.

(1) *Their special charge.*

[10560] Kohath was the second son of Levi, most probably born in Canaan (Gen. xlvi. 11). Of his personal history we know nothing, except that he died at the advanced age of 133 years (Exod. vi. 18). Of his line were Moses and Aaron (1 Chron. vi. 2). At the time of the exodus the posterity of Kohath numbered 2750 men between thirty and fifty years old (Num. iv. 35), the total number of males 8600, divided into the distinct families of Amramites, Izeharites, Hebronites, and Uzzielites (Num. iii. 27). To them, with the exception of Aaron and his sons, was given the charge of bearing the ark and its furniture during the march through the wilderness (Num. iii. 31).—*Rev. George C. M. Douglas.*

[10561] Were near kinsmen of Moses and Aaron, and were appointed to a more holy and responsible service than either of the other divisions, and were to perform it under the immediate superintendence of the priests. The ark of the covenant being first carefully covered by the priests with the veil which had been hanging in front of it, and then with layers of silk and cloth, and other pieces of furniture being also suitably protected, the Kohathites were to carry them on their shoulders by means of wooden staves provided for that purpose.—*Atwater.*

5 Levites of the tribes of Gershon and Merari.

(1) *Their special charge.*

[10562] The Gershonites pitched towards the west, and had under their care the curtains, hangings, and coverings of the tabernacle and court, which they also bore on the journeys.—*A. W. Soltaw.*

[10563] Were appointed by Moses to bear, during the marches through the desert, the curtains and hangings of the tabernacle (Num. iv. 24–26). Thirteen cities were allotted to them, two of which were cities of refuge (Josh. xxxi. 6–27). In David's time they were appointed among other sons of Levi to "praise" the Lord in the regular temple service (1 Chron. xxiii. 5–7), some with instruments, some by prophesying, and others by taking charge of the treasures of the house of God (1 Chron. xxvi. 20–22). Asaph was one of them (1 Chron. vi. 39–43).—*J. S.*

[10564] The Merarites, who encamped on the north, watched over, erected, and carried all the solid framework of the building, the pillars of the surrounding courts, together with the sockets of silver and brass.—*A. W. Soltaw.*

[10565] The descendants of Merari had charge of the planks of acacia which formed the frame of the tabernacle, of the silver sill pieces, and of the pillars around the court, with their bases, pins, and cords. It was their duty, when the encampment was removed, to take these articles from the position they had occupied as a constituent part of the sanctuary, load them on four wagons assigned for this service, transport them to the station appointed for a new encampment, and there re-erect the sacred edifice.—*Atwater.*

IV. Serf Assistants of the Levites.

1 The Nethinim, of whom specially the Gibeonites.

(1) *Their chief functions.*

[10566] As the Levites were subordinate to the priests, so they also had others under them, called Nethinim, who were employed to carry the wood, and to draw the water that were required for the tabernacle service, and to perform other menial offices. The word Nethinim (נתינים), signifies given, or dedicated persons. They were not originally of Hebrew descent, but are supposed to have been chiefly the posterity of the Gibeonites, who, for their fraudulent stratagem in imposing upon Joshua and the Hebrew princes (Josh. ix. 3–27), were given as servants or bondsmen to the priests, and were condemned to become hewers of wood and drawers of water for the house of the Lord.—*Rev. J. T. Bannister, LL.D.*

[10567] As the whole house of Israel at large, so especially the tribe of Levi belonged absolutely to God ; and he as absolutely made them over to Aaron and the priests for the service of the sanctuary. The Levites, as gifts from God (*nethinim*) to their brethren the priests, must be distinguished from the Nethinim or serfs of foreign extraction given by the congregation to the Levites to do their most menial work for them.—*Rev. T. Whitelaw*

DIVISION C.

SACRIFICES AND OBLATIONS, INCLUDING SACRED FESTIVALS.

(*See* Sectional Index, p. 520, and General Index at the end of last volume.)

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DIVISION C.

SACRIFICES AND OBLATIONS, INCLUDING SACRED FESTIVALS.

8

SACRIFICES AND OBLATIONS

(Including Sacred Festivals).

I. Introductory.

1 Definition of sacrifice.

[10568] What is sacrifice? The most general term used in the Old Testament is *qorban*, and is employed to describe the genus of which sacrifices of all kinds were species. It is expressly predicated of the following offerings: burnt, peace, thank, sin, trespass, and the votive; the passover, sacrifice of the Nazarite on the expiry or breach of his vow, the whole range of national sacrifices, the first-fruits, and even offerings made to Jehovah of the spoils of battle. *Qorban* (Mark vii. 11), the equivalent of the English word *sacrifice* in general, is *a gift of to God*. The usage of the LXX. is identical. A sacrifice, then, in accordance with both usage and etymology, is a gift, a presentation to God, a surrender to God of what has cost the offerer something, a material embodiment of the self-sacrificing spirit.—*Prof. Cave.*

2 Its origin.

[10569] It is uncertain, in the total silence of the Bible, whether sacrifice was at first commanded, or whether it arose from a sense of sin and forfeited fellowship with God. The first recorded right sacrifices were accepted (Gen. iv. 4, viii. 20, 21); and from their nature one would suppose the existence, though unwritten, of a law on the subject. The institution of sacrifice is afterwards expressly recorded (Gen. xv. 9). We incline to the belief that both suppositions are correct: that sacrifice was ordered by a law which some obeyed, and others—as Cain—ignored; and that in the case of those who at first refused obedience, or who in after times had not the law, sacrifice grew out of human consciousness of guilt and the felt need of atonement.—*Comper Gray.*

3 Significance of the differences between the several offerings of old.

[10570] The varieties in the offerings conclude that they are but different aspects of Christ's work or person. Let us inquire, What are the different grades which we find in the different offerings? Without doubt these proceed on the same principle. They are but different views of this or that peculiar aspect. Not only is Christ's work one which has many aspects, but each aspect may be very differently apprehended, according to the measure of intelligence possessed by those who look at Him. Thus there may be different apprehensions of the same relation, and of the self-same act in the same relation. For instance, as to the offering, one grade of it is the bullock, another the lamb, another the turtle-dove. Now each of these emblems gives us a different thought respecting the value or character of the self-same offering. One grade shows Christ, and one saint sees Him, as on offering "of the herd," that is the most costly offering. Another gives a lower view of its value, or at least a different view of its character, as in the grade of "the turtle-dove." In every grade, the lowest as much as the highest, the offering is seen to be free from blemish: in every grade it is seen a sufficient offering, meeting all the requirements of the sacrifice; but the riches of the offerer, and the value and distinct character of his offering, are very differently apprehended in the different pictures. We conclude, therefore, that as the different offerings give us different aspects or relations of Christ's one offering, so the different grades in the same offering give us different views or apprehensions of the same aspect. An illustration may, perhaps, better express the difference. Suppose, then, several aspects of some building, the north aspect, the south aspect, the west aspect; these would correspond with the different offerings, as the burnt-offering, the meat-offering, &c. But there might be three or four views of the building taken from the same side, but under different lights, and at different distances: this would be the different grades in the same offering.—*Jukes.*

[10571] In each offering there are at least three distinct objects presented to us. There is the offering, the priest, and the offerer. A definite knowledge of the precise import of each of these is absolutely requisite if we would understand the offerings. What, then, is the offering? what the priest? what the offerer? Christ is the offering, Christ is the priest, Christ

is the offerer. Such and so manifold are the relations in which Christ has stood for man and to man, that no one type or set of types can adequately represent the fulness of them. Thus we have many distinct classes of types, and further variations in these distinct classes, each of which gives us one particular view of Christ, either in His character, or in His work, or person. But see Him as we may for sinners, He fills more than one relation. This causes the necessity for many emblems. First He comes as offerer, but we cannot see the offerer without the offering, and the offerer is Himself the offering, and He who is both offerer and offering is also the priest. As offerer, we see Him man under the law, standing our substitute, for us to fulfil all righteousness. As priest, we have Him presented as the mediator, God's messenger between Himself and Israel. While as the offering, He is seen the innocent victim, a sweet savour to God, yet bearing the sin and dying for it.—*Ibid.*

4 The fitness and utility of the ancient Jewish sacrifices.

[10572] According to the refined ideas of modern times, animal sacrifices are a very absurd and savage mode of expressing and promoting devout sentiments and dispositions. But if we steadily keep in view the genius and habits of ancient nations, and the special circumstances of the Hebrews, these objections will vanish, and the propriety as well as the expediency of the Jewish institutions will appear. When the practice of sacrificing was first appointed, the use of letters was probably unknown, consequently the mode of instructing by visible emblems or symbols was both indispensable and highly beneficial. In such a state of things, the offering of animal victims was made to answer for that more simple and rational devotion which words are now happily fitted to express. When we consider sacrifices, with all their attendant rites, as appointed by God in order to assist the religious instruction, improvement, and consolation of man, we must conclude that the Most High would, in the first instance, clearly explain every part of this institution, otherwise it could not answer its proposed ends. —*Rev. J. T. Bannister, LL.D.*

[10573] If the moral import of sacrifices were thus explained, the utility of them to mankind in their rude and simple state is beyond calculation. In untutored man reason is weak; the mental feelings are heavy and rough; while sense, imagination, and passion are the leading avenues both to the understanding and heart. To man thus situated, the appointment of sacrifices is peculiarly adapted; for these convey a most pathetic and awful address to his very senses, and thus rouse him to the most serious and impressive reflections.

The frequent spectacles of bleeding and smoking victims, suffering and atoning for the guilty offerers, would give them the deepest impressions of the purity, justice, and majesty of God, of the evil of transgression, of their own ill-desert, of the necessity of some adequate atonement, and of the readiness of the Deity to pardon the penitent.—*Ibid.*

[10574] The numerous and diversified offerings of the ancient Jews, with the striking pomp which preceded and attended them, were fitted not only to excite and express the most reverential, humble, and grateful devotion, but also to give the best direction to the whole temper and conduct. The many washings and purifications enjoined previous to the oblation of sacrifice, were not only physically beneficial in Eastern countries, but directly tended to impress a simple people with a scrupulous regard to inward and moral purity, especially in all their approaches to the Deity. That this was the primary intention of these ceremonies was a maxim frequently and solemnly enforced. In those early ages, the language of these well-chosen emblems could not fail to be well understood and strongly felt. Above all, the frequent sacrifices of the Jewish law were intended to prefigure and gradually to prepare men for the great atoning sacrifice of the coming Messiah. Accordingly, our Saviour, in allusion to those ancient oblations, is called by way of eminence a sin-offering, a perfect sacrifice for the sins of the world. In a word, the religion of the Jews and that of Christians form one great and harmonious plan. The Jews saw gospel truths in its early and gradual dawn, we behold it in its meridian splendour. When Christ appeared, the candid and pious Jews embraced him, because they saw in Him a glorious counterpart, a perfect accomplishment, of their ancient rites and predictions. The Gentiles, on the other hand, were led to venerate and believe in the Hebrew law, because they beheld in it an exact though imperfect figure and prophecy of the gospel. What beauty and glory do these observations reflect both on the Jewish and Christian dispensations! What admirable depths of wisdom do they discover in both!—*Ibid.*

II. Occasional Sacrifices with Reference to Individuals.

1 The burnt-offering.

(1) *Its nature and significance.*

[10575] The Hebrew word is rendered in Greek "holocaust," or whole burnt-offering (Psalm li. 19). The word *olah* means, properly, "that which ascends," so called because it all ascended to God from off the altar of burnt-offering. In other offerings part of the sacrifice was sometimes given to the priest, sometimes to the offerer. But in the case of the burnt-offering, it was *all* burned on the altar, it *all* (the skin only excepted) ascended to God in the flame of fire. "It symbolized the entire surrender unto God, whether of the individual or of the congregation, and His acceptance thereof. Hence also it could not be offered 'without shedding of blood.' Where other sacrifices were brought it followed the sin-offering, but

preceded the peace-offering. In fact it meant general acceptance on the ground of previous special acceptance, and it has rightly been called the *sacrificium latreuticum*, or sacrifice of devotion and service. Thus day by day it formed the regular morning and evening service in the temple, while on sabbaths, new moons, and festivals, additional burnt-offerings followed the ordinary worship. There the covenant people brought the covenant sacrifice, and the multitude of offerings (sometimes a thousand, see 1 Kings iii. 4) indicated, as it were, the fulness, richness, and joyousness of their self-surrender."—*Dr. Edersheim.*

[10576] The burnt-offerings, or holocausts, were freewill-offerings, wholly devoted to God, according to the primitive patriarchal usage. The man himself was to bring them before the Lord, and the victim to be offered was, according to the person's ability, a bullock without blemish, or a male of the sheep or goats, or a turtle-dove or pigeon (Lev. i. 3, 10, 14). If, however, he was too poor to bring either of these, he was to offer a *mincha*, or meat-offering, of which an account is given in a subsequent page. The Jews esteemed the burnt-offering the most excellent of all their sacrifices, not only on account of its superior antiquity, but also because it was entirely consecrated to God. In allusion to this St. Paul exhorts Christians to present their bodies, or their whole selves, a living sacrifice to God (Rom. xii. 1.) The burnt-offerings are in Hebrew termed עֹלָה (*olah*), which signifies to ascend; because this offering, as being wholly consumed, ascended, as it were, to God in smoke or vapour. It was a very expressive type of the sacrifice of Christ, as nothing less than His complete and full sacrifice could make atonement for the sins of the world.—*Rev. J. T. Bannister, LL.D.*

(2) *The occasions of its offering.*

[10577] The occasions upon which it was to be offered were many and various; they may be referred to three heads.

1. Such as were providential, as upon all emergent occasions, when they had guilt or judgments to be removed or prevented, or mercies to be bestowed and acknowledged (Lev. xxii. 18.)

2. Such incidental occasions wherein they were required by the law, as at the consecration of priests (Exod. xxix. 18), and of the Levites (Num. viii. 12); at the purification of unclean persons, and upon several other occasions.

3. At their stated festivals and appointed seasons, which were both daily, weekly, monthly, and anniversary. Of which hereafter. Among the rest, there was a constant burnt-offering every day, or rather two burnt-offerings, the one in the morning, and the other at evening (Exod. xxix. 38, 42; Num. xxviii. 3, 4), called the *juge sacrificium*, עֹלַת־הַתָּמִיד, whereof Daniel speaks, how it was profanely interrupted by Antiochus (Dan. viii. 11, 12).—*Mather.*

(3) *The victim to be sacrificed.*

[10578] There were three grades in the burnt-offering. It might be "of the herd" (Lev. i. 3), or "of the flock" (Lev. i. 10), or "of fowls" (Lev. i. 14). These different grades gave rise to several varieties in the offering, the import of which we shall now consider.

The first difference is in *the animal offered.* We have in the first grade, "a bullock;" in the second, "a lamb;" in the third, "a turtle-dove." Each of these animals, from their well-known character, presents us with a different thought respecting the offering. The bullock, "strong to labour" (Psa. cxliv. 4), for "great increase is by the strength of the ox" (Prov. xiv. 4)—suggests at once the thought of service, of patient, untiring labour. In the lamb we have another picture presented to us; here the thought is passive submission without a murmur; for the lamb is the figure constantly chosen to represent the submissive, uncomplaining character of Christ's sufferings (Isa. liii. 7). The turtle-dove is different from either of these, and gives again another view of the offering of Jesus. In this class the thought of labour is lost sight of: the unmurmuring submission, too, of the lamb is wanting: the thought is rather simply one of mourning innocence; as it is written, "We mourn like doves;" and again, "Be harmless as doves."

[10579] The burnt-offering was always to be a *male* animal, as the more noble, and as indicating strength and energy. The blood was thrown on the angles of the altar, below the red line that ran round it. Then the "sinew of the thigh" (which was neither allowed to be eaten nor to be sacrificed, see Gen. xxxii. 32), the stomach, and the entrails, &c., having been removed (in the case of birds, also the feathers and the wings), and the sacrifice having been duly salted, it was wholly burned. The skins belonged to the ministering priests, who derived a considerable revenue from this source. The burnt-offering was the only sacrifice which non-Israelites were allowed to bring.—*Dr. Edersheim.*

[10580] It had to be "a male without blemish"—the most perfect of its kind. It is impossible to induce purity by anything impure. No imperfect being could become a perfect sacrifice, or effect a perfect righteousness. And when a victim was needed to atone for the world's guilt, none would answer but the very Chief of all the flocks of God. The meek dove had to be brought from the pure olive groves of heaven, and the prince of the herd from the blessed pastures which are laved by the waters of life. Pure and perfect as the bright world from which He came, Christ, our sacrifice, "was holy, harmless, undefiled, and separate from sinners"—"a Lamb without a spot"—the first, the purest, the gentlest, and the best in all the domain of the great God. He was the very Prince of creation, "who knew no sin, neither was guile found in His mouth."—*Seiss.*

(4) *Mode of procedure and accompanying rituals of sacrifice.*

[10581] Nine ceremonial actions about the burnt-offering. 1. The offerer was to bring it to the door of the tabernacle of the congregation, before the Lord. 2. Lay his hand upon it. 3. The priest must kill it. 4. He must pour out the blood and sprinkle it round about. 5. Flay and cut it in pieces. 6. The pieces to be salted. 7. The legs and inwards washed. 8. All must be laid upon the altar and burnt with fire. 9. The ashes carried out of the camp into a clean place.—*Mather.*

[10582] Twice are the words repeated, "the fire of the altar shall be burning in it" (Lev. iv. 9, 12). This apparently refers to the victim: the fire of the altar shall always be burning in the burnt-offering; all night unto the morning. The camp of Israel rested securely all night under the shelter of the evening lamb upon the altar. They could repose without fear, for there was a sweet savour on their behalf ever ascending to God. There was a beacon fire kept burning for the eye of God to rest upon, and no enemy could prevail—no power of darkness could harm them, because of the protection afforded them through that sacrifice.—*A. W. Soltaw.*

[10583] If the man who brought it would lay his hand upon its head, and so acknowledge it as that by which he hoped and prayed and trusted to be forgiven, the Lord said, "it shall be accepted for him to make atonement for him." —*Seiss.*

[10584] The priest having laid the ashes beside the altar, in the place of ashes on the east part, then put off his linen garments and put on other garments, and carried forth the ashes without the camp unto a clean place.

This clean place outside the camp is the same as that in which the sin-offerings were burnt. "The whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt" (Lev. iv. 12).

The word *poured* with respect to the ashes, is the substantive of the verb used for the pouring all the blood of the sin-offerings at the bottom of the altar (Exod. xxix. 12; Lev. iv. 7, 18, 25, 30, 34). Thus the pouring out of the ashes outside the camp would be connected with the pouring out of the blood at the bottom of the altar, and the burning of the sin-offering outside the camp. It would be another mode of expressing the entire pouring out of the life of the blessed Lord; the shedding of His blood as the atoning sacrifice; the sin-offering outside the camp.

This command to carry forth the ashes without the camp unto a clean place may have some reference to the burial of the Lord. His burial was the fullest evidence of His death. The place where He was buried was a garden, in the place where He was crucified. In the garden there was a new sepulchre hewn out of a rock, "hewn in stone, wherein never man before was laid"—"wherein was never man yet laid" (Luke xxiii. 53; John xix. 41).—*A. W. Soltaw.*

[10585] If a bullock, the Divine command was, "Kill it before the Lord, and flay it, and cut it into his pieces." If from the flock, the word was, "Kill it on the side of the altar northward, and cut it into his pieces." Who was to do this is not clearly specified. Any one, good or bad, priest or private, the worst or best, may become the executioner of the Divine sentence. When Jesus was made an offering for us, earth and hell joined in the infliction of the sacrificial stroke. But whoever laid hands upon the victim, it was to be slain and cut into pieces. If a bird, the word of the Lord was, "Wring off his head, and pluck away his crop with his feathers, and cleave it with the wings." Fit picture this of the end which awaits the unforgiven, and of what actually befell the blessed Saviour, who "was once offered to bear the sins of many." The plucking and tearing off of the skin was to show how naked the sinner is, and how completely he is exposed to the fires of Divine wrath, and how unprotected Jesus was when He submitted to bear our sins in His own body on the tree. The cutting into pieces was to show what a complete undoing of the sinner it is for him to have his sins visited upon him. It is like the severance of every joint, the dislocation of every limb, the tearing asunder of every member. What, then, must have been the anguish of Jesus as He stood in the sinner's place and received the strokes of the sacrificial blade upon Him, the same as if it had hewn him into fragments! The victim was to be separated "into his pieces." There was a certain order to be observed in the awful mutilation.

(5) *Its typical teaching.*

[10586] In the burnt-offering we see Jesus as our representative. His offering was offered "for us;" therefore, "as He is, so are we in this world;" the measure of His acceptance is the measure of our acceptance—"we are made accepted in the Beloved." But in the burnt-offering Jesus stands also as our example, "leaving us an example that we should follow His steps;" the measure therefore of His devotedness should be the measure of ours—"we should walk even as He walked."—*Jukes.*

[10587] It typified the entire self-surrender of Christ to God (1) In His eternal resolve to redeem by becoming Man; (2) in His humility of birth on earth; (3) in the silence in which His youth was spent; (4) in the narrow limits within which He confined His ministry; (5) in the victory won over His human will in the garden of Gethsemane; (6) in His yielding His life to His Father on the cross. There is an example herein to us—(1) we must surrender what is evil —(*a*) Bad habits, *e.g.*, sloth, drunkenness; (*b*) bad affections, *e.g.*, love of money, bodily indul-

gence ; (*c*) bad passions, *e.g.*, ill-temper, pride. (2) We must surrender what God does not think fit to give us, though not in itself evil, such as (*a*) health ; (*b*) domestic happiness ; (*c*) worldly success.—*Prebendary Meyrick.*

[10588] Life was that part in creation which from the beginning God claimed as His. As such—as being His claim on His creatures—it stands as an emblem for what we owe Him. What we owe to God is our duty to Him. And this, I doubt not, is the thought here intended. Of course the offering here, as elsewhere, is the body of Jesus—that body which He took and then gave for us ; but in giving God a life, in contradistinction to offering Him corn or frankincense, the peculiar thought is the fulfilment of the first table of the Decalogue. Thus the life yielded is man's duty to God, and man here is seen perfectly giving it.

2 The peace-offering.

(1) *Significance of the term and nature of the sacrifice.*

[10589] The peace-offering (Lev. iii., vii. 28–34). As the name implies, the prominent thought in these sacrifices was the blessed result of drawing near to God in the way of His appointment. "Justified by faith we have peace with God." In the sin-offering there was forgiveness, in the burnt-offering acceptance, in the meat-offering consecration, and now in the peace-offering there is peace and joy—peace with God, and joy in the Holy Ghost—the supreme satisfaction of the soul in that communion with God which has been established through the appointed sacrifices. Here, as always, there is the idea of atonement underlying all ; for in these sacrifices, as well as in the others, there was the killing of the animal, the laying of the hand upon its head, and the sprinkling of the blood ; and not only so, but the new offering had to be laid "upon the burnt sacrifice which is upon the wood that is on the fire" (ver. 5), viz., the perpetual burnt-offering of the morning and evening sacrifice. But though care is taken, as heretofore, to keep before the view of the worshipper his entire dependence for all the blessings which he enjoys, upon the atonement provided by the Lord, yet the characteristic features are found later on, in the disposition of the parts. This was the only sacrifice in which there was a distribution all around, so to speak : part to the altar, part to the officiating priest, part to the family of the priesthood, part to the worshipper and his family, and the remains, if any, given to the poor. It was essentially a festal sacrifice, the idea of joyful communion shining out in it.—*J. M. Gibson.*

[10590] The general name for this species of offering is *shelamim* (שְׁלָמִים) : it comes from a root which signifies to make up, to supply what is wanting or deficient, to pay or recompense ; and hence it very naturally came to express a state in which, all misunderstandings having been removed and good experienced, there was room for friendship, joy, and thankfulness. And the sacrifice which went by this name might be employed in reference to any occasion on which such ideas became strikingly displayed.—*Fairbairn.*

[10591] It is worthy of remark that the word "sacrifice" in the Hebrew is confined to this peace-offering, or, as it should be called, "peace-sacrifice." So in Psalm xl. 6 (where all the four offerings of the first four chapters of Leviticus are enumerated, as set aside by being fulfilled in Christ Himself), the word "sacrifice" stands for peace-sacrifice. The word "peace" is in the plural number, as if to betoken peace of every kind—"perfect peace." Peace that shall answer every question of doubt or uncertainty ; every opposing thought ; whether of sin in the nature, sins committed, unworthiness, weakness, helplessness, infirmity. It was peculiarly a sacrifice of fellowship, the offerer eating the greater part of it in his own dwelling. A kind of celebration of peace made between two parties before opposed to one another.—*A. W. Soltaw.*

[10592] The peace-offering is called a peace-sacrifice, and it is the first time this term is used of the offerings. Indeed it is a term which is used of the peace-offering alone. This offering is called the "sacrifice of peaces." The plural is used to denote all kinds of peace. The apostle seems to allude to this in his words, "Now the Lord of peace Himself give you peace always, by all means." He seems to say, "The Lord bless you with all the fulness of blessing of the peace-offering." Whenever the plural is used instead of the singular in Hebrew, it denotes the fulness and completeness of the thing named ; thus, "Thou wilt keep him in perfect peace (*peace, peace*, margin) whose mind is stayed on Thee." Here the meaning denotes every kind of peace in all its fulness. Again, "blood toucheth blood" (Hosea iv. 2, margin *bloods*), indicates the highest kind of crime. See also the marginal reading of Isaiah xxvi. 21, where "bloods" denotes all kinds of crime of the very highest character. In the same way the word "righteousness," in Isaiah lxiv. 6, denotes all kinds of creature righteousness of the highest character.—*Whitefield.*

[10593] The peace-offerings (Lev. iii. 1) were free-will-offerings, in token of peace and reconciliation between God and man ; they were either eucharistical, that is, offered as thanksgivings for blessings received, or votive, that is, offered with prayers for the impetration of mercies. These offerings consisted either of animals, or of bread or dough ; if the former, part of them was burnt upon the altar, especially all the fat, as an offering to the Lord ; and the remainder was to be eaten by the priest and the party offering. To this sacrifice of praise or thanksgiving St. Paul alludes in Heb. xiii. 15, 16. In this kind of sacrifices the victims might

be either male or female, provided they were without blemish. The parts of both which were appropriated to the priests and Levites were called heave or wave offerings; because they were heaved or lifted up towards heaven, and waved to and fro before they were eaten, in acknowledgment of the goodness and kindness of God, and also in token of their being consecrated to Him (Lev. iii. 1–6; Exod. xxix. 26, 27; Num. xviii. 24–28).

The peace-offerings are in Hebrew termed שְׁלָמִים (*shelamim*), from שָׁלֵם (*shalam*), to complete or make whole; because by these offerings that which was deficient was considered as being now made up; and that which was broken, viz., the covenant of God, by His creature's transgression, was supposed to be made whole: so that after such an offering the sincere and conscientious mind was authorized to consider itself as reconciled to God, and that it might lay confident hold on this covenant of peace. To this St. Paul alludes in that fine passage contained in Eph. ii. 14–19.—*Rev. J. T. Bannister, LL.D.*

[10594] The word peace, in the language of the Scriptures, has a shade of meaning not commonly attached to it in ordinary use. With most persons it signifies a cessation of hostilities, harmonious agreement, tranquillity, the absence of disturbance. But in the Scriptures it means more. Its predominant import there is prosperity, welfare, joy, happiness. The original Hebrew word includes both these meanings. The old Greek version renders it by terms which signify a sacrificial feast of salvation. This, perhaps, comes as near to the real import of *shelamim* as we can come. The Scriptures elsewhere mention the peace-offering under a name which denotes victims slain for banquets, especially for sacrificial banquets. The idea of great blessing, prosperity, rejoicing, evidently enters into the designation. We may therefore confidently take the peace-offering as a joyous festival, a solemn sacrificial banqueting, illustrative of the peace and joy which flows to believers from the atoning work of Jesus, and our sanctification through His blood and Spirit. —*Seiss.*

(2) *Its divisions and forms.*

[10595] The peace-offerings appear under three divisions—the sacrifice of thanksgiving or praise (תּוֹדָה), of a vow (נֶדֶר), and of free-will (נְדָבָה). The last of these is marked as being somewhat inferior, by the circumstance that an animal with something lacking or superfluous in its parts might be offered (Lev. xxii. 23), while in both the other sorts the rule, of being without blemish, was strictly enforced (ver. 21). And again a difference is marked, a measure of inferiority in both of the two last as compared with the first, in that they are treated conjointly, as coming under the same general laws (Lev. vii. 16–21), while the first has a section for itself (vers. 11–15); and also that the flesh of those two might be eaten, either on the first or the second day, while the flesh of the thank-offering required to be eaten on the first, or else burnt with fire. These are certainly rather slight distinctions; but they are quite sufficient to indicate degrees of excellence or worth in the respective offerings, in which the sacrifice of praise holds the highest, and that of free-will the lowest place.—*Fairbairn.*

[10596] There are three forms in which these offerings might be presented—(1) As thank-offerings, or an expression of gratitude for special mercies received; (2) as votive offerings where the vows made before God were presented; (3) as voluntary offering, made at a time when there was a deep longing in the soul for a closer and more intimate communion with God.—*J. S.*

(3) *Its accompanying ritual.*

[10597] The priest had (1) To catch the animal and strike the sides of the altar with it; (2) to place upon the burnt-offering which was smouldering upon the altar all the internal fat of the animal's body, with the kidneys enveloped in it, and, in the case of the sheep, the fat tails, for consumption by the fire; (3) to offer one of each of the three different kinds of unleavened cakes and one loaf of the leavened bread as a peace-offering; (4) to wave the breast of the animal backwards and forwards, and to heave the leg or haunch upwards and downwards in token of consecration (Lev. vii. 14, 30, 31); (5) to take for his own eating, and that of his brethren the priests, the three cakes and loaf and haunch that had been heaved and waved; (6) to return the rest of the animal and the remaining cakes and loaves to the offerer, to serve as a feast for him and his, to be eaten the same or the next day, in the court of the tabernacle —*Prebendary Meyrick.*

[10598] The ritual was to be observed in all the varieties of the peace-offerings, national, official, or individual. In some parts it agreed with, and in others it differed from that of the burnt-offerings.—*J. S.*

(4) *Its chief characteristic.*

[10599] Its essential characteristic is the feast upon the sacrifice, participated in symbolically by God (by means of the part consumed on the altar, and the part eaten by His ministers), and actually by the offerer and his companions. It served as a memorial to the Israelites of the institution of the covenant between God and themselves (a covenant in the East being ordinarily ratified by the parties to it eating together), and reminded them of the blessings thence derived, which naturally called forth feelings of joyous thankfulness; while it prefigured the peace wrought for man by the adoption in Christ, through which he has communion with God.—*Prebendary Meyrick.*

[10600] The most joyous of all the sacrifices

was the peace-offering, or, as from its derivation it might also be rendered, the offering of completion, as it always followed all the other sacrifices. This was, indeed, a season of happy fellowship with the covenant God, in which He condescended to become Israel's guest at the sacrificial meal, even as He was always their host. Thus it symbolized the spiritual truth expressed in Rev. iii. 20. In peace-offerings, the sacrificial meal was the point of main importance. Hence the name *zevach* by which it is designated in the Pentateuch, and which means slaying, in reference to a meal. It is this sacrifice which is so frequently referred to in the Book of Psalms, as the grateful homage of a soul justified and accepted before God. (See Psalms li. 17, liv. 6, lvi. 12, cxv. 17, 18.)

[10601] The feast and the rejoicing were still to be "before the Lord," in the place where He put His name, and in company with those who were ceremonially pure. And with the view of marking how far all impurity and corruption must be put away from such entertainments, the flesh had to be eaten on the first, or at farthest, the second day, after which, as being no longer in a fresh state, it became an abomination.—*Fairbairn.*

(5) *Its spiritual lessons and applications.*

[10602] 1. Be persuaded and encouraged to feed and feast upon Christ our Peace-offering. Do not say, Such and such may, if I had such parts and such abilities, and so eminent as such and such, I durst believe. This blessed peace-offering is not for the priests only, for saints of the highest rank, and greatest eminency; but for the common people also. Do but draw near with a pure heart, and then come and welcome. Take your share, and eat it with a glad heart, God hath given it you.

2. Do not defer the eating of your peace-offerings. Take heed of a procrastinating spirit. As many who think to repent and return to God when they are dying, and dropping into hell, whereas they should eat the peace-offering, and eat it now. Do it to-day before to-morrow, or at least before the third day; for then the peace-offering will not be accepted. Come in to God the third hour of the day, or if thou hast lost that season, yet come in at the sixth, the ninth, or at least at the eleventh hour of the day. If you stay till the sun be set, and the day of the Lord's patience run out, then your peace-offerings shall not be accepted, then thy repentance will not save thee. Oh! but I will cry, God mercy, and trust to Christ then. Ay, but thy conscience then will say, You should have eaten the peace-offering sooner; eating it the third day shall not be accepted; nor will catching at Christ when thou art gone to hell. "Oh then, that thou hadst known in this thy day, the things belonging to thy peace" (Luke xix. 42).

3. Let all your peace-offerings be seasoned with the new leaven of grace and holiness. Get this blessed leaven of the kingdom of God into your hearts.

4. Give God the 'a', the strength, the vigour of your spirits, the best of your endeavours. Do not leave the worst you have to him, the very dregs of time at night, when you are all drowsy and sleepy, for prayer and family duties, when you have spent the strength of your time in your callings. Reserve some of your good hours for God and duties of communion with him. With such drowsy sacrifices God will not be well pleased.

5. Take heed of accounting the blood of the peace-offering a common thing. But as the typical blood might not be eaten, but was sacred to the Lord, let the blood of Christ be sacred and precious to you. It is a dreadful sin to "count the blood wherewith you are sanctified a common thing" (Heb. x. 29). Oh this contempt of Christ, contempt of the gospel, of those glad tidings, and of that soul-redeeming blood! "That soul shall be cut off from his people."

6. To you that believe, let Christ be precious. There is a reverential esteem of Him in the hearts of all that are His. They dare not arrogate nor meddle with that which is His peculiar glory, and assume their salvation to themselves. The Papists will say they are saved with Christ; but how? Why, through the blood of Christ. But how come they to be made partakers of Him? Why, God foresees that they will repent and believe, and so ordains them to life upon the fore-sight of what they will do. And thus they do, as it were, devour the blood of the peace-offering, and destroy the glory they present and seem to give to Him.—*Mather.*

[10603] In our Lord's ministry the delightful thoughts of the peace-offering come into prominence, viz., peace and joy and blessed communion. The whole atmosphere of the peace-offering is diffused throughout those sacred chapters in John (xiii.–xvii.), where we have the record of the closest communion, first of the disciples with their Master, and then of the Master himself with the Father in heaven.—*J. M. Gibson.*

[10604] The idea of the offering is that God and His mediating priests and His sacrificing servants are all partakers of the one animal, the one food, *i.e.*, are all in *fellowship*. This is the crown of religious experience—conscious fellowship with God and with one another. It is what is referred to in 1 John i. 6, 7.—*Rev. R. M. Edgar.*

[10605] Religious service should take up into itself the highest faculties and noblest affections. The worship of the sanctuary; Christian activity in the spread of the gospel; charity—in all such sacrifices let the fat be the Lords.

The prosperity of human life is only safe and blessed when the substance of it is consecrated

on the altar. Men become victims of their own success because they withold the fat from the Lord, and it becomes a curse to them.—*Prof. Redford.*

(6) *Its symbolic teaching.*

[10606] We may take these offerings generally to symbolize *salvation as a realized fact.* We find under this general fact these three constituent spiritual realities included.

1. *Intercourse re-established between God and man*, and expressed in grateful praise and willing dependence.

2. *Salvation as a fact resting on continued faith;* the three parts of the sacrifice being the offerer's part, the priest's part, and Jehovah's part—all essential and harmonized in one offering.

3. *Joy of salvation*, both individual and social, typified in the sacrificial meal, God, as it were, giving back the victim to be the source of delight both to the priest and the offerer.—*Ibid.*

[10607] It foreshadows the Lord's Supper of the new dispensation. Several other names have been proposed for this offering, such as thank-offering, salvation-offering, &c. No name is more suitable than peace-offering, but the word must be understood not in the sense of an offering to bring about peace, but an offering of those who are in a state of peace, answering to the Greek word εἰρήνικη, rather than to the Latin word *pacifica.—Prebendary Meyrick.*

3 The sin-offering.

(1) *Significance of the sacrifice, and the special class of sins to which it bore reference.*

[10608] The prominent idea in the sin-offering is that of atonement and forgiveness. It was appointed for sins of "ignorance" (ver. 2); but it would be a mistake to suppose that it was limited to what we understand by sins of ignorance. Ignorance was distinguished, not from knowledge, but from presumption (see Psa. xix. 12, 13). The idea was that there was no atonement for a man in a hard-hearted, defiant state of mind. We shall see more clearly what is meant if we look at the statute which refers to the common people (vers. 27, 28): "if any of the common people sin through ignorance . . . or if his sin, which he hath sinned come to his knowledge." This evidently covers the case of a man who had been led astray by temptation, but who has now become convicted of the sin which in the time of his wandering from God he was induced to commit; and it as certainly excludes the man who still, in defiance of God's law, "sets the stumbling-block of his iniquity before his face." We see, then, that the atonement was provided not only for sins which had been unconsciously committed, but also for sins the guilt of which, after their commission had been borne upon the sinner so strongly as to lead him to seek an atonement and forgiveness for them. And indeed there seems to be in the Epistle to the Hebrews a reference to this twofold application of the sin-offering, where the high priest is spoken of as one that "can have compassion on the ignorant, and on them that are out of the way" (Heb. v. 2). We conclude, then, that the sin-offering was intended for all sins of which a man truly and heartily repented, so that it could be fairly said that his sin, when he had committed it, appeared in a very different light to him from that in which it now appears as he essays to bring his gift to the altar.—*Whitefield*

[10609] The Hebrew name for sin-offering is the same as that for sin. This shows that the offering was identified with that for which it atoned. The meaning in the original of the word "to sin" is, as we have said, "to miss the right mark." This is the meaning in Prov. viii. 35, 37: "Whoso misseth me wrongeth his own soul." We have the same word in Job v. 24. Hence the word is most appropriately applied to the condition of the man who does wrong actions—pointing not so much to the actions as to the condition of the man who does them. We see how appropriately it is applied to sins of the fourth chapter of Leviticus—sins of ignorance. Thus "the bullock for the sin-offering" would be more correctly rendered "the bullock—the sin." The word which we translate "cleanse" or "purify" is the same as that which, in other places, is rendered "to sin." This identification of a word with that of its very opposite meaning is intended by the Holy Spirit to show us that we can only be cleansed from "sin" by the blood of Him who was "made sin."—*Whitefield.*

[10610] Oil and incense symbolized the Spirit of God and the prayer of the faithful; the meat-offering, always good works; but these are then only good works and acceptable to God when they proceed from the soil of a heart truly sanctified, when they are yielded and matured by the Spirit of God, and when, farther, they are presented to God as his own work in man, accompanied on the part of the latter with the humble and grateful acknowledgment that the works are the offspring not of his own goodness, but of the grace of God. The sin-offering, however, was pre-eminently the atonement-offering; the idea of atonement came so prominently out that no room was left for the others. The consecration of the person, and the presentation of his good works to the Lord, had to be reserved for another stage in the sacrificial institute.—*Kurtz.*

[10611] Sins of ignorance includes likewise all such as were the consequence of human frailty, and in consideration whether committed knowingly and wilfully, or otherwise. It stands opposed to sins committed "with a high hand" (Num. xv. 22-31), that is, deliberately and presumptuously, for which no atonement was admitted. So that the efficacy of the atonement was extended to all sins which flowed from the infirmities and passions of human nature, and

was withheld only from those which sprung from a deliberate and audacious defiance of the Divine authority. This view is also abundantly confirmed by the examples given of the particular sins which called for the atonement, and among which fraud, lying, rash swearing or perjury, licentiousness, are to be found.—*Abp. Magee.*

[10612] Betokened abasement in the most express sense, and was offered for special acts of sin, not as our translation, through ignorance, would lead us to suppose, those merely which had been unconsciously committed, but all which arose from that want of care which men to whom the will of God has been revealed were bound to exercise.—*Rev. J. Ayre.*

[10613] A distinction is intimated between sin that arises from mistake (ignorance, Lev. iv. 2), that is, at first "hid" from perception, and afterwards becomes known (vi. 13, 14), awaking penitence and a desire to undo the wrong perpetrated, and sin that is wilful, committed with a high hand, with an attitude of defiance, a sin against light and knowledge. Inadvertent sinning is possible through—(1) Carelessness of behaviour, heedless conduct, acting without previous deliberation; (2) A misunderstanding of the law, failure in correct interpretation, or in remembering the precise precept at the moment; (3) A sudden outburst of passion, blinding judgment and hurrying the will to words and deeds afterwards repented of.—*S. R. Aldridge.*

(2) *The peculiar distinctions of the offerings.*

[10614] There is this difference between the offering for a "ruler," and for "one of the common people:" in the former it was "a *male* without blemish;" in the latter, "a *female* without blemish." The sin of a ruler would, necessarily, exert a wider influence than that of a common person; and, therefore, a more powerful application of the value of the blood was needed. In Lev. v. 13, we find cases demanding a still lower application of the sin-offering—cases of swearing and of touching any uncleanness, in which "the tenth part of an ephah of fine flour" was admitted as a sin-offering. (See chap. v. 11–13.) What a contrast between the view of atonement presented by a ruler's bullock and a poor man's handful of flour! And yet in the latter, just as truly as in the former, we read, "it shall be forgiven him."

The reader will observe that chap. v. 1–13 forms a part of chapter iv. Both are comprehended under one head, and present the doctrine of sin-offering in all its applications, from the bullock to the handful of flour. Each class of offering is introduced by the words, "And the Lord spake unto Moses." Thus, for example, the sweet savour offerings (chaps. i.–iii.) are introduced by the words, "The Lord called unto Moses." The words are not repeated until chap. iv. 1, where they introduce the sin-offering. They occur again at chap. v. 14, where they introduce the trespass-offering for wrongs done to one's neighbour.

This classification is beautifully simple, and will help the reader to understand the different classes of offering. As to the different grades in each class, whether "a bullock," "a ram," "a female," "a bird," or "a handful of flour," they would seem to be so many varied applications of the same grand truth.—*C. H. M. on Leviticus.*

[10615] There is a great difference between the sin-offerings appointed for the priests, or the congregation, and those appointed for a ruler (ver. 22). In the former place the blood was carried into the holy place, and the body of the victim was consumed outside the camp. In the case of the sin of a ruler neither of these things was done. We are called upon to view the work of Christ in different aspects. In the case of the ruler, the flesh of the sin-offering, instead of being burned outside the camp, was appointed to be eaten. The position of an "anointed priest" who had sinned was much higher than that of a ruler whose duties were external to the sanctuary. In the case of the sin of the former he was called to see the enormity of that sin by wrath poured out upon the victim, consumed in his stead, outside the camp. In the case of the ruler, while the blood was applied to, and poured around the altar, the priest might eat of the sin-offering; in other words, the ruler might feed on the fruits of reconciliation.—*Whitefield.*

[10616] There is a noticeable gradation in these sins of ignorance. Though they are all sins, so that blood only can atone for them, they are yet more serious and offensive in some persons than in others. When a priest or ruler sinned in this way, a more valuable sacrifice was required than when one of the common people thus sinned. The more prominent and exalted the person offending, the more flagrant was the offence.—*Seiss.*

[10617] There was thus, by means of a graduated scale in the offerings, brought out the important lesson, that while all sin is offensive in the sight of God, so as by whomsoever committed to deserve a penalty, which can only be averted by the blood of atonement, it grows in offensiveness with the position and number of transgressors; and the higher in privileges, the nearer to God, so much greater also is the guilt to be atoned. Hence, in Ezekiel's vision of judgment, the words, "Slay utterly young and old and begin at my sanctuary" (ix. 6)—where, namely, the sin was most aggravated.—*Fairbairn.*

[10618] Provision is announced for cases of sin and the possibility of its commission by all classes.

1. *The ordinary citizen* (Lev. iv. 27). Poverty and obscurity are not safeguards against unrighteous acts.

2. *A man of rank* (Lev. iv. 22). Honour and responsibility do not guarantee or produce immunity from transgression.

3. *The whole congregation* (Lev. iv. 13). Collective wisdom and might are not effectual barriers against the encroachment of unlawful desire or action.

4. *The man specially consecrated to holy service* (Lev. iv. 3). The anointed priest may incur guilt and bring punishment upon the people.—*S. R. Aldridge.*

(3) *Symbolic import of the ritual accompaniment of the sacrifice.*

a. As regards the burning of the victim outside the camp.

[10619] Several important truths are presented in connection with the burning of the sin-offering outside the camp. One which it was doubtless intended to convey was that the great sacrifice of the death of Christ was designed to be world-wide in its effects. The sin-offering was not consumed inside the camp, but outside—in the place of the Gentiles—a shadow of Christ, the sacrifice for the sin of the whole world.

But another lesson is taught by the sin-offering being burned "outside the camp." St. Paul says, "the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore, Jesus also, that He might sanctify the people with His own blood, suffered without the gate:" and he adds, "Let us go forth, therefore, unto Him without the camp, bearing His reproach." Outside the camp, then, was the place of reproach. Into that place of reproach we are exhorted to go. This is now the place of the true disciple of Jesus. Outside the camp is the place of rejection. That was the place in which the religious world of that day put the Master; that, too, must be the servant's place. He was rejected; so, too, shall we be if we are like Him. And why are we to do this? Because "here we have no continuing city." We are one with a rejected Jesus and have no city here. But His precious blood has procured us a heavenly city, and now we are exhorted to "go forth unto Him bearing His reproach." We are to go forth from this world with all its attractions to Jesus. Not to "go forth" from one system of religion to another; no, but to go forth from everything here below that is opposed to Christ, to His Spirit, to His Word. To go forth unto Him—leaving all for His dear sake, knowing that here we are "strangers and pilgrims," and that "we have in heaven a better and an enduring substance."—*Whitefield.*

[10620] In this beautiful type we have two thoughts inseparably connected together. The death of the Lord Jesus under the wrath of God on account of sin, consumed like the victim outside the camp, at the same time that death was the odour of a sweet savour to God; like the portions burnt as incense on the altar of burnt-offering.—*A. W. Soltau.*

[10621] *The sin-offering was burnt without the camp.* The other offerings were, without exception, burnt on the altar in the tabernacle (Lev. iv. 11, 12). It testified how completely the offering was identified with the sin it suffered for; so completely identified that it was itself looked at as sin, and as such cast out of the camp into the wilderness. A part indeed, "the fat," was burnt on the altar, to show that the offering, though made a sin-bearer, was in itself perfect. But the body of the victim, "even the whole bullock," was cast forth without the camp. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." He was cast out as one who was unfit for Jerusalem, as unworthy a place in the city of God.—*Jukes.*

b. As regards the disposition of the blood.

[10622] In this action the sin appeared, on the one hand, rising to its most dreadful form of a condemning witness in the presence-chamber of God, and, on the other hand, the atonement assumed the appearance of so perfect and complete a satisfaction that the sinner could come nigh to the seat of God and return again wholly unscathed, but with a commission from Him to banish the entire mass of guilt into the gulf of utter oblivion.—*Fairbairn.*

[10623] Here we are apt to fall into an error, by transferring our modern ideas to the old ritual. We associate blood with death. But it is not so among the Jews. They, on the contrary, associated it with life. An illustration of this will be seen in Leviticus xxvii. 10–14, especially these words, repeated again and again: "the life of the flesh is in the blood." The idea of death was in the killing of the animal; and the sprinkling of the blood upon the altar meant the dedication to God of a life which had been reached through death. "Dead unto sin:" such was their idea connected with the slain animal. "Alive unto God:" such was the idea connected with the sprinkling of the blood upon the altar. Thus while penitence is the prominent feature of the presentation and the killing, faith is prominent in the sprinkling of the blood.—*J. N. Gibson.*

[10624] Trapp says that the reason why the blood was poured out was to set forth the plenty and sufficiency of grace and merit in Christ's death for many more than are actually saved by it.

1. The blood was poured out; showing how the blood of Jesus, our true Sin-offering, should be poured out. 2. The priest dipped his finger in the blood of the beast and sprinkled it seven times before the Lord, shadowing the perfection of that expiation and satisfaction for sin which Christ should make in the virtue, quality, and perpetuity thereof; the number of seven being the number of perfection (Heb. ix. 11). 3. The priest took some of the blood into the tabernacle of the congregation; showing thereby

how Christ should enter into heaven by His own blood, having obtained eternal redemption for us (Heb. ix. 12). 4. The priest put some of the blood upon the four horns of the altar; signifying thereby the preaching of remission of sin by the atonement of Christ's blood should be proclaimed to the four corners of the earth (Mark xvi. 15; Matt. xxviii. 19). 5. The body of the beast whose blood was brought into the sanctuary by the high priest was burnt without the camp; signifying that Christ should suffer without the gate; teaching us also to go forth into a public profession and bear His reproach (Heb. xiii. 11, 12).

[10625] The blood of the sin-offering was the only blood which was poured at the bottom of the brazen altar (Exod. iv 7, 18, 25, 30, 34). The brazen altar on which the various offerings were offered was thus established on blood. Blood was the grand foundation on which it, and everything laid upon it, was based. Israel's offerings were laid on blood. Israel's place of access was founded on blood. This "poured out" blood, as the basis of the whole of Israel's worship, is referred to in such passages as "He hath *poured out* His soul unto death;" "I am *poured out* like water."—*Whitefield.*

[10626] The blood of the sin-offering brought into the sanctuary was the evidence that the question of sin had been for ever settled. On this all true worship is founded. Till the soul has seen that blood, has learned what it means for *itself*, worship is impossible. Sin forgiven—this is the basis of all true worship.—*Ibid.*

[10627] Three chief uses of the blood are emphatically declared in this 15th verse of Lev. viii., purification, santification, and reconciliation.—*A. W. Soltaw.*

[10628] The blood *put with the finger*, purified. The blood *poured out*, sanctified, and reconciled. So it is with the saved sinner. He is reconciled to God—atoned for by the shedding of the blood of Christ. Through that one offering also he is sanctified; and the blood applied to his heart purges him from an evil conscience.—*Ibid.*

(4) *General lessons of the sacrifice.*

[10629] The moral lesson taught to the Jew by the sin-offering was of the terrible nature of sin and of the necessity of an expiation for it in addition to penitence. Mystically he might see that, as the blood of bulls and goats could not of its own virtue take away sin, there must be an offering foreshadowed by the sacrifice of the animals, which should be effectual as these were symbolical (Heb. x. 1–21). Further, the ceremonial cleansing of the sinful Israelite by the sin-offering in the old dispensation foreshadowed the effect of baptism in the new dispensation, for, as Calvin has noted in his commentary, "As sins are unsacramentally washed away by baptism, so under the law also sacrafices were expiations, although in a different way.—*Prebendary Meyrick.*

[10630] It teaches—

1. *What God thinks of sin.* (1) Something which must not be slighted; (2) something which is equally hateful to him; (3) something which call for special marks of wrath.

2. *How God deals with sin.* (1) He condemns it; (*a*) By the law; (*b*) by the cross. (2) Provides a Sin-bearer; (*a*) Divine and human in His constitution; (*b*) perfect and sufficient for the undertaking. (3) Transfers the guilt. The Lord hath laid on Him the iniquity of us all.

3. *How God deals with the sinner.* (1) He issues a declaration of His willingness to pardon; (2) He issues a testimony to the completeness of the atonement; (3) He issues a promise of forgiveness to every one who will receive this testimony.—*Bonar.*

[10631] We have here—

1. *The sinner.* He is one of the common people; "any man."

2. *The sin.* It is one of ignorance; he is not aware of it; he has forgotten it.

3. *The remedy.* It is a sin-offering.

4. *The atonement.* It is by blood, through the intervention of priesthood.

5. *The connection between the sinner and the atonement.* He lays his hands on the sacrifice (1) to identify himself with it; (2) to transfer his sin to it.

6. *The forgiveness.* Sin passes away — no condemnation. (1) It is an instantaneous pardon; (2) it is a complete pardon; (3) it is a perpetual pardon.—*Bonar.*

4 The trespass-offering.

(1) *The trespasses for which this sacrifice was offered.*

[10632] The trespass-offering was provided for certain transgressions committed through ignorance, or else, according to Jewish tradition, where a man afterwards voluntarily confessed himself guilty. The offering for certain trespasses covered five distinct cases (see Lev. v. 5, vi. 2, 19, 20, xiv. 12; Num. vi. 12), which had all this in common, that they represented a wrong for which a special ransom was given. It forms no exception to this that a trespass-offering was prescribed in the case of a healed leper, and in that of a Nazarite, whose vow had been interrupted by sudden defilement with the dead, since leprosy was regarded as a wrong to the congregation as a whole, while the interruption of the vow was a kind of wrong directed towards the Lord.—*Dr. Edersheim.*

[10633] Here trespass is defined as *wrong done* to God, or *wrong done* to a neighbour; we read of "violently taking," "deceitfully getting," and "swearing falsely about that which is found." In every case of trespass wrong was done; there was an act of evil by which another was injured. And the offering for this act, the trespass-offering (in this a con-

trast to the sin-offering), was offered by the offerer, not because *he was*, but because *he had done*, evil. Accordingly, in the trespass-offering we never get sight of any particular person as a sinner; the act of wrong is the point noticed and dwelt upon.—*Jukes.*

[10634] The offering was a reckoning for sin with a predominant respect to the social and economical evils growing out of it, or to the violation of rights involved in its commission; the higher and primary relations not being, indeed, overlooked—for every violation of duty is also a sin against God—but only less prominently exhibited.—*Fairbairn.*

[10635] The two forms of trespass first brought before us are for things against the Lord. If we injure a man, we think so much of the injury to the man we forget that the injury has a far higher view. It is done against the Lord. In each of these cases, however (Lev. v. 15-17), it is sin against the Lord in "holy things." "If a soul commit a trespass, and sin through ignorance in the holy things of the Lord" (ver. 15). Again: "If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord." (ver. 17). We find that the trespasses against man do not come till after these (chap. vi. 2-6). The Lord's claims must first be settled before man's. We generally bring these in last. Yes, God, is always last with us in everything. This is the reason why Christ came into the world to reverse the order of everything. Sin had put that first which should have been last, and that last which should have been first.

[10636] In Lev. v. are mentioned in the front rank sins committed against the holy things of God, *i.e.*, anything devoted or vowed to Him, tithes, first-fruits, &c.—a want of faithfulness in respect to these, and done in ignorance or oversight; then, besides these, in verses 17–19, all sins whatever against the commandments of the Lord are included, if done in a similar manner, unconsciously, or from want of due consideration. In the other section, beginning with the sixth chapter, a different class of cases is introduced, and one in which there must have been a perfect consciousness on the part of the person offending, viz., violation of a pledge or trust committed to any one, swearing falsely regarding it, or regarding lost property which had been found, and generally acting in a deceitful and fraudulent way concerning the property of another. It is impossible but that there must here have been a clear perception of the nature of things done, and a sense of their wrongness; while yet, if no reconciliation and atonement had been allowed for the offender, the law would have proved too rigorous for human frailty and imperfection. This, consequently, was allowed. But in all such cases a debt was manifestly incurred; and, indeed, a twofold debt; a debt, first of all, to the Lord as the only supreme Head of the commonwealth whose laws had been transgressed, and a debt also to a party on earth whose constitutional rights had been invaded. In both respects alike the priest was to make an estimate of the wrong done; and in the first respect, the debt (whatever might be the valuation) was discharged by the presentation of a ram for the *asham* or trespass-offering) ver. 15); while in the other, the actual sum was to be paid to the party wronged, with an additional fifth.—*Fairbairn.*

[10637] We observe the great distinction between trespass against man and trespass against the Lord. When the trespass is said to be against the Lord the sacrifice is first brought in, then the principal, and lastly, the "fifth." It is just the opposite when it was a trespass against man. Then the order was reversed. He was first to restore the principal, then to add the fifth, and lastly, to bring the sacrifice. When the Divine claims were wronged the blood of atonement was the chief thought. When human claims were injured restitution was the first thought. This is the order set before us by the Lord in the New Testament (see Matt. v. 23, 24). Only the blood can meet the case in either matter. But it shows the Divine order. In the Divine wrong it was sacrafice and restitution; in the human it was restitution and sacrifice.—*Whitefield.*

[10638] The great truth that no amount of ignorance can palliate guilt is taught by the very first provision of the trespass-offering. "If a soul commit a trespass and sin through *ignorance* in the holy things of the Lord" (chap. v. 14). Again: "Though he wist it not, yet is he guilty: he hath certainly trespassed against the Lord" (chap. v. 17–19.) We have seen ignorance marked as *sin*, here we see it as *trespass*. God cannot pass over sin even in ignorance. There is guilt, and it must be dealt with, even though the soul is utterly unconscious of any wrong. So St. Paul implies. "I know nothing against myself, yet am I not hereby justified." Justification proceeds from something external to us and altogether independent of us. That which justifies must be something far above man's conscience or he will never be justified.—*Whitefield.*

[10639] Trespass-offerings were enjoined in the following cases—

1. When a person did not inform of a crime committed by another, he having been present, or at least cognizant of it. (Lev. v. 1.)

2. When a person had touched anything unintentionally. (Lev. v. 2.)

3. When a person had rashly sworn to do a particular thing, whether good or bad, and afterwards discovered the impropriety of the oath. (Lev. v. 4.)

4. When a person had ignorantly, or inadvertently, applied to a common use any thing which had been consecrated to the service of God. (Lev. v. 15–16.)

5. When a person had refused to give up what had been committed to his trust, or violated

an engagement, or infringed the terms of partnership, or denied stolen property which had come into his hands, or concealed or forsworn any lost thing which he had found. (Lev. vi. 2–3.)

6. When a person had through ignorance done something forbidden, and became afterwards apprised of it. (Lev. iv. 2.)

7. When a man had had criminal connection with a betrothed female slave, who was not redeemed, nor had in any other way obtained her freedom. (Lev. xix. 20–22.)

8. When one had married an idolator. (Ezra x. 19.) Besides these—

9. A Nazarite who had contracted defilement by touching a dead body (Num. vi. 9–12), and a leper who had been cured, were to bring a trespass-offering. (Lev. xiv. 12–24.)

(2) *Relation of the trespass to the sin offering.*

[10640] The Hebrew name for sin-offering is the same as that for sin; and the name for trespass-offering is the same as that for trespass. The word "trespass" is a word directing attention to our evil action and its effects, and not to the personal condition of him who commits it. The action is acknowledged to be contrary to the principles which the actor acknowledges, but which, through forgetfulness or inadvertence, or else deliberately, he has committed. Sin is the evil of our nature, and the sin-offering is provided as an atonement for this condition of our nature. The trespass-offering is for what we have done—for actual wrong done to some one.—*Matfield.*

[10641] The trespass-offering may justly be regarded as a kind of sin-offering of the second rank, intended for such cases as were peculiarly fitted for enforcing upon the sinner's conscience the moral debt he had incurred by his transgression, in the reckoning of God, and the necessity of his at once rendering satisfaction to the Divine justice he had offended, and making restitution in regard to the brotherly relations he had violated.—*Fairbairn.*

[10642] The trespass or, as it might be called, the debt offering, was a supplement or appendage to the sin-offering; it represented sin in a fresh light, as an injury for which he must recompense. The injury was twofold—against the Lord whose rights had been violated, and against a fellow-creature whose property or person had been maltreated. In all such cases there must be a trespass-offering.—*Rev. John Ayre.*

(3) *Leading feature of the trespass-offering.*

[10643] The distinguishing characteristic of the trespass-offering was restitution. The offences for which it was offered were such as admitted of restitution, and the distinction from the sin-offering cannot be better expressed than in the words of Cave: "The sin and trespass offerings were both sacrifices for sins; but in the former the leading idea was that of *atonement*, the expiation of sin by a substituted life; in the latter the leading feature was that of *satisfaction*, the wiping out of sin by the payment of a recompense.—*Jukes.*

[10644] In the trespass-offering the wrong inflicted is made up and restored by the offerer. According to the priest's valuation, the injured party receives his own, or the value of it, back again. Nor is this all; more than the original loss is repaid: the loss is more than remedied. These two most interesting particulars, specially characterizing, as they do, the atonement of the trespass-offering, result directly and immediately from the distinction between sin and trespass. The apprehension of this distinction is absolutely necessary, if we would understand what remains of the trespass-offering.—*Ibid.*

[10645] The trespass-offering in emphasizing the idea of *restitution* is needful to complete the list of sacrifices. Without the just dealings this sacrifice demands, the personal consecration, fellowship, and atonement would savour of what was unreal and vain. God's mercy secures morality, and His word condemns every desire to enjoy His grace and the fruits of injustice at the same time.—*S. R. Aldridge.*

[10646] The trespass for which "God spake unto Moses" that the children of Israel should make atonement was an offence in which there was present the element of reparable wrong-doing. Something, it was contemplated, would be done which could be in some respects made good, and where this is possible it was to be done. In most cases this would refer to wrong done to man; but here we have the truth that God may be wronged, and that He condescends to receive restitution at our hands.—*Rev. W. Clarkson.*

[10647] Not only is the original wrong paid, but a *fifth part more is paid with it* in the trespass-offering. To find the import of this, we must again go back to Genesis. The first place in Scripture where "the fifth" is mentioned will lead us to apprehend its import. The particulars will be found in the history of Joseph. Briefly, the facts are these. Before the great seven years' famine, though Egypt was Pharaoh's land, and the Egyptians his people, yet both were independent of him in some way which evidently was not the case afterwards. This we gather from the fact that after the famine "a fifth," never paid before, was paid to Pharaoh, in token that both land and people were Pharaoh's by another claim.

[10648] The trespass-offering was conscience money paid directly to God, who had been defrauded, but there was an additional payment of a fifth made to the sanctuary or the priest. A fifth was the proportion required to be added in the redemption of "holy things" (Lev. xxvii. 13, 15, 19).—*Rev. Dr. Jamieson.*

[10649] The Jew was required to make amends for the harm he had done in "holy things," not

only to give an equivalent to that which he had withheld, but to add "the fifth part thereto;" he was not only to make up, but to do more than make up his default. We cannot and do not attempt to act according to the letter of this injunction, but we may and should act in the spirit of it by letting our consciousness of past deficiency in the worship and service of Christ incite us to multiplied endeavours in the future.—*Rev. W. Clarkson.*

[10650] It is well worthy of note that in the trespass-offerings for sins against God, the ritual prescribed was sacrifice first, restitution following; while in those against man the order was reversed: restitution first, followed by sacrifice on the altar. The appropriateness of the difference will be readily seen. In the former case, where the sin consisted in withholding from God that which was His due, it was not really God who lost anything, it was the sinner. Giving to God is not regarded as a debt which a man must pay, but rather a privilege which he may enjoy; and accordingly before a man can enjoy the privilege of which he has foolishly deprived himself, he must come and offer his sacrifice upon the altar. But when the sinner has been withholding from his fellow-man that which is his due, the delinquency is regarded in the light of a debt, and he is not allowed to go to the altar of God until he has paid his debt, and not only discharged the principal in full, but added one-fifth part thereto; and then, and not till then, may he come to the place of meeting with God. We know the application our Lord made of this old principle: "When thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, *first* be reconciled to thy brother, and *then* come and offer thy gift." And it is as important now as ever it was, to remember that if any of us have wronged our neighbour, and restitution is possible, there is absolutely no way of forgiveness open until restitution has been made.—*J. M. Gibson.*

(4) *General lessons of the trespass-offering.*

[10651] The perfection of the Divine law must be maintained: (1) as a revelation of the character of God; (2) as the basis on which the moral law is based; (3) as a means of convincing man of sin, separating the idea of guilt from arbitrary, capricious, local, individual, emotional respects.—*Rev. Robert Redford.*

[10652] Our God is He (1) who has placed us under immeasurable obligations by creation, preservation, benefaction, fatherly love, Divine interposition; (2) to whom we owe everything we are and have—our hearts and lives; (3) from whom we have withheld that which we shall never be able to pay—our reverence, gratitude, obedience, submission; "ten thousand talents" (Matt. xviii. 24).—*Rev. W. Clarkson.*

[10653] In Lev. v. 1–13 the following truths seem to have a prominent place. There is (1) *a general confession*, ver. 5. This was within the power of every one, and was necessary to every one. (2) *A general offering:* (*a*) for those in good circumstances a lamb or kid, ver. 6; (*b*) for those in middling circumstances "two turtle-doves" or "two young pigeons," ver. 7; (*c*) for the poor, fine flour, ver. 11. (4) *General place of approach*, door of the tabernacle; the priest there was always approachable; never a day when he could not be found if sought. (4) *General instructions.* These were clearly laid down in vers. 6–12, so that the guilty might be able to stand clear before God. These have corresponding truths revealed in the New Testament. We learn from them that (*a*) confession of sin is necessary; (*b*) the one offering has been accepted; (*c*) the throne of grace is open.—*J. S.*

II. National and Periodical Sacrifices.

1 The perpetual or daily sacrifice.

(1) *Its nature and meaning.*

[10654] This was a burnt-offering consisting of two lambs, which were offered daily, one in the morning and the other in the evening. The morning sacrifice was offered at the third hour (nine o'clock a.m.), and the other at the ninth hour (three o'clock p.m.) They were presented as holocausts, being consumed by a slow fire, and accompanied on each occasion by a bread-offering and a drink-offering. The morning sacrifice was supposed to expiate the sins committed during the night, and the evening sacrifice those committed during the day; and the solemnity was regarded by the intelligent and devout worshipper as an act of national penitence, confession of sin, and supplication for mercy.—*Rev. J. T. Bannister, LL.D.*

[10655] As God cannot dwell in the midst of an unclean people, every morning and evening a lamb was to be sacrificed, that its death might point out the way in which men may be purified by faith in a Saviour's blood. For this purpose, early in the morning, a young lamb, bought at the public expense, was driven into the court of the tabernacle, and over the head of this innocent creature a priest confessed the national sins of Israel.

In the evening another lamb was charged with the sins committed by the people during the day. As soon as these lambs had (in a figure) received the iniquity of the nation, they were killed. The body was laid on the brazen altar, and the smoke of its burning came up before the Lord as a sweet-smelling savour. The sacrifice of these lambs was acceptable to God, because they were charged with the work of showing that, through Christ's atonement, His people, by believing in the work of their Saviour, can be forgiven and made acceptable unto a perfect Holy Being.—*The Passover Feasts, &c.*

[10656] The daily act of offering up lambs was a daily acknowledgment from the whole nation of the Israelites that they deserved death ; and it also showed that they hoped for mercy through a holy Substitute who was yet to die.—*Ibid.*

(2) *Order of service and lessons of the sacrifice.*

[10657] At the time of the offering up of the daily lambs, the people were not to be idle, they were to take an active part in the morning and evening sacrifices ; they were to leave their business and come into the outer court of the tabernacle, and every man was to lift up his heart in thankful prayer and praise. At this time a priest took a shovel full of fire from off the altar of sacrifice in one hand and with sweet spices in the other, he went into the tabernacle. There the priest laid the fire and the spices on the golden altar of incense ; and the spices sent up a cloud of sweet-smelling smoke that filled the tabernacle. The smoke was to show how sweet the Lord finds the prayers and praises of his people, when they ascend from a heart that trusts in his promises.

The Jewish priests were to mix their incense with fire taken from the altar of sacrifice, to teach men that our prayers must be mixed with faith in the sanctifying and atoning sufferings of the Son of God.—*Ibid.*

[10658] We learn from the history of the morning and evening lambs that, at the beginning and at the close of every day, we are expected to present ourselves before the Lord, and to make our supplications in the name of the spotless Lamb of God which taketh away the sins of the world.—*Ibid.*

2 The weekly, or sabbatic festal sacrifice.

(1) *In what it consisted.*

[10659] This was offered every Sabbath in addition to the ordinary daily sacrifice, and consisted of "two lambs of the first year, without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof" (Num. xxviii. 9, 10).—*Rev. J. T. Bannister, LL.D.*

[10660] The only directions given in Scripture for the celebration of the Sabbath in the sanctuary are those which enjoin "a holy convocation," or a sacred assembly ; the weekly renewal of the shewbread ; and an additional burnt-offering of two lambs, with the appropriate meat and drink offerings, "beside the continual" (that is, the ordinary daily) "burnt-offering and his drink-offering."—*Rev. Dr. Edersheim.*

(2) *What it chiefly signified.*

a. The hallowing of the Sabbath.

[10661] The special rites and services appointed for the Sabbath plainly indicate in what the proper hallowing of it was to consist ; namely, in thoughts and exercises respecting the character and ways of God. At the sanctuary, the daily burnt-offering (the expression of personal devotedness to God) was doubted ; instead of one lamb there were two lambs, with a corresponding increase in the flour (Num. xxviii. 9), which was a call, by means of an impressive symbol, to all Israel throughout their habitations to give themselves to the Lord's service on this day, much more than on other days. It was also the day on which the fresh cakes of shewbread were perpetually placed before the Lord (Lev. xxiv. 3–9). But this bread-offering, in which all the tribes had their representation, was a symbol of the good works which they should be ever yielding to the Lord ; and being brought forth on each successive Sabbath morning, it imported, as Hengstenberg justly states, that while "diligence in good works should pervade the whole life, this would soon flag did it not receive fresh quickening on the days of rest and meeting before the Lord."—*Rev. David King, LL.D.*

3 The monthly sacrifice, or feast of the new moon.

(1) *Import of the sacrifice and significance of its attendant ceremonies.*

[10662] In the law of God only these two things are enjoined in the observance of the "new moon," the "blowing of trumpets," and special festive sacrifices. Of old the "blowing of trumpets" had been the signal for Israel's host on their march through the wilderness, as it afterwards summoned them to warfare, and proclaimed or marked days of public rejoicing and feasts, as well as the "beginnings of their months." The object of it is expressly stated to have been "for a memorial," that they might "be remembered before Jehovah," it being specially added, "I am Jehovah your God." It was, so to speak, the host of God assembled, waiting for their leader ; the people of God united to proclaim their King. At the blast of the priests' trumpets they ranged themselves, as it were, under His banner and before His throne, and this symbolical confession and proclamation of Him as "Jehovah their God," brought them before Him to be "remembered" and "saved." And so every season of "blowing the trumpets," whether at new moons, at the feast of trumpets or new year's day, at other festivals, in the sabbatical year of jubilee, or in the time of war, was a public acknowledgment of Jehovah as King. Accordingly we find the same symbols adopted in the figurative language of the New Testament. As of old the sound of the trumpet summoned the congregation before the Lord at the door of the tabernacle, "His elect" shall be summoned by the sound of the trumpet in the day of Christ's coming, and not only the living, but those also who had "slept," "the dead in Christ." Similarly the heavenly hosts are marshalled to the war of successive judgments, till, as "the seventh angel sounded," Christ is proclaimed King universal. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

Besides the "blowing of trumpets," certain

festive sacrifices were ordered to be offered on the new moon. These most appropriately mark "the beginnings of months." For it is a universal principle in the Old Testament that "the first" always stands for the whole—the first-fruits for the whole harvest, the firstborn and the firstlings for all the rest; and that "if the first-fruit be holy, the lump is also holy." And so the burnt-offerings and the sin-offering at "the beginning" of each month consecrated the whole. These festive sacrifices consisted of two young bullocks, one ram, and seven lambs of the first year for a burnt-offering, with their appropriate meat and drink offerings, and also of "one kid of the goats for a sin-offering unto Jehovah."—*Rev. Dr. Edersheim.*

(2) *The continuity of its observance throughout Israel's history.*

[10663] Scarcely any other festive season could have left so continuous an impress on the religious life of Israel as the "new moons." Recurring at the beginning of every month, and marking it, the solemn proclamation of the day, by "It is sanctified," was intended to give a hallowed character to each month, while the blowing of the priests' trumpets and the special sacrifices brought, would summon, as it were, the Lord's host to offer their tribute unto their exalted King, and thus bring themselves into "remembrance" before Him. Besides, it was also a popular feast, when families, like that of David, might celebrate their special annual sacrifice, when the king gave a state banquet, and those who sought for instruction and edification resorted to religious meetings, such as Elisha seems to have held. And so we trace its observance onwards through the history of Israel; marking in Scripture a second Psalm for the new moon (in Tishri); noting how from month to month the day was kept as an outward ordinance, even in the decay of religious life, apparently all the more rigidly, with abstinence from work, not enjoined in the law, that its spirit was no longer understood, and finally learning from the prophecies of Isaiah and Ezekiel that it also had a higher meaning, and was destined to find a better fulfilment in another dispensation when the new moon trumpet should summon "all flesh to worship before Jehovah," and the closed eastern gate of the new temple be opened once more to believing Israel. And in the New Testament time we still find the "new moon" kept as an outward observance by Jews and Judaizing Christians, yet expressly characterized as "a shadow of things to come; but the body is of Christ."—*Ibid.*

4 The annual festal sacrifices.

(1) *The feast of unleavened bread or passover.*

a. The times when the passover was to be kept.

[10664] This festival commenced on the evening subsequent to the fourteenth day of the month Nisan, the first in the Jewish sacred or ecclesiastical year (Exod. xii. 6, 8, 18; Lev. xxiii. 4–8; Num. xxviii. 16–27), with eating what was called the paschal lamb; and it was to continue seven whole days, that is, until the twenty-first. The day preceding its commencement was called the "preparation of the passover" (John xix. 14). During its continuance no leavened bread was allowed to be used; hence the fourteenth day of the month Nisan might with great propriety be called (as we find it is in Matt. xxvi. 17; Mark xiv. 12) the first day of unleavened bread, because the passover began in the evening. The *fifteenth* day, however, might also be called the first day of unleavened bread: since, according to the Hebrew computation of time, the evening of the fourteenth was the dawn or beginning of the fifteenth, on which day the Jews began to eat unleavened bread (Exod. xii. 18). But if any persons were prevented from arriving at Jerusalem in time for the feast, either by uncleanness contracted by touching a dead body, or by the length of the journey, he was allowed to defer his celebration of the passover until the fourteenth day of the following month, in the evening (Num. ix. 10–12). As, it is not improbable that some difference or mistake might arise in determining the new moon, so often as such difference recurred, there would consequently be some discrepancy as to the precise time of commencing the passover. Such a discordance might easily arise between the rival and hostile sects of Pharisees and Sadducees; and such a difference, it has been conjectured, did exist at the time Jesus Christ celebrated the passover with his disciples, one whole day before the Pharisees offered the paschal sacrifice. Sacrifices peculiar to this festival were to be offered every day during its continuance; but the first and last days were to be sanctified above all the rest, by abstaining from servile labour, and holding a sacred convocation (Exod. xii. 16; Lev. xxiii. 7, 8).—*Rev. J. T. Bannister, LL.D.*

b. Significance of the ordinance.

[10665] By ordaining that the flesh of the paschal lamb should be turned into a meal, the same general truth was exhibited which had its representation in all sacrificial meals, it showed forth the actual fellowship which the partakers of the feast were admitted to hold with God, as the results of the atoning sacrifice. That which, in the merciful arrangement of God, shielded them from destruction, at the same time struck the knell of their deliverance; while they were saved from death, they were also made to enter on a new life; in visible attestation whereof the flesh of the victims which had been accepted in their behalf was given them as the food of their redeemed natures, that in the strength of it, and the conscious enjoyment of God's favour along with it, they might proceed on their course with alacrity and joy. And the era of the institution of the passover being thus like the birthtime of their existence as a ransomed and a peculiar people to the Lord, the commemoration of it in future time was like a perpetual renewal of their youth. They must be ever repeating over again the

solemnities, which brought afresh to their view the redemptive act to which they owed their national existence, and the heritage of life and blessing it secured for them.—*Philip Henry Gosse.*

[10666] Great prominence is given to the historical bearing of the passover, while it is not mentioned in the other great festivals, although it could not have been wholly wanting. But the feast of unleavened bread celebrated the one grand event which underlay the whole history of Israel, and marked alike their miraculous deliverance from destruction and from bondage, and the commencement of their existence as a nation. For in the night of the passover the children of Israel, miraculously preserved and set free, for the first time became a people, and that by the direct interposition of God.—*Rev. Dr. Edersheim.*

[10667] Nature, history, and grace combined to give a special meaning to the passover. It was the feast of spring; the spring-time of nature, when, after the death of winter, the scattered seeds were born into a new harvest, and the first ripe sheaf could be presented to the Lord; the spring-time of Israel's history, too, when each year the people celebrated anew their national birthday; and the spring-time of grace, their grand national deliverance pointing forward to the birth of the true Israel, and the passover sacrifice to that "Lamb of God which taketh away the sin of the world." Accordingly, the month of the passover, Abib, or, as it was called in latter times, Nisan, was to be unto them "the beginning of months"—the birth-month of the sacred, and at the same time the seventh in the civil, year. Here we mark again the significance of seven as the sacred or covenant number. On the other hand, the feast of tabernacles, which closed the festive cycle, took place on the 15th of the seventh month of the sacred, which was also first in the civil, year. Nor is it less significant that both the passover and the feast of tabernacles fell upon the 15th day of the month; that is, at full moon, or when the month had, so to speak, attained its full strength.—*Ibid.*

c. The provisional arrangements of the feast, and the ceremonies with which it was to be celebrated.

[10668] The paschal lamb was to be a male, without blemish, of the first year, either from the sheep or the goats (Exod. xii. 5); it was to be taken from the flocks four days before it was killed; and one lamb was to be offered for each family; and if its members were too few to eat a whole lamb, two families were to join together. In the time of Josephus a paschal society consisted of at least ten persons to one lamb, and not more than twenty. Our Saviour's society was composed of Himself and the twelve disciples (Matt. xxvi. 20; Luke xxii. 14). Next followed the killing of the passover before the exode of the Israelites from Egypt; this was done in their private dwellings; but after their settlement in Canaan, it was ordered to be performed "in the place which the Lord should choose to place His name there" (Deut. xvi. 2). This appears to have been at first wherever the ark was deposited, and ultimately at Jerusalem in the courts of the temple. Every particular person (or rather delegate from every paschal society) slew his own victim, according to Josephus, between the ninth hour, or three in the afternoon, and the eleventh, that is, about sunset; and within that space of time it was that Jesus Christ, our true Paschal Lamb was crucified (Matt. xxvii. 46). The victim being killed, one of the priests received the blood into a vessel, which was handed from one priest to another, until it came to him who stood next altar, and by whom it was sprinkled at the the bottom of the altar. After the blood was sprinkled, the lamb was hung up and flayed: this being done, the victim was opened, the fat was taken out and consumed on the altar, after which the owner took it to his own house. The paschal lamb was to be roasted whole, which might be commanded as a matter of convenience at the first passover, in order that their culinary utensils might be packed up ready for their departure while the lamb was roasting; no part of it was to be eaten either in a raw state, or boiled (Exod. xii. 9).—*Rev. J. T. Bannister, LL.D.*

[10669] The propriety of the prohibition of eating any portion of the paschal lamb in a raw state will readily appear, when it is known that raw flesh and palpitating limbs were used in some of the old heathen sacrifices and festivals, particularly in honour of the old Egyptian deity Osiris, and the Grecian Bacchus, who were the same idol under different names. That no resemblance or memorial of so barbarous a superstition might ever debase the worship of Jehovah, He made this early and express provision against it. On the same ground, probably, He required the paschal lamb to be eaten privately and entire, in opposition to the Bacchanalian feasts, in which the victim was publicly torn in pieces, carried about in pomp, and then devoured. Further, the prohibition of boiling the paschal lamb was levelled against a superstitious practice of the Egyptians and Syrians, who were accustomed to boil their victims, and especially to seethe a kid or a lamb in the milk of its dam; as the command to roast and eat the whole of the lamb—not excepting its inwards—without leaving any portion till the following morning, was directed against another superstition of the ancient heathens, whose priests carefully preserved and religiously searched the entrails of their victims, whence they gathered their pretended knowledge of futurity. Those, likewise, who frequented pagan temples, were eager to carry away and devote to superstitious uses some sacred relics or fragments of the sacrifices. In short, the whole ceremonial of the passover appears to have been so adjusted as to wage an open and destructive

war against the gods and idolatrous ceremonies of Egypt, and thus to form an early and powerful barrier around the true worship and servants of Jehovah.—*Ibid.*

[10670] The lamb was to be roasted by fire, not boiled, that there might be the least possible waste of its substance, to be presented entire without a bone being broken, and in all its eatable parts consumed—the company assembled around each table being appointed to be always sufficient to ensure that result—all manifestly designed to keep up the representation of a visible and corporate unity. Itself whole and undivided, the lamb was to be partaken of entire by individual households, and every household was to participate in the common meal, that they might, one and all, realize their calling to the same Divine fellowship and life, and might apprehend the oneness as well as the completeness of the means by which the good was secured and sustained. Should anything remain over, it must be burned, lest it should corrupt or fall into the rank of ordinary food. God's peculiar table, and the peculiar food He provided for it, must be kept honourably apart from everything common or unclean. The attitude in which the lamb was to be eaten —with loins girt, shoes on the feet, a staff in the hand—the attitude of persons in travelling attire, and ready to set forth on their course, had respect, apparently, only to the first celebration, and, like the sprinkling of the blood on the door-posts, was discontinued when the feast was converted into a permanent ordinance. In the gospel age the prevailing custom was that of reclining, which the Pharisees justified on the ground that, though a deviation from the original practice, it was a fitting sign of the rest and enlargement which God had given to His people.—*Philip Henry Gosse.*

[10671] The next provision regarding it—the appointment to eat it with bitter herbs—might also be assigned to the temporary class of arrangements, if were sure that it simply pointed, as many commentators understand it to have done, to the hard bondage and affliction which the Israelites endured in Egypt. It may possibly have done so; and the opinion is so far countenanced by the omission of any reference to the bitter herbs in the later passages of the Pentateuch, which treat of the passover as a stated feast. Yet, as the distress experienced in Egypt, especially that of the closing scene, was no accidental thing, but an inseparable part of the discipline through which they had to pass, the bitter herbs that symbolized it had, on that very account, something of abiding import and instruction. They told of the intermingling of anxiety and trouble, through which the people had the bands of their captivity loosed and were raised into the liberty and blessedness of life. It was even, one might say, through the avenue of death that this life was entered on by the covenant people; and the bitter herbs might have been retained as a significant emblem of that attendant sorrow or crucifixion of nature.—*Ibid.*

[10672] The prohibition of leavened bread, which formed another and much more prominent characteristic of the feast, there can be no doubt was intended to be a perpetual accompaniment. The alternative name of the feast of unleavened bread was itself a clear proof of this; and as the disuse of leaven was not limited to the eating of the paschal lamb, but continued through an entire week, it was evidently designed from the first to form an essential characteristic. Yet it too had some reference to the troubles and distresses of the moment; for in Deut. xvi. 3 the unleavened bread is called "bread of affliction," and it is added by way of explanation, "for thou camest out of the land of Egypt in haste." That is, by reason of the terrible agitation and urgency of the moment, they had no time to prepare their customary leavened bread, but had hurriedly to make ready with simple flour and water what they required for the occasion. This, however, had respect simply to the preparation of the bread, not to its distinctive quality, though the latter was plainly the chief thing, and that is most specifically referred to in the passages that dwell upon the subject. Leaven being a piece of sour dough in a state of fermentation, was fitly regarded as an image of corruption in the moral and spiritual sphere--of whatever, by its perverse nature, or vitiating tendencies, disturbs the peace of the soul, and causes it, as it were, to ferment with the elements of impure desire and disorderly affection. Hence our Lord warned His disciples to beware of the leaven of the scribes and Pharisees (Matt. xvi. 6); which is afterwards explained to mean their corrupt doctrine or teaching; and the apostle identifies unleavened bread with sincerity and truth, hence, by implication, makes leaven in its symbolical aspect synonymous with what is false and impure (1 Cor. v. 8). The command therefore, at the feast of the passover, to put away all leaven from their dwellings, and through one whole week, the primary sabbatical circle, to eat only unleavened bread, was in reality an enforcement of the obligation to purity of heart and behaviour. It taught the people by perpetually recurring ordinance that the kind of life for which they had been redeemed, and which they were bound not for one brief season merely, but for all coming time to lead, was such as could be maintained in fellowship with God, and therefore free from the sins and abominations, on which He can never look but with abhorrence. The service was but another form of reiterating the call, "Be ye holy, for I am holy."—*Ibid.*

[10673] Closely connected with this, and indeed only the embodiment of one of its more specific and positive aspects, was the presentation to the Lord of a sheaf of barley—an action that was appointed to take place on the second day of the feast, and to be accompanied with a

burnt-offering, with its appropriate meat-offering (Lev. xxiii. 12–15), the burnt-offering symbolizing the dedication of their persons to the Lord, and the sheaf of first-fruits that of their substance. It was not accidental, but of set purpose, that the time of the annual celebration of this feast, which commemorated God's act in vindicating for Himself the first-fruits of His people Israel, should also have been that at which could be annually gathered the first-fruits of the land's increase. The natural thus fitly correspond with the spiritual. The presentation of the first ripe grain of the season was like offering the whole crop to God, acknowledging it as His gift, and receiving it as under the signature of His hand, to be used in accordance with His mind and will. All thereby acquired a sacred character, for "the first-fruits were holy, the lump was also holy." The service carried, besides, a formal respect to the consecration of the first-born of the original institution of the passover, and was therefore most appropriately connected with particular ordinances. In the saving and consecration of the first-born, all Israel were, in a manner, saved and consecrated; thus the people were called every year, when they sacrificed and ate the passover, to confess before the Lord, and, with their barley-sheaf and its accompanying burnt-offering, to yield themselves and their substances anew to Him, to whom they owed whatever they were or had.—*Ibid.*

d. Its typical teaching and import.

[10674] It is called emphatically by the Lord *My sacrifice;* according to the ultimate arrangement it was to be slain at the holy place (Deut. xvi. 5, *seq.*); its blood was sprinkled upon the altar (2 Chron. xxx. 16, 17; xxxv. 11, 12), and it was in consideration of its blood, as substituted for the life of the first-born, that the Lord preserved and rescued the children of Israel from the dominion of Egypt. These things conclusively establish its sacrificial character, in which light it was certainly regarded by Philo and Josephus; and the apostle adds his explicit testimony, when he represents the character of Christ as the sacrifice of our passover (1 Cor. v. 7). The scriptural evidence, indeed, is so plain that one can scarcely suppose it would ever have been called in question but for some polemical interest. The first who did so were some of the continental, chiefly Lutheran, theologians (Chemnitz, Gerhard, Calov, &c.), who, in opposition to the Catholic argument derived from the passover being a perpetually repeated sacrifice as well as feast, in favour of the propiatory character of the Lord's Supper, endeavoured to disprove the sacrificial character of the passover. This was to meet one false position with another, and, indeed, for the sake of defending the purity of an ordinance, imperilling the doctrine on which it was based; for to eliminate the sacrificial element from the great redemptive act of the old covenant is to prepare the way for the like attempt being made in respect to that of the new. And so it happened; the persons in later times who have chiefly called in question the sacrificial import of the passover have been the Socinians and Rationalists, who have sought thereby to strengthen their opposition to the doctrine of Christ's atonement. (See Magee on the Atonement, note 35.) There is no real weight in the considerations urged to establish the view in question. They consist merely in certain superficial differences between the passover and the other sacrifices, but which could never be meant to affect the substantial agreements. Even some of the more obvious differences seem to have been connected only with the first celebration; for the original sprinkling of the blood on the door-posts was afterwards changed to sprinkling on the altar; and the slaying at the door of each man's dwelling to slaying at the tabernacle; and though it is not recorded, yet the probability is that the usual law respecting the fat of the animal offerings was also observed here. As a sacrifice, the passover occupied a peculiar place, and in consequence had ordinances of its own, which kept it in some degree apart from the others; but there is no reason to doubt that the same fundamental character belonged to it and to them.—*Ibid.*

[10675] Every reader of the New Testament knows how frequent are such allusions to the Exodus, the paschal lamb, the paschal supper, and the feast of unleavened bread. And that this meaning was intended from the first, not only in reference to the passover, but to all the feasts, appears from the whole design of the Old Testament, and from the exact correspondence between the types and the antitypes. Indeed it is, so to speak, impressed upon the Old Testament by a law of internal necessity. For when God bound up the future of all nations in the history of Abraham and his seed, He made that history prophetic; and each event and every rite became, as it were, a bud destined to open in blossom and ripen into fruit on that tree under the shadow of which all nations were to be gathered.—*Rev. Dr. Edersheim.*

[10676] While the passover commemorated the past, it also typically pointed to the future. It did this partly in common with all other Divine acts, which brought judgment upon the adversary and deliverance to God's people. For what Bacon said of history in general, "All history is prophecy," holds emphatically of such portions of it. In these God more peculiarly displayed His character as the covenant God of His people; and that character being unchangeable in all its essential elements, He cannot but be inclined to repeat substantially for them in future what He has done in the past. On this ground the inspired writers, in the Psalms and elsewhere, constantly endeavour to reassure their hearts in times of trouble and rebuke by throwing themselves back upon the redemptive acts of God in former times, perceiving therein a pledge of similar

acts, as often as they might be needed in the time to come. But another and still higher prophetical element entered into that singular work of God which had its commemoration in the passover. For the earthly relations then subsisting, and the manifestation they called forth on the part of God, were purposely designed and ordered to foreshadow corresponding but immensely higher ones in the future development of the kingdom of God. And as in this greater future all adverse power, though rising to its most desperate and malignant efforts, was destined to be put down by the triumphant energy of Christ, that the salvation of his people might be for ever secured, so the redemption from the land of Egypt, with its ever recurring memorial, necessarily contained the germ and promise of those better things to come; the lamb perpetually offered to commemorate the past, and partaken of as the sacrament of a redemption already accomplished, spake to the ear of faith of the true Lamb of God that, in the fulness of time, should take away the sins of the world; and only when it could be said, "Christ our passover has been sacrificed for us," did the purpose of God, which lay infolded as an embryo in the paschal institution, receive its proper development. Hence the pregnant utterance of our Lord when sitting down to the celebration of the last passover, "With desire I have desired to eat this passover with you before I suffer; for I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God" (Luke xxii. 15, 16).—*Philip Henry Gosse.*

[10677] In this higher and respective reference of the paschal institution, the lamb without blemish, with its sprinkled blood, pointed to the sinless Redeemer, come to shed His blood for many for the remission of sins, with which blood applied to their conscience by the Holy Spirit they are consecrated for ever more. Here, too, salvation from destruction is not the only thing aimed at; it is but the means to a further end—the soul's participation in the undying life of Jesus, and acquirement thereby of personal fitness for the work and service of God. The indispensable condition to this end is the hearty reception of the Saviour in His entire fulness, as the one bread of life for the community of believers; that they might be all one with Him as He is one with the Father, for which reason not a bone of Him was allowed to be broken on the cross, that His people might have even an external witness of that undivided oneness, and might the more readily discern in the history of the crucified the realization of the promise embodied in the passover. It virtually declared that a divided or mutilated Christ could only be an insufficient Saviour, because necessarily leaving evils in the soul's condition unredressed, wants unsatisfied. Not unless received in His proper completeness can the life that is in Him be found also in them. And as this life can never work but unto holiness, so it will inevitably lead to the putting away of the old leaven of a corrupt nature, and walking in the spirit of sincerity and truth, more certainly indeed than of old, for in this respect also all rise to a higher place. As the mercies of God connected with the new Lamb of sacrifice are unspeakably greater, and the fellowship with God into which it brings His people is closer, so the obligation is correspondingly stronger under which they are laid to yield themselves to God, and to prove by their daily conduct "what is that good, and acceptable, and perfect will of God."—*Ibid.*

(2) *The feast of weeks, or Pentecost.*

a. Significance of its institution.

[10678] The feast of Pentecost was instituted to commemorate three great events connected with the national history of the Israelites, and illustrative of the sovereign goodness of God; namely, their deliverance out of Egypt; the giving of the law, fifty days after their departure from Egypt; and their coming into possession of the land promised to their fathers (Deut. xxvi. 3, 8, 9). It also reminded them of their dependence upon God for all the blessings and comforts of life, and elicited from them suitable expressions of gratitude to Him who was "as the dew unto Israel," whose "paths dropped fatness," who had sent them "the early and the latter rain," and caused the heart of the husbandman to rejoice, thus renewing and ratifying His ancient covenant: "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 22). Indeed, these annual festivals are not to be regarded as unmeaning ceremonials, or as seasons of social intercourse and enjoyment merely. They were designed and calculated to conserve the piety of the nation, to lead them "through nature up to nature's God," and to cherish in the hearts of the people those sentiments of humility, of dependence upon God, of faith in the Divine promises, and of devout and fervent thankfulness for providential mercies, which constitute the very essence of experimental religion.—*Rev. J. T. Bannister, LL.D.*

[10679] This feast has very commonly been considered as intended, partly, at least, to commemorate the giving of the law, which certainly took place very nearly at the distance of fifty days from the killing of the passover, although the time cannot be determined to a day. No indication, however, occurs of this view in Scripture, nor is any trace of it to be found in Philo or Josephus. Maimonides seems to be the first Jewish writer who gives expression to it—"Festum septimanarum est dies ille, quo Lex data fuit;" but Abarbanel rejected it, on the ground that the Divine law had no need of the sanctification of a day in order to keep alive the memory of its promulgation. It seems chiefly to have been from a supposed parallel between the giving of the law and the descent of the Spirit that the view has obtained such extensive currency among Christian divines.

Whatever plausibility, however, may attach to it, and whatever reality in the connection with the two events which it couples together, the view itself rests upon no solid footing. There are simply two points of ascertained and real moment in the scriptural account of the feast. First, its reference to the second day of the passover, when the sheaf of barley was presented at the tabernacle, the former day being the commencement, this latter day the completion of the harvest period. Hence, all being now finished which concerned the garnering of the year's provision, the special offering was not of ripe corn, but of loaves, representing the whole staff of bread. Then, secondly, there was the reference to the intervening weeks—the week of weeks—a complete revolution of time somehow peculiarly connected with God—shut in on each hand by a holy Sabbath and an offering of first-fruits, and thus marked off as the season of the year which, more than any other, was distinguished for the tokens of His presence and working. Why should this season in particular have been so distinguished? Simply because it was the reaping-time of the year. Canaan was in a peculiar sense God's land; the covenant people were guests and sojourners with Him upon it, and it was His part, so long as they remained faithful in their allegiance to Him, to provide for their wants and satisfy them with good things. The harvest was more especially the season for His doing this; it was the time of His more conspicuous working in their behalf, when He crowned the year with His goodness, and laid up, as it were, in His storehouses what was required to furnish them with supplies till the return of another harvest. It was fitting, therefore, that He should be expressly owned and honoured both at the beginning and the ending of the period—that as the first of the ripening ears of corn, so the first of the baked loaves of bread should be presented to Him, and that the people, especially at the close, as guests well cared for and plentifully furnished with the comforts of life, should come before the Lord to praise Him for His mercies, and give substantial expression to their gratitude by contributing of the fruits of their increase to those whom He wished to have regarded as the more peculiar objects of His sympathy. —*Philip Henry Gosse.*

b. Its relation to the feast of the passover.

[10680] This feast stood in a definite relation to the feast of the passover, or rather to a particular part of that feast—the presentation to the Lord of the first ripe ears of barley. This service, as already noticed, was appointed to take place on the second day of the paschal solemnity, the day after the Sabbath which formed its commencement (Lev. xxiii. 15); and from that the people were to count seven weeks complete, a week of weeks, at the close of which, on the day following, they were to hold another solemnity, called on that account the feast of weeks. The actual day of the feast formed the *fiftieth* from the day of presenting the barley sheaf, and from the Greek word *pentecosté*, fiftieth, it came to be commonly known under the designation of Pentecost. But the more distinctive name is that of weeks, being determined by the complete cycle of weeks which intervened between it and the second day of the feast of unleavened bread, of which it formed the proper consummation. With reference to this aspect of it, the ancient Jews gave it the name of *atsarta* (Josephus, iii. 10, *asartha*), that is, the closing or shutting up.—*Ibid.*

c. Special feature of the ceremonies connected with the feast.

(1) *The offering of first-fruits with thanksgiving and appointed sacrifices.*

[10681] In Exod. xxiii. 16, where mention is first made of it, it is called both the feast of *harvest* and the feast of *first-fruits;* also in Num. xxviii. 26, where the subject is treated of in connection with the offerings, it is simply called the "day of first-fruits." It was designated from the harvest, because it was kept at the close of the whole reaping season, when the wheat as well as the barley crop had been cut and gathered. The seven weeks after the commencement of the passover were always sufficient for that purpose; they embraced the entire circle of harvest operations. It very naturally got the name also of the feast or day of first-fruits because it formed the occasion on which an offering was to be presented to God of the entire crop, as actually gathered and ready for use. This was done by the high priest waving two of the loaves, made of the best of the crop, not of barley meal, but of fine flour, and baked in the usual manner with leaven; the leaven in this case not being regarded as a separate ingredient, or in its character as leaven, but being viewed as an essential part of the concrete result, baked loaves. Nor were they placed upon the altar, to which the prohibition about leaven strictly referred, but waved before the Lord by the priest in the name of the congregation. But in addition to this wave-offering, as the people were enjoined to give the first of all the fruit of the land to the Lord" (Deut. xxvi. 2), since from Him the whole had been derived, it was ordered that at this feast they should bring an offering of the first-fruits of their produce, each according to his ability and the purpose of his heart No definite amount or proportionate contribution was fixed, it was declared to be "a tribute of free-will offering of their hand; which they were to give according as the Lord their God had blessed them" (Deut. xvi. 10). But the offering itself was laid as a matter of obligation upon each man's conscience; hence the exhortation of Solomon, "Honour the Lord with thy substance, and with the first-fruits of all thine increase" (Prov. iii. 9). Jewish writers relate that the form of confession and thanksgiving found in Deut. xxvi. 6, *seq.* was commonly used on the occasion.—*Ibid.*

[10682] It was also called "feast of harvest" (Exod. xxiii. 16), because it was held on the day

when "the sickle was first put in the corn," that is, at the beginning of the gathering in of the wheat harvest (Deut. xvi. 9, 10). And, as they were required to present as a thank-offering to the Lord the first-fruits of this harvest, it was styled the "day of first-fruits" (Num. xxviii. 26). This offering of first-fruits consisted of two loaves made of fine flour, and weighing two assarans. The form of thanksgiving is prescribed in Deut. ii. 1–11. "And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein, that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God that I am come unto the country which the Lord sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation great, mighty, and populous. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage. And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression. And the Lord brought us forth out of Egypt with a mighty hand and with an outstretched arm, and with great terribleness, and with signs, and with wonders. And He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land which Thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God. And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you."

After this formal presentation of the first-fruits, they proceeded to offer the appointed sacrifices; namely, seven lambs of the first year without blemish, one young bullock, and two rams, for a burnt-offering; two lambs for a peace-offering, and a young kid for a sin-offering. —*Rev. J. T. Bannister, LL. D.*

d. Lessons of the feast.

[10683] It must be obvious to any reflecting mind that such an order and such arrangements are fraught with important lessons of instruction, even in respect to the sphere of ordinary life. There God still manifests His care and bountifulness in providing, and by acts of reverent homage and gifts of substantial beneficence, He should be continually honoured by those who are the partakers of His bounty. Even in that lower sphere, the great principles on which the feast proceeded, and which it aimed at ever calling forth into living recognition, should be acknowledged and acted on by every husbandman in the field of nature, and every productive labourer in the business of life. But if we look to higher sphere of things spiritual and divine, which are the only proper antitype of the other, there we are reminded by the arrangements of this feast, first of God's peculiar working season in the matter of redemption, and then of the relation between that and the actual participation and fruit of its purchased benefits. The time of Christ's personal ministry on earth—from the moment that He appeared from the banks of Jordan, making profession of His high purpose to fulfil all righteousness, till He bowed His head on the accursed tree, finishing transgression and making an end of sin by the sacrifice of Himself—that was emphatically God's ripening and reaping time in the work of salvation, during which He was bringing into act His eternal purpose of love, and once for all garnered up in His kingdom the inexhaustible riches of His grace and blessing.—*Philip Henry Gosse.*

[10684] Of this incomparable harvest Christ was at once the provider and the provision—the first ripe fruits and the meritorious possessor of all that was needed to bring forth others of a like kind. What, then, was required to complete the process but such a further movement in the Divine economy as would turn the fruits of grace provided into the bread of life received and fed upon by the souls of men. And this was the closing act, which began to take effect on the day of Pentecost; it stood related to the preceding work of Christ, as the passover with its first-fruits of ripened grain to the feast of weeks with its loaves of prepared food. The Spirit now descended with the things of Christ to show them with power to the souls of men. The riches of the purchased redemption, existing yet but as a treasure provided and laid up by God for them that love Him, became an actual heritage of life and blessing, rendering such as were willing to partake of the benefit a kind of first-fruits of His creatures. In a word, the leading characteristic of the Divine kingdom before this was the working out of redemption, now it came to be the application of its blessings. Hitherto it was the manifestation of the Son for men, now and henceforth it was to be the operating Spirit within them, causing the seed in men's hearts to spring up and germinate and bring forth fruit unto life everlasting. They are emphatically the blessed who thus receive of the good things of the kingdom; and how can they be conscious of the blessedness without inviting others, the spiritually poor and needy, to come and rejoice with them?—*Ibid.*

e. Its memorable association with the Church's festival of Whitsuntide.

[10685] The day of Pentecost is, and ever will be, a memorable epocha in the annals of Chris-

tianity. It was to celebrate this festival that the multitude of devout men out of every nation under heaven had assembled at Jerusalen, when the promise of Joel was fulfilled, when the gospel was first preached in the demonstration of the Spirit; and so mighty was the influence of the truth, that three thousand stubborn-hearted rebels, vanquished by its power, accepted the great salvation, and grounded their arms at the foot of the cross. It was the injunction of God that all the male Israelites should be present in Jerusalem at the time of Pentecost to celebrate the feast; and the apostles had the additional command of Christ to tarry there until they should be endowed with power from on high (Luke xxiv. 49). They, therefore, entered upon the duties of that solemn day in an attitude of prayerful expectation; and that august and impressive festival, which was designed to commemorate the giving of the law, was the occasion selected for the descent of the Spirit, to attest and demonstrate the truth of the gospel, and to qualify the apostles for the discharge of their high commission. The words in Acts ii. 1, which our translators have rendered "when the day of Pentecost was fully come," literally signify, "when the day of Pentecost was completed," *i.e.*, in the evening of that day.—*Rev. J. T. Bannister, LL.D.*

(3) *The feasts of trumpets, or seventh new moon.*

a. The significance of the day observed.

[10686] It was the moon that might be said to rule the year with the Israelites, and by its successive changes and revolutions to determine all the larger divisions of time. The year was made up of so many moons; each month consisted of the period of a single moon's revolution; and the month again was divided into four equal parts or weeks, to a nearness corresponding with the four successive aspects of the moon. It was therefore quite natural that the new moons should have some mark of distinction connected with them in the Jewish ritual. They were not, however, placed among the feasts or the seasons appointed for Sabbaths and holy convocations; although it would seem from certain allusions in Scripture (Isa. i. 13; 2 Kings iv. 23) that it was not unusual for the more zealous ceremonialists, or the more piously inclined members of the old covenant, to observe them as a kind of holidays. They were so far distinguished in the law from other days that the same special offerings were ordered to be presented on them as were assigned to the regular *monadum* (Num. xxviii. 11–15); and they were marked by the further distinction of a blowing of trumpets over the burnt-offerings (Num. x. 10; Psa. lxxi. 3). These things certainly raised the new moon out of the rank of ordinary days, and made them, one might say, demi-feast days. But it was reserved for only one of them to take rank with the *monadum* as a day of sacred and holy convocations. Yet it received its more peculiar designation from what it had in common with the other new moons, namely, the blowing of the trumpets; it was called the feast of trumpets, on which account, we may suppose, the trumpet-blowing be continued longer and raised louder than at other new moons. What belonged to the others as a subsidiary distinction was for this a leading characteristic. The day thus signalized was the first of the seventh month, which fell somewhere about our October; and though the people were not required to appear at the sanctuary, yet the day was to be observed as a Sabbath, and the regular feast-offerings were to be presented on it (Num. xxix. 1–6).—*Philip Henry Gosse.*

[10687] That month was distinguished above all other months of the year for the multitude of ordinances connected with it; it was emphatically the sacred month. Its place as the *seventh* in the Jewish calendar marked it out for this distinction (*see* Numbers Sacred); it bore on its name the numerical impress of the covenant, and, as such, was to be hallowed above all the months of the year by solemnities which bespoke at once God's singular goodness to His people, and the people's special interest in God. For not only was its first day consecrated to spiritual rest and employment, but the seventh was the great day of yearly atonement, the one day in the year when the high priest was permitted to pass within the veil, and sprinkle the mercy-seat with the blood of sacrifice; and then on the fifteenth of the month commences the feast of tabernacles, which, as a fitting conclusion to the whole festival cycle, called the people to rejoice in the goodness which the Lord had given them to experience as contrasted with the former periods of trial and humiliation. In perfect accordance with all this, the feast of this new moon is called "a memorial of blowing of trumpets," or rather a bringing to remembrance, putting the people in mind of the great things they were to expect; yea, putting God Himself in mind of the great things He had promised to bestow, in connection with the solemnities of that month—precisely as when they went to war against an enemy that oppressed them—they were ordered to blow the trumpet, and, it is added, "Ye shall be remembered before the Lord your God, and ye shall be saved from your enemies" (Num. x. 9).—*Ibid.*

b. Importance of the trumpet's blast.

[10688] There can be no doubt that the sacred use of the trumpet had its reason in the loud and stirring noise it emits. This is described as a cry (Lev. xxv. 9)—the rendering "sound" in the English Bible is too feeble—which was to make itself heard throughout the whole land. The references to this in Scripture not unfrequently indicate the same idea (Zeph. i. 16; Isa. lviii. 8; Hos. vii. 1, &c.) And for this reason the sound of the trumpet was familiarly employed as an image of the voice or word of God. The voice of God and the voice of the trumpet on Mount Sinai were heard together—first, the

trumpet sound as a symbol, then the living reality (Exod. xix. 16–19). St. John also speaks of hearing the voice of the Lord as that of a trumpet (Rev. i. 10, iv. 1), and the thrilling sound of the trumpet is once and again represented as the immediate harbinger of the Son of Man when coming in great power and glory, to utter the Almighty word which shall quicken the dead to life and bring to a close the present frame of things (Matt. xxiv. 31; 1 Cor. xv. 52; 1 Thess. iv. 16). It is clear, therefore, that the blowing of the trumpet was, in certain connections, used as a symbol of the mighty voice of God, which, when uttered, none may venture to disregard; and, subordinately of course, it may have been used of any stirring agency, even on the part of man, such as was fitted to call forth awakened energy and spirited application to the work and service of God. It was hence peculiarly the war-note, summoning the people to put forth their energies as to a great word of God, and piercing, as it were, the ear of God Himself in the heavens, that He might arise to their help against the mighty (Num. x. 9). Such appears to have been the general import of the blowing of trumpets at the festival of that name on the first day of the seventh month.—*Ibid.*

c. Lessons of the feast.

[10689] The principle enshrined in all this avails for New as well as for Old Testament times; the form has passed away, but the spirit remains. There are times when believers need, and when they may warrantly expect, the larger gifts of grace than ordinary, fuller experiences of life and blessing. Let them, as it were, blow the trumpet, if they would obtain these, stir up all their energies and desires, and put God in mind of the promises on which He has caused them to hope. Such is for all times the sure road to success, since the gifts of grace and the actual capacity for serving and enjoying God always exist in a certain correspondence with the state of awakened desire and spiritual application on the part of believers.—*Ibid.*

(4) *The feast of the day of atonement.*

a. The distinctive character and design of the festival.

[10690] The atonement made on this occasion was an act of national expiation—a solemn proclamation and acknowledgment of the awful nature of sin—and seemed designed to expurgate and wash away those deep stains of guilt which still clung to the people, notwithstanding all their ablutions, and the blood that flowed so copiously day by day upon the altar of morning and evening sacrifice.—*Rev. T. J. Bannister, LL.D.*

[10691] It was the occasion above all others on which the ideas of sin and atonement rose to their highest potency in the ritual of the old covenant, and on which also, for the purpose of exhibiting those ideas in their clearest light, the distinction came most prominently out between priest and people—the idea of one ordained from among men, for the purpose of drawing near to God, and mediating in behalf of his fellow-men in things pertaining to sin and salvation.—*Philip Henry Gosse.*

[10692] The design of the day was to bring sin, the collective sin of the whole year, to remembrance, for the purpose of being earnestly dealt with and atoned; and anything like a high and joyous frame of mind on such an occasion was entirely unsuitable. It is to the penitent and humble alone that God shows mercy and grants forgiveness; no one in another mood had reason to expect that any sacrifice he presented, even on ordinary occasions, would be accepted on his behalf; and on what was emphatically the day of atonement, when the high priest was to make a confession of all the sins of the community, and in their behalf enter with the blood of reconciliation into the most holy place, if the contrite and lowly spirit was awanting in any of the members of the community, it was too clear that they had really no part or lot in the matter. In this general aspect of the feast, therefore, it presented itself as an occasion and a call of peculiarly solemn kind for the people of the covenant returning through the channel of godly sorrow and atonement for sin into the blessed rest of God's mercy and favour, so that, as partakers thereof, they might rejoice before him, and run the way of his commandments.—*Ibid.*

b. Nature and order of the sacrifices.

[10693] From Num. xxix. 7–11 it appears that the offerings on the day of atonement were really of a threefold kind—"the continual burnt-offering," that is, the daily morning and evening sacrifices, with their meat and drink-offerings; the festive sacrifices of the day, consisting for the high priest and the priesthood, of "a ram for a burnt-offering," and for the people of one young bullock, one ram, and seven lambs of the first year (with their meat-offerings) for a burnt-sacrifice, and one kid of the goats for a sin-offering; and, thirdly and chiefly, the peculiar expiatory sacrifices of the day, which were a young bullock as a sin-offering for the high priest, his house, and the sons of Aaron, and another sin-offering for the people, consisting of two goats, one of which was to be killed and its blood sprinkled, as directed, while the other was to be sent away into the wilderness, bearing "all the iniquities of the children of Israel, and all their transgressions in all their sins" which had been confessed "over him," and laid upon him by the high priest. We note the following as the order of these sacrifices—first, the ordinary morning sacrifice; next, the expiatory sacrifices for the high priest, the priesthood, and the people (one bullock, and one of the two goats, the other being the so-called scapegoat); then, the festive burnt-offerings of the priests and the people, and with them another sin-offering; and, lastly, the ordinary evening sacrifice, being, as Maimonides

observes, in all fifteen sacrificial animals.—*Rev. Dr. Edersheim.*

c. Manner and order of performing the ceremonials of the day.

[10694] In briefly reviewing the Divine ordinances about this day, we find that only on that one day in every year the high priest was allowed to go into the most holy place, and then, arrayed in a peculiar white dress, which differed from that of the ordinary priests, in that its girdle also was white, and not of the temple colours, while "the bonnet" was of the same shape, though not the same material, as "the mitre," which the high priest ordinarily wore. The simple white of this array, in distinction to the "golden garments" which he generally wore, pointed to the fact that on that day the high priest appeared, not "as the bridegroom of Jehovah," but as bearing in his official capacity the emblem of that perfect purity which was sought by the expiations of that day. Thus in the prophecies of Zechariah the removal of Joshua's "filthy garments" and the clothing him with "change of raiment" symbolically denoted, "I have caused thine iniquity to pass from thee." Similarly those who stand nearest to God are always described as arrayed "in white." And because these were emphatically "the holy garments," "therefore" the high priest had to "wash his flesh in water, and so put them on."—*Ibid.*

[10695] The first thing that required to be attended to was the dress of the high priest. After the usual morning oblation, at which he personally officiated, he was robed in the garments that were made for ornament and beauty (Exod. xxviii. 1–40). He had to strip himself, and, having washed his person, had to put on other garments made of plain linen—a linen tunic, linen breeches, a linen girdle, and the linen mitre—which are called emphatically "garments of holiness;" and as soon as the more distinctive service of the day was over, he had again to put them off, and leave them in the sanctuary till another occasion (Lev. xvi. 4, 23). These plain linen garments—clean and white as they doubtless were—require no explanation. They were symbols of that holiness which became one who would enter the immediate presence of the Most High, and mediate with effect between him and sinful men (Rev. vii. 13; xix. 8). Hence, the high priest investment with them was preceded by the washing of his person. He had first to make himself (symbolically) clean or holy, and then outwardly appear as such. When thus personally prepared, he had to provide himself with a bullock for a sin-offering, the blood of which was for the atonement of himself and his house; that is, the whole sacerdotal family to which he belonged; and with this blood he had to make his entrance, for the first time on that within the vail, and sprinkle the mercy-seat, also in front of it sprinkle seven times. This act, however, had to be accompanied with another—perhaps it would be more correct to say, with Winer and Bähr, preceded by another—his bearing a censer with incense kindled by live coals taken from the brazen altar, that the cloud of incense might, as it were, go before and cover the mercy-seat ere the act of sprinkling was performed (Lev. xvi. 12, 13). As it would not be quite easy to carry the vessel with the blood along with the censer of smoking incense, the probability is that they were two separate actions, effected by a double entrance. But whether that might be the case or not, there can be no doubt that the action with the incense took precedence of the sprinkling and made preparation for it. Now, the offering of incense was simply an embodied prayer (Psa. cxli. 2; Luke i. 9, 10; Rev. v. 8), and this action indicated that the entrance of the high priest into the most holy place, as the head and representative of a sinful community, was no privilege to be claimed as a right, but one that had to be sought by supplication from a merciful and prayer-hearing God. Entering, therefore, as a suppliant, and entering for the purpose of sprinkling the blood that had been shed for the atonement of his personal and family guilt, the high priest became on this occasion an impressive witness of the humiliating truth that sin is unspeakably hateful in the sight of God, and is only to be remitted to the prayerful and penitent through the shedding of blood. —*Philip Henry Gosse.*

[10696] With a view to the great act of reconciliation which bore respect to the worshipping community of Israel, . . . two goats were selected, which were to be taken from the congregation; . . . it was as a sin-offering that they were to be taken and presented before the Lord at the door of the tabernacle (Lev. xvi. 5, 7). . . . The goat on which the Lord's lot fell was forthwith slain as a sin-offering, and with its blood, as before with that of the bullock, the high priest entered anew (for the second and probably the third time) within the vail and sprinkled it on and before the mercy-seat; then, returning into the sanctuary or holy place, he sprinkled also there, and again at the altar of burnt-offering in the court. . . . Then came the action with the other goat, the still unappropriated part of the sin-offering, which remained standing before the tabernacle . . . while the high priest was making atonement for the sins of the people with the blood of the slain goat. Laying his hands on the head of the live goat, the priest had now to confess over it "all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and thereafter send him away by the hand of a fit man into the wilderness. And the goat (it is added) shall bear upon him all their iniquities into a land not inhabited, and he shall let go the goat into the wilderness."—*Ibid.*

[10697] The remaining parts of the solemnity may be regarded as the natural and appropriate winding up of the service, rather than anything

strictly new. The high priest after dismissing the goat had to disrobe himself of the plain linen clothes in which the peculiar work of the day had been performed, and resume his wonted attire. At the same time he had to wash his flesh—a process to be undergone at the beginning and ending of all priestly ministrations of a more formal kind, as a witness of the pollutions which intermingled even with these. Then he had to offer two burnt-offerings—one for himself, and one for the people; to make an atonement, it is said, for himself and for the people—an atonement even after the special atonement which had already been made in the previous service. . . . In this case, of course, the entire flesh of the victims was consumed upon the altar; but the flesh of the sin-offerings —the bullock for the high priest, and the goat for the congregation—had to be taken in accordance with the law regulating such cases, without the camp or city, and burned in a clean place. . . . Having had to do with sin, the person who took charge of the burning of the carcase, as also the person who was employed in conducting the live goat into the wilderness, had each to bathe his person and wash his clothes before resuming his place in the congregation.—*Ibid.*

d. Mystical significance of the offering of the two goats.

[10698] The precise significance of this impressive and picturesque ceremonial has been much controverted, though its general purport is very apparent. It pictured in vivid emblem the pardon and out-blotting of sin, its transference from the actual perpetrator to an innocent victim, and the release of the former by virtue of the substitution of the latter.—*Rev. J. T. Bannister, LL.D.*

[10699] In these two goats we have the two aspects of atonement. "The Lord's lot" fell upon one, and the people's lot fell upon the other. In the case of the former, it was not a question of the persons or the sins which were to be forgiven, nor of God's counsels of grace towards His people. These things are of infinite moment, but they are not involved in the case of "the goat on which the Lord's lot fell." This latter typifies the death of Christ as that wherein God has been perfectly glorified with respect to sin in general. The great truth is fully set forth in the remarkable expression, "the Lord's lot." God has a peculiar portion in the death of Christ. In order to see the force of this, it is needful to bear in mind how God has been dishonoured in this world. His truth has been despised. His authority has been contemned. His majesty has been slighted. His law has been broken. His claims have been disregarded. His name has been blasphemed. His character has been traduced.—*Macintosh.*

[10700] Why were there two goats, one to die and the other to escape? The reason was plainly this: because that one alone was not sufficient to represent the mystery intended and aimed at. For Christ was both God and man, He both died and rose again; but the same sacrifice could not both die and live again without a miracle. Therefore these two goats were appointed to represent more completely the whole mystery of our redemption in all the concernments of it; to shadow forth Jesus Christ in both His natures, and in both the states He passed through, both in His divinity and in His humanity, both in His humiliation and exultation.

So here two goats, a slain goat and a scapegoat; the one to shadow forth Christ as dying and slain for our offences, the other as rising again for our justification. The slain goat represented Christ as He was put to death in the flesh, that is, in His human nature; the scapegoat represented Him as quickened by the Spirit, that is, by His deity raising Him up again from death to life.—*Mather.*

[10701] The first goat covered with its life the forfeited lives of those who had sinned, and showed that they were still alive unto God, and entitled to approach the Living One in His habitation: the second carried away the sins themselves. The two goats were a sin-offering (Lev. xvi. 15), and the sacrifice consisted of two animals because, in the nature of the case, one could not symbolize all that was to be represented.—*Atwater.*

[10702] It is obvious that the entire ceremonial was a scenic representation of the complex work of Christ. There must, therefore, be two goats. One would not do; the symbol would be incomplete. One was presented to the Lord slain as a sin-offering; the other living as a sin-remover. The former represented Christ dying to expiate sin; the latter, Christ living to save His people from their sins, to remove them to "a land not inhabited," to cast them into the depths of the sea, and cause them to be remembered no more.

It may be objected to this view, that the sins of the Hebrew nation were laid on the live goat after its fellow had been sacrificed, an arrangement which does not harmonize with the actual order of the atonement. We reply that, according to a well-known axiom of sacred hermeneutics, the symbolic or figurative language of Scripture is not to be strained too far, nor are we to seek for a similitude of ideas beyond that one particular point which it is designed to elucidate. The same law will apply to symbolic or typical actions, which have usually a specific aim, and are intended to adumbrate some one definite object; and we are not to expect them to coincide with the antitype in anything beyond that object, because there is often more in the antitype than can be found in the type itself; consequently, one type must signify one thing, and another type another thing. No single type could adumbrate all the offices and actions of the Lord Jesus Christ. One goat could not

typify both His death and His resurrection; therefore two were appointed. One of them prefigured His "full, perfect, and sufficient atonement," His dying for our sins; the other, which escaped the fate of its fellow, significantly set forth His triumph over death, and His subsequent work of sanctification, or sin-removing. —*Rev. J. T. Vannister, LL.D.*

[10703] The goats are commonly regarded as simply representations of Christ and the sinner, of Christ dying and of the sinner escaping. I joy to read in them my deliverance by Jesus Christ; but not in that manner, or at least not thinking that such is the chief interpretation. I view them as a double type of Christ: nor are they the only double type of Him. There are three such double types in the Scripture. Isaac and the ram on Mount Moriah constitute the first. The two birds in the cleansing of the leper are the second. And the two goats on the day of atonement in the seventh month of the year make the third.

In all three alike I see set forth both Christ dying and Christ rising again. The ram dies. The first bird is slain. The first goat is slain. All three typify Christ dying. Then Isaac goes free to his own land with Abraham; the second bird flies in freedom into the sky, and to the field, its proper abode; and the second goat escapes into the wilderness, "the moor" or hill-country, its proper home. So Christ ascended into heaven, His country, His abode, His eternal home. Thus the threefold double parallels are complete, and Christ's death and life indicate our deliverance.

But the covering of our iniquity by the future true sacrifice is taught here in a notable way. The lesson is both deeply engraven and remarkably repeated. For not only did the high priest confess, for the people, a whole year's sins of ignorance on the head of the goat that was to die, but also on the head of the goat that was to live. The first suffered for these offences in his blood, and by it they were expiated or covered: the other was said to carry them "away into the wilderness," in order to signify that they were removed.

Typicality is by this repetition of the truth doubled in upon itself, till the type almost seems to break down. So much so that some have denied that the scapegoat is a type of Christ. For while it was according to analogy for the dying goat to bear the ceremonial sins of Israel, it is not at first sight analogous that the goat who lived should bear them also. But we may nevertheless hold that the two goats did adumbrate the one and only Deliverer, and believe that in these three double types death and life were united together.—*Rev. Charles Herbert.*

e. Typical import of the slain goat.

[10704] The goat was pre-eminently the sacrificial animal. The blood of this animal was "the blood of the sprinkling" so frequently alluded to in the Bible. It was carried into the holiest of all on the day of atonement. It was the goat that outside carried away the people's sins into the wilderness. The goat taking away the people's sins outside bore testimony to what the blood had done inside. It had put away sin.—*Whitefield.*

f. Symbolism of the "sent" goat.

[10705] The sending forth of the goat was only a symbolical transaction. By this act the kingdom of darkness and its prince were renounced, and the sins to which he had tempted, and through which he had sought to make the people at large or individuals among them his own, were in a manner sent back to him, and the truth was expressed in symbol, that he to whom God grants forgiveness is freed from the power of evil.—*Hengstenberg.*

[10706] No sooner were the iniquities of the people transferred to this goat, than he was dismissed with them into the wilderness, bearing them to a land not inhabited, where not a being lived that could call them to remembrance, or become a witness of their existence. It was, in short, a symbolical action, indicating to the bodily eye the result of the atonement that had been made, and rendering palpable to the people the comforting truth that God had, in a manner, cast out of His sight their past transgressions, having accepted the atonement. —*Philip Henry Gosse.*

[10707] So the scapegoat bore the sins of the people in the land of separation. Leave it there and come to Calvary. I seem to see the scapegoat of the human family led by the hand of a fit man. I read that the Lord Jesus Christ by the Eternal Spirit offered Himself to God. That the same Spirit that led Him alone into the wilderness, not that He might find comfort, but that He might meet with temptation, has led Him right up to Jerusalem. He set His face like a flint to go; but still the Spirit led, and still He pursued His leading, until He finds Himself in Gethsemane. The terrible darkness is beginning to gather round Him, and the agony to oppress His soul; but the Spirit of God still lead son, and the Scapegoat continues to follow. He finds Himself all alone in the judgment-hall, separated from those who were dearest to Him, and not one friendly voice raised up on behalf of the dying Son of God; but the Spirit still leads on, and the Scapegoat continues to follow. He finds Himself nailed to the cross, and His lips are parched with thirst, and His body quails in agony. Will He not now pause and call for the ten legions of angels? Might He not now raise those languid, dying eyes, and demand a draught of the sparkling waters of life from His Father's hand. But the Spirit still leads on, and the Scapegoat still must follow. Deeper and deeper into the darkness; down into the solitude of sorrow, down into the desolate land not inhabited; and by and by, from the breaking heart, there rings throughout God's universe the cry of the Forsaken, "My God, My God, why hast Thou forsaken Me?" The Scapegoat

has found the land of separation at last, all alone in the darkness. The isolating influences of sin have done their work. He is shut out from the light of His Father's countenance, or to Himself He seems to be; the joy, the delight of His life is gone; the blessed fellowship seems broken; there is a terrible sense of loneliness within His heart, and a terrible desolation within His guiltless soul. So He sinks, He staggers, He dies—Jesus the Forsaken.—*Aitken.*

g. Various opinions respecting the meaning of Azazel with reference to the scapegoat.

[10708] One opinion is that Azazel is the name of a place, either a precipitous mountain in the wilderness to which the goat was led, and from which he was thrown headlong, or a lonely region where he was left; so Pseudo-Jonathan, Abenezra, Jarchi, Bochart, Deyling, Reland, Carpzov, &c. The chief objection to this view is that it does not seem to accord with what is said in ver. 10: "to let him go for Azazel into the wilderness," which would then mean, for a desert place into a desert place.—*Fairbairn.*

[10709] The opinion followed by our translators, which regards it as a name for the goat itself, is of great antiquity, and numbers on its side Symmachus, Aquila, the Vulgate, Luther, and many moderns, also recently Hoffmann.—*Philip Henry Gosse.*

[10710] Tholuck suggests that Azazel is an abstract noun from *azal*, to remove, and signifies "complete removal."

[10711] The language in the original is precise and peculiar. It reads (Lev. xvi. 8), "And Aaron shall cast lots for two goats—one for Jehovah, one for Azazel. . . ." By Azazel we are inclined to understand Satan, as do almost all the ancient versions which leave this word untranslated. . . . The term Azazel may mean the "apostate one," a name which Satan merits, and which he seems to have born among the Jews.—*Dr. Eadie.*

[10712] The view which would claim for this word a direct reference to Satan is certainly of high antiquity, and is expressed in the reading of the Septuagint, which means, not scapegoat, or sent away, but the turner away, the averter. The expression of Josephus is somewhat dubious, but it seems also to favour the same view; and it was very common with the rabbis, as in later times it has the support of many authorities — Spenser, Ammon, Rosenmüller, Gesenius, &c., who hold it to be equivalent to the Roman *averruncus*, or evil dæmon, which was supposed to inhabit desert places, and who needed to be propitiated; adopted also by Witsius, Meyer, Alting, Hengstenberg . . . (though purged of this idolatrous connection), and also quite recently by Vaihinger and Kurtz. These writers hold that the view in question best preserves the contrast between the two goats—one for Jehovah, and one for the great adversary Azazel—the latter a being as well as the former, and a being who (as dæmons generally) was supposed to have his peculiar dwelling in the desert. The goat, however, that was sent to this evil spirit—emphatically the removed or separate one—was no sacrifice, but rather a witness that the accepted sacrifice had been made. It proclaimed, as it were, "that the horrible wilderness, the abode of impure spirits, is alone the place to which the sins of the people, as originally foreign to human nature and society, properly belong; that Azazel, the abominable, the sinner from the beginning, is the one from whom they have proceeded, and to whom they must again with abhorrence be sent back, after the solemn atonement and absolution of the congregation had been accomplished." No doubt, as thus explained, the leading import of the transaction with this goat is in proper accordance with the service of the day; but it cannot appear otherwise than strange that in the most sacred rite of the old covenant Satan should be so formally recognized, as according to this view he must have been that he should there be recognized under a name which suggests a quite different idea concerning him than that under which he is elsewhere presented; and that, notwithstanding he was so publicly and so regularly associated with this name, it should never again be employed as a personal designation. Such peculiarities are rather startling, and dispose us, on the whole, to concur in the view which infers the complete removal or dismissal. — *Philip Henry Gosse.*

[10713] Hengstenberg repudiates the conclusion that the goat was in any sense a sacrifice to Satan, and does not doubt that it was alway laden with the sins of God's people, now forgiven, in order to mock their spiritual enemy in the desert, his proper abode, and to symbolize by its free gambols their exulting triumph.

[10714] Matching this grotesque idea is that in the middle ages of the sacrifice of Christ being offered up as a redemption to the devil, in the sense of freeing us from his claims and accusations.—*C. N.*

[10715] It is in Arabic the proper name of an evil spirit; and it is inferred that the word is thus used in Lev. xvi. 5. But such an interpretation of the ceremonial of the day of atonement is contradictory to the spirit of Mosaism, and less probable than the supposition that Mohammedans derived the proper name *Azazel* from this passage, as erroneously interpreted either by themselves or by Jewish commentators.—*Atwater.*

[10716] This explanation is forbidden by the total absence in the Old Testament of any reference to evil genii; and it would be especially abhorrent to the spirit of the Mosaic economy to suppose a solemn offering of this kind to have been made out of deference to any of those dæmons, the propitiation of which the

law so explicitly condemns. (Lev. xvii. 7; Deut. xxii. 17. Cf. 2 Chron. xi. 15; Psa. cvi. 37.)

h. St. Paul's explanation of the rites connected with the day of atonement.

[10717] Of all the Old Testament services, this is the one which has received the fullest explanation from the pen of an inscribed writer in the New (in Heb. ix. and x.) Almost everything of importance connected with the matter has been touched upon, both as regards the correspondences between the New and the Old, and the superiority of the one above the other. Here alone, in the New, have we a high priest who is perfectly fitted, from His own inherent attributes and character, to enter the holiest; who, without sin of His own, and consequently without any personal atonement, can make intercession for the guilty; and who, by His one spotless, infinite atonement in their behalf, has for ever laid open the way by which they may draw near and find acceptance in His sight. The vail, therefore, which excluded a free approach into the holiest, while it admitted a single approach by means of a representative once a year, was rent in twain at the death of Christ, to show what had been imperfectly enjoyed before was now, in a manner, made common to the people of God; that in the name of Christ all who believed might come with boldness to the throne of grace, and deal directly with God. But with these differences there are also fundamental agreements, and the palpable and solemn manner in which, on the day of atonement, the great truths were brought out, of the reality and evil desert of sin, of the necessity of a mediating priest, and a prevailing atonement to purge it away, of the complete and total oblivion into which the evil is cast when God's method of reconciliation has been complied with, may be contemplated with much profit still by the people of God. They can thus behold the things which concern their relation to God written as upon tables, and get a clearer apprehension and more realizing conviction of them than could be otherwise obtained. It is for that purpose partly that the Old Testament pattern of the heavenly things is used in New Testament Scripture, and for that purpose it may still with advantage be employed.—*Philip Henry Gosse.*

i. Lessons of the day of atonement.

[10718] 1. *That the separation of man from his sins is a subject of tremendous moment.* Why this solemn day in every year, through fifteen long centuries before Christ? Why do all the people cease from their ordinary avocations on this day? Why are the souls of the people afflicted? Why are all hearts heaving with solemn emotions? And why does such a sombre shadow rest upon the people? Why is the high priest so terribly solemn in changing his robes, in ablutions, in sacrificing the lives of innocent creatures, in sprinkling the tabernacle and the mercy-seat so often with blood? Why does he with such solemnity send the scapegoat into the wilderness? The meaning of all is this, that separation of sin from man is essentially important. And what reflective man, whatever his creed, will not acknowledge it to be so? What man who has ever felt a conscience has not felt it to be so? First, the moral struggles of mankind show the necessity of man being separated from his sins. What are all the sacrifices of priesthoods, the campaigns of patriots, the measures of statesmen, the speculations of moralists, the labours of philanthropy, the incessant strivings of the millions, but so many efforts to throw off sin, to detach humanity from the evils that afflict and burden it? Paul gave voice to the world's heart when he said, "Oh, wretched man that I am!" &c. Secondly, the influence of sin on human nature shows this. What evils has sin entailed on us! It has mortalized our bodies; it has clouded our intellects, polluted our affections, burdened our consciences, enfeebled and enslaved our powers; it has darkened our sky and withered our landscape. Unless we are delivered from it we are ruined. Thirdly, the intervention of Christ shows this. Why did the Son of God bow the heavens and come down, assume our nature, and in that nature suffer and die? It was to deliver man from his sins. He came to save His people from their sins, to redeem them from all iniquity, to put away sin by the sacrifice of Himself. Another truth which flashes out in the ceremonies of this day is—2. *That a penitential approach to God through sacrifice is the Divine method of separation.* On this day the bullock and the goat were slain, and their blood sprinkled on the mercy-seat. These sacrifices imply two things—First, that sin deserved death. Would not this be the impression that the Jew would receive on this day, as he saw the stroke of death dealt out to these creatures? Surely the idea would strike every spectator, "that the soul that sinneth must die," &c. The sacrifices imply—Secondly, that through the death of another the sinner's death may be avoided. These sacrifices, undoubtedly, express this, and symbolically predicted the wonderful sacrifice of the Son of God. In both cases there was the suffering of the innocent for the guilty. Christ was "the Holy Lamb of God," "He knew no sin, neither was guile found in His mouth," &c. In both cases the sacrifice was for all the people. The sacrifices on the day of atonement were for all the men of Israel. For whom did Christ die? He suffered "the just for the unjust." And who are the unjust? "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." It is through this sacrifice of Christ that this separation of man from his sins takes place. His blood "cleanseth us from all sin." The song of heaven is, "Unto Him that loved us," &c.—*The Homilist.*

(5) *The feast of tabernacles.*

a. Import of its institution and character of the festival.

[10719] This was, perhaps, the most joyous of

all the Jewish festivals—the great annual holiday of the nation. It was instituted to commemorate that eventful period of their history when their fathers sojourned in tabernacles, during the exodus from Egypt to Canaan, and to remind them of God's marvellous goodness in watching over and defending them, in miraculously supplying their wants in the "great and terrible wilderness," and bringing them eventually into the promised land. This feast lasted eight days, the first and last of which were considered peculiarly sacred. It commenced on the fifteenth of Tisri, the first month of the civil and seventh of the sacred year, and continued till the twenty-third. During this festive period the people all left their houses, and lived in tents or booths, which were erected in the streets and market-places, and on the flat terraced roofs of the houses. From this circumstance it was called (σκηνοπηγία) the "feast of tents" (John vii. 2; Lev. xxiii. 34). It was likewise named the "feast of ingatherings" (Exod. xxiii. 16; xxxiv. 22), because it took place at the close of the vintage, when the fruits of the year were all gathered in. It was designed as a sort of praise-offering of the whole nation. The people assembled in the courts of the sanctuary to adore the bountiful providence of God which had crowned their labours with success, to rejoice in His goodness, to return Him thanks for the fruits of the earth, and to implore His blessing in the following year. No festival was celebrated with greater rejoicings than this. Josephus calls it "a most holy and eminent feast." —*Rev. J. T. Bannister, LL.D.*

[10720] The most joyous of all festive seasons in Israel was that of the "feast of tabernacles." It fell on a time of year when the hearts of the people would naturally be full of thankfulness, gladness, and expectancy. All the crops had been long stored; and now all fruits were also gathered, the vintage past, and the land only awaited the softening and refreshment of the "latter rain" to prepare it for a new crop. It was appropriate that, when the commencement of the harvest had been consecrated by offering the first ripe sheaf of barley, and the full ingathering of the corn by the two wave-loaves, there should now be a harvest feast of thankfulness and of gladness unto the Lord. But that was not all. As they looked around on the goodly land, the fruits of which had just enriched them, they must have remembered that by miraculous interposition the Lord their God had brought them to this land and given it them, and that He ever claimed it as peculiarly His own. For the land was strictly connected with the history of the people, and both the land and the history were linked with the mission of Israel.—*Rev. Dr. Edersheim.*

b. The magnificence of its celebration, with special regard to the sacrificial offerings.

[10721] This festival was celebrated with great magnificence, and a number of extraordinary sacrifices and offerings were presented (Num. xxix. 12–38; Deut. xvi. 13–15). On the first day of the feast, in addition to the ordinary sacrifices, they offered as a burnt-offering thirteen calves, two rams, and fourteen lambs, with offerings of flour and libations of wine; and also a goat for a sin-offering (Num. xxix. 12). On the second day they offered twelve calves, two rams, and fourteen lambs for a burnt-offering, together with flour, oil, and wine, and also a goat for a sin-offering. These were in addition to the usual morning and evening sacrifices, which were never interrupted, and in addition to those offered by the Israelites from private devotion, or for expiation of sin. On the third, fourth, fifth, sixth, and seventh days were offered the same sacrifices as on the second day; with this difference, that every day they diminished from the former by one calf. Thus, on the third day they offered eleven calves, on the fourth ten, on the fifth nine, on the sixth eight, and on the seventh but seven. On the eighth day, which was kept with the greatest solemnity, they offered but one calf, one ram, and seven lambs for a burnt-offering, with the usual accompaniments. On this day, too, the Israelites presented the first-fruits of their later crop—that is, of the vine and such things as belonged to the latest gatherings.—*Rev. J. T. Bannister, LL.D.*

[10722] One may readily perceive a reason for the larger number of the offerings presented on the occasion of the feast, as appointed at the close of the ingathering of all the fruits of the season, and intended to call forth a grateful sense of the Lord's goodness in bestowing upon His people the gifts of His beneficence. We make no account, as already intimated, of its being called, in a passage often quoted from Plutarch, "the greatest of the Jewish feasts," or of the similar expressions applied to it by Philo, Josephus, and the rabbins; for in no proper sense could it be called the greatest; in depth of meaning and vital importance it did not equal either the feast of the passover or that of the day of atonement. Yet as so specially connected with the Lord's bountifulness in giving, it might most appropriately be marked by a more than common liberality in the number and value of the offerings, especially of such offerings as were from their nature significant of the surrender and dedication of the person of the worshipper. But why precisely double the number of rams and lambs on each of the seven days, and half the number on the eighth, and especially why the regular diminution in the number of the bullocks, from thirteen to seven, and on the last day from seven to one—of this no adequate explanation has yet been given. The opinions of the rabbins are mere conjectures, most of them frivolous and absurd, and deserve no particular notice. To see in it, with Bähr, a reference to the waning moon, is quite fanciful; nor is it less so, to understand it, with the majority of the elder typologists, of the gradual ceasing of animal sacrifice; for the sacred number seven, being reserved for the

seventh day of the feast, together with the usual feast-offerings on the eighth day, might as well be conceived to point in the opposite direction. Perhaps nothing more was meant by the arrangement than to give an indication of the variety, within certain limits, which the sacrificial system admitted of in the expression of devout and grateful feeling. It was proper, on joyful occasions, to let the overflow of feeling appear in the multiplicity of whole burnt-offerings brought to the altar, while still nothing depended thereon, for the virtue and stability of the covenant. The seven bullocks, two rams, and fourteen lambs on the seventh day of the feast, or the one bullock, one ram, and seven lambs on the eighth, were sufficient to represent whatever was vital in the covenant or in the people's connection with it; while yet certain fuller embodiments of spiritual feeling were suitable at peculiar times, and never more than when the solemnities of the great day of atonement were freshest in the recollection of the people. Whether this view may be held to be satisfactory or not, it presents nothing at least that is arbitrary, or that interferes with the general principles of the ancient economy.—*Philip Henry Gosse.*

c. Significance of the designation of the feast, and the commemorative bearing of the name.

[10723] The common designation of the feast —that of booths or tabernacles—points to the nature of the feast itself and the mode of its celebration. A booth is not precisely the same as a tent or tabernacle, but is so far alike that the one as well as the other was a slim and temporary fabric, speedily constructed for the sake of shelter. It was not, however, made of canvas, but of branches and leaves woven together. Such was the booth of Jonah, and such also the sheds Jacob made for his cattle at Shechem. . . . "Ye shall dwell in booths," it is said, with reference to this feast, "seven days; all that are Israelites born shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt" (Lev. xxiii. 42, 43).—*Ibid.*

[10724] In the passage from Leviticus (xxiii. 42, 43), it is stated as a reason for their making booths that succeeding generations might know how they had been made to dwell in booths, when the Lord brought them out of Egypt. It was designed to embody in a perpetually recurring action the historical fact of the unsettled, wandering life of Israel during the wilderness sojourn; that the memory of it might be ever fresh in the minds of their descendants. And in the commemoration of this fact, as of facts generally which are embalmed in commemorative ordinances, it is to be understood that the fact itself was of a fundamental character, containing the germ of spiritual truths and principles vitally important for every age of the church. Such, undoubtedly, was the character of the wilderness sojourn for the Israelites, though not precisely in the same degree as the deliverance from Egypt, which was commemorated in the passover. It was, however, of fundamental importance in this respect, that it formed, in a sense, the connecting link between the house of bondage on the one hand, and the inheritance of life and blessing on the other. The Lord then in a peculiar manner came near to reveal Himself to His people, pitched His tabernacle in the midst of them, communicated to them His law and testimony, and set up the entire polity which was to mould the future generations of Israel, and to be consummated rather than abolished by the incarnation and work of Christ. Hence the annual celebration of the feast of tabernacles was like the perpetual renewing of their religious youth; it was keeping in lively recollection the time of their espousals, and placing themselves anew amid the scenes and transactions which constituted the formative period of their history.—*Ibid.*

d. Typical teaching of the feast of tabernacles.

[10725] The bearing of the feast of tabernacles on the realities of the gospel is not difficult to be perceived, and in its leading features may be indicated in comparatively few words. The Israelites in their collective position and history typified the seed of God's elect under the gospel, and, therefore, in this feast, which brought together the beginnings and endings of God's dealings with Israel, we have a representation of the spiritual life as well in its earlier struggles as in its ultimate triumphs. We behold the antitype, first of all, and without imperfection, in the history of Him who was preëminently God's elect, the Lord Jesus Christ—led up, after an obscure and, for a season, persecuted youth, into the wilderness to be tempted of the devil, and when for forty days—a day for a year—He had withstood the malice and subtlety of the tempter, He came forth with the full assurance of victory, to accomplish the mighty work of man's redemption. In this work also the beginning and the end meet together; the one is but the first recompense and the full development of the other. The obedience and sufferings go before and lay the foundation for the final glory. Jesus must personally triumph over sin and death, fulfil in all respects the Father's will, before He can receive a kingdom from the Father, or be prepared to wield the sceptre of its government, and enjoy the riches of its purchased blessings. And so, to render manifest and keep alive in the minds of His people the connection between the beginning and the end, He ever links together the cross and the crown, shows Himself in the heavenly places as the Lamb that was slain, and inherits there a name which is above every name, because He took on Him the form of a servant, and humbled Himself unto the dust of death, for the salvation of men.—*Ibid.*

[10726] With a still closer resemblance to the type, because with a greater similarity of

condition in the persons respectively concerned, does the spiritual import of the feast meet with its realization in the case of Christ's genuine followers. Hence the prophet Zechariah, who, more than any of the prophets (except Ezekiel), delights in representing the future under a simple recurrence of the past, when pointing to the result of the church's triumph over her enemies, speaks of it as a going up to Jerusalem to keep the feast of tabernacles (ch. xiv. 16). Then, that is to say, the Lord's redeemed people shall rejoice in the fulness of their portion, and have their experiences of bliss heightened and enhanced by the remembrance of past tribulation and conflict. For the present they are passing through the wilderness; it is their period of trial and probation, and by constant alternations of fear and hope, of danger and deliverance, of difficulties and trials, they must be prepared and ripened for their final destiny. It is through these that they must be kept habitually mindful of their own weakness and insufficiency, their proneness to be overcome of evil, and the dependence necessary to be maintained on the word and promises of God. Through them also, aided by the renewing grace of the Spirit, must the dross to be purged out of their corrupt natures, and the old man of corruption itself thrown off, and left, as it were, to perish in the desert, that with the new man of pure and blessed life they may take possession of the heavenly Canaan. Then shall the church of the redeemed hold with her Divine Head a perpetual feast of tabernacles– living and reigning with Him in His kingdom; and so far from grudging the trials and difficulties of the way, rejoicing the more on account of them, because seeing in them the needful course of discipline for the place and destiny of the redeemed, and knowing that if there had been no wilderness trials and conflicts on earth, there could have been no meetness for the inheritance of the saints in light. The glorious company in Rev. viii., arrayed in white robes and with palms in their hands—the collective representation of a redeemed and triumphant church—are the proper antitypes of Israel keeping the feast of tabernacles.—*Ibid.*

IV. Additional Feasts.

1 The feast of the sabbatical year.

(1) *Nature and design of the statute respecting the sabbatic year.*

[10727] As every seventh day was appointed to be a sabbath for man, so every seventh year was consecrated as a "sabbath of the land." During this year all agricultural labour was suspended, and the land lay fallow, and its spontaneous produce was dedicated to charitable uses, to be enjoyed by the poor, by the wayfaring stranger, and by the cattle (Lev. xxv. 1–7; Exod. xxiii. 11). The sabbatic year was a remarkable instance of departure from every rule of political sagacity, and a sublime example of reliance on Providence. The land was to be neglected for a whole year, and an entire nation was given up to legalized idleness. No uninspired legislator would ever have prescribed so hazardous a practice.

All danger of famine, however, was averted by the supernaturally abundant harvest of the previous year (Lev. xxv. 20–22); and it is remarkable that no serious evils resulted from the check thus given to the national industry. The people, it is true, were not left wholly unoccupied. They could fish, hunt, attend to their hives and flocks, erect or repair buildings, and engage in manufactures and commerce; but they must not till the land. The design of this prohibition doubtless was—(1) To preserve the land from the effects of over-culture, and to invigorate the exhausted energies of the soil; (2) To cherish in the people humane and charitable feelings, by requiring them to give the fruits of their fields to the poor, to slaves, strangers, and to the cattle; (3) To make them provident and careful; (4) To teach them dependence upon God, to remind them of God's sovereignty over them, of His absolute propriety in the land (Hos. ix. 3,) and of the tenure by which they held it (Isa. i. 19, 20). On the arrival of the sabbatic year all the slaves recovered their liberty (Exod. xxi. 2; Lev. xv. 12); and, to furnish the poor with the means of subsistence, and prevent the distress which a year's abstinence from labour must otherwise have occasioned, it was specially enacted that no debts should be collected during this period, and yet that none should on this account refuse loans to those who needed them. It has been disputed whether the law enjoined an absolute cancelling of debts, or only the suspension for one year of the right to enforce payment. The wording of the statute is, however, unmistakeably precise: "At the end of every seven years thou shalt make a release; and this is the manner of the release. Every creditor that lendeth aught unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release. Of a foreigner thou mayest exact it again; but that which is thine with thy brother thy hand shall release it; save when there shall be no poor among you" (Deut. xv. 1–4). The caution given in ver. 9 strengthens the probability that the release was absolute and final; it intimates that after the commencement of the sabbatic year there was no prospect of a debt being liquidated, and that this might induce some to refuse lending to a brother in distress. "If there be among you a poor man, one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand; and thine eye be evil against thy poor brother, and givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when

thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that puttest thine hand unto" (Deut. xv. 7–10).—*Rev. J. T. Bannister, LL.D.*

(2) *Period of the year's commencement.*

[10728] It is by no means certain when the sabbatic year commenced; the probability however is that it dated from Tisri, the first month of the civil year, answering nearly to our September. The time for sowing wheat and barley was in autumn; in order, therefore, that the land might not remain uncultivated two years, we must suppose the Sabbath of the land to commence at that period, that is, immediately after the ingathering of the crops, and about the time of the feast of tabernacles. Alexander the Great granted the Jews exemption from tribute in the sabbatic year, because the land did not then yield its accustomed produce.—*Ibid.*

2 The feast of the year of jubilee.

(1) *Import of the festival.*

[10729] In the appointment of this festival we discern one of the most marked and distinctive features of the Hebrew commonwealth. It seems to have been an expansion of the sabbatic year, or rather the observance of every seventh sabbatic year with increased solemnity, and on a scale of enlarged liberality. The exact meaning of the Hebrew word, *jubel*, from which jubilee is derived, is by no means certain. Calmet deduces it from the Hebrew verb, *hobil*, to recall, to bring back, because at the year of jubilee landed estates which had been sold or mortgaged were brought back to their original owners.—*Ibid.*

[10730] When the sabbatical years had returned seven times, that is, after seven times seven years, there was to be observed a still more remarkable year, the jubilee. The two great features in this observance are given in Lev. xxv. 10, "Ye shall return every man unto his possession, and ye shall return every man unto his family." In other words, it was a year of restoration or restitution, which extended not only to persons, the children of Israel, but also to land, the land of Canaan, which was their promised possession, and which had a moral significance on their account. . . . As for the land (vers. 13–19), there was properly no sale of it permitted to the children of Israel; what was called a sale of the land was nothing more than a sale of the produce of it for an unbroken series of years, from the date of the transaction to the year of jubilee at the farthest. This was a transaction which admitted of easy settlement on equitable principles, according to the number of years to the jubilee; but solemn warnings were given not to entangle or oppress any one, perhaps some simple-minded peasant to whom this calculation might be intricate. The only real cause of intricacy, however, over and above the usual uncertainties about weather and crops, arose from the chance of the original proprietor resuming possession before the time of the jubilee; for he had a right to do this if he pleased and had the pecuniary ability; and the same right belonged to any of his kin. But if it were not redeemed sooner, at all events in the year of jubilee, without any payment, it reverted to the original proprietor. "The land shall not be sold for ever; for the land is mine, for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land" (vers. 23, 24).—*Rev. George C. M. Douglas.*

[10731] With regard to persons, while a sort of bond-service was permitted which in some of its features bore a resemblance to slavery, there were other points of essential difference; first, in special provisions tending to prevent a person becoming so reduced as to need to sell himself; next in acknowledging no bond-service but that of voluntary sale of one's self (at least the case of penal servitude is not noticed here); and thirdly, in maintaining throughout the bondman's right as an Israelite, one of God's people whom He had redeemed from Egypt, that they might be his servants, and might not be sold as bondmen. This principle secured that he should all along be treated like a hired servant, like one whose nominal state was liberty; and also that any time the bond-servant might redeem himself, or be redeemed by his friends, on the same plan as that on which the redemption of land proceeded, at least this right was secured to him in the case of having a stranger or sojourner for his master; but above all, that at the year of jubilee he should depart in freedom, "both he and his children with him, and return unto his own family, and unto the possession of his fathers shall he return." This subject is expounded in vers. 35–55. A third characteristic of the year of jubilee must be mentioned in connection with these two, as in the law it is stated very briefly (vers. 11, 12), between the short general announcement of them and the fuller explanations which follow: "Ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed, for it is a jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field." In this respect, in fact, it followed the pattern of the sabbatical year, a circumstance which coincides with what we might have anticipated, from the intimate relationship of the one institution to the other, and from the consideration that it would be almost impossible to cultivate the soil amidst so many changes, both among the occupants and among the servile tillers of the land. Josephus, in the place before referred to, states that debts were remitted in the jubilee year, which would be an additional resemblance; in fact, it would assimilate them entirely. This, however, is not stated in Scripture, and it is said to be contrary to the teachings of the rabbins. Indeed, on his understanding of the sabbatical law, as cancelling all debts the year before, it is not

easy to conceive that there could be many new debts contracted to give an opportunity of cancelling them; but on the other view, to which we incline, that the debts were not merely to be enforced during the sabbatical year, it is intelligible enough that the same rule might be applied, and for the same reason.—*Ibid.*

(3) *Its special designs.*

a. Commercial.

[10732] The main object of the Hebrew lawgiver was to create an agricultural commonwealth, and to preserve and perpetuate, as nearly as possible, an equilibrium of wealth and power. The great principle of his polity was the inalienability of landed property. It was ordained, by an unalterable statute, that the allotment of each tribe and the estate of each family should be held in perpetuity; that there should be no interchange or permanent transfer of land from one tribe to another. Houses of walled towns, and other personal effects, might be disposed of absolutely. If unredeemed within a year, they became the *bonâ fide* property of the purchaser, and the year of jubilee did not invade this right, for no kind of property capable of progressive accumulation, or not necessary to agricultural enterprise, was favoured by the Mosaic law. But land could only be mortgaged for a limited period; at the year of jubilee it again reverted to the original proprietor; and, of course, all their transactions were conducted with this periodical adjustment. The value or purchase-money of an estate increased or diminished in proportion to the proximity of the year of jubilee: and it might be redeemed at any time, at the estimated value which the estate would produce during the years unelapsed before the jubilee (Lev. xxv. 14–16). According to the provisions of this admirable agrarian law, no family could be totally ruined, or doomed to perpetual poverty; for the family estate could not be alienated for a longer period than fifty years.—*Rev. J. T. Bannister, LL.D.*

b. Political.

[10733] It prevented the too great oppression of the poor, as well as their liability to perpetual slavery. By this means the rich were prevented from accumulating lands upon lands, and a kind of equality was preserved through all the families of Israel. Never was there any people so effectually secure of their liberty and property as the Israelites were. God not only engaging to protect those invaluable blessings by his providence that they should not be taken away from them by others, but providing in a particular manner by this law that they should not be thrown away by their own folly, since the property which every man or family had in their dividend of the land of Canaan, could not be sold or alienated for above half a century. By this means also the distinction of tribes was preserved, in respect both to their families and possessions; for this law rendered it necessary for them to keep genealogies of their families, that they might be able, when there was occasion in the jubilee year, to prove their right to the inheritance of their ancestors. By this means it was certainly known from what tribe and family the Messiah sprang. Upon which Dr. Allix observes, that God did not suffer them to continue in captivity out of their own land for the space of two jubilees, lest by that means their genealogies should be lost or confounded. A further civil use of the jubilee might be for the easier computation of time. For as the Greeks computed by olympiads, the Romans by *lustra*, and as we do by centuries, the Jews probably reckoned by jubilees; and it might be one design of this institution to mark out these large portions of time for the readier computation of successive ages.—*Dr. Jennings.*

[10734] It secured the political equality of the people, and anticipated and averted the mischiefs so fatal to the early republics of Greece and Italy, namely, the appropriation of the whole territory of the state by a rich and powerful oligarchy, with the consequent convulsions of the community, from the deadly struggle between the patrician and plebeian orders. In the Hebrew state an improvident individual might reduce himself and his family to penury or servitude, but he could not inflict the penalty of improvidence on his posterity; he could not perpetuate a race of slaves or paupers. Every fiftieth year, God, the acknowledged King and Lord of the soil, resumed, as it were, the whole territory, and granted it back in the same allotments to the descendants of the original possessors. We discover in this earliest actual Utopia the realization of Machiavelli's great idea, the constant renovation of the state according to the first principles of its constitution.—*Rev. J. T. Bannister, LL.D.*

c. Typical.

[10735] There was a typical design and use of the jubilee, which is pointed out by the prophet Isaiah, when he saith in reference to the Messiah, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord" (Isaiah lxi. 1, 2).

"The acceptable year of the Lord," when "liberty was proclaimed to the captives, and the opening of the prison to them that are bound," evidently refers to the jubilee; but, in the prophetic sense, it means the gospel state and dispensation, which proclaims spiritual liberty from the bondage of sin and Satan, and the liberty of returning to our own possession, even the heavenly inheritance, to which, having incurred a forfeiture by sin, we had lost all right and claim.

The year of jubilee, then, was a year of general release; of debts and obligations; of bond men and women; of lands and possessions which had been sold from the families and tribes to which they belonged. And when Isaiah

describes the office of the promised Messiah, he does it by an allusion to the year of jubilee, which by express command was celebrated on the periodical return of every fiftieth year, in which, according to the provision of the law, liberty was proclaimed throughout the land of Judah unto all the inhabitants, and every man returned into his own possession, and into his own family, and a general redemption of property took place. And that the reference which this temporal redemption in every year of jubilee had to that spiritual redemption which, in the fulness of time, was to be effected by the Son of God, the great Redeemer, might not escape observation, it was commanded that the trumpet which was to give notice of the returning celebration of this joyful year should be sounded on the great day of atonement; on that day, when the high priest under the law was engaged in sprinkling before the mercy-seat in the holy of holies, the type of that precious blood which was in due time to be offered up by our great High Priest under the gospel, for the redemption of all His guilty people. Accordingly we find the Saviour applying the prediction of Isaiah (chap. lxi. 1) expressly to himself (Luke iv. 18, 19), and thus manifestly declaring the typical design of that institution.—*Ibid.*

[10736] We cannot even glance at these observances without perceiving how strikingly they set forth the office and work of the Redeemer, and the manner in which His gospel was introduced to the world. In the arrangements of that better covenant, under which it is our happiness to live, Christ is at once the offering High Priest and the atoning Victim. "By His own blood He has entered into the holy place, having obtained eternal redemption for us." And when on the cross He bowed His head, and cried, "It is finished," He proclaimed to the universe that the mighty struggle between wrath and mercy was past, and the curse due to transgression for ever removed.

It is not unimportant to notice here that the period at which our Lord suffered was the very year, and the very time of the year, assigned for the opening of the jubilee; a circumstance which clearly shows that this institution had been intended to shadow forth that long-expected era, when the "High Priest of our profession," having made an end of sin by the one offering of Himself, should enter into the invisible sanctuary of heaven, into the presence of His Father and our Father, there to exhibit the memorials of His sacrifice, and plead for the pardon of an apostate race. On the day of Pentecost He came forth from the secret shrine of His glory, and in the gift of the Holy Spirit bestowed His blessing on the people. And then His apostles took up the trumpet of the gospel, and began to sound that spiritual jubilee whose publication shall never cease till the triumphs of mercy are complete, and the song of salvation shall ascend from a ransomed world.—*Dr. Ide.*

[10737] How beautifully does this feature of a sacred year prefigure the results which Christianity contemplates! Its design is to impart to all who truly embrace it a peace which comes from heaven, and is the earnest of heaven; and then to unite them to each other in one harmonious and holy fraternity. All its elements, all its tendencies, are those of union and love. It represents the redeemed of all ages and countries as forming one body, animated by one spirit, having "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." And this glorious ideal, once realized in the infancy of the church, shall be realized again in her consummated maturity. The day of which prophecy has so sweetly sung is rapidly drawing on, when the gospel in its purity shall be universally diffused, breathing wherever it comes concord and peace. Standing together on the platform of primitive truth, the watchmen of Zion shall see eye to eye, and all her children be of one heart and of one mind. Error shall be banished from her borders, and theologic hate and sectarian division distract her no more. Throughout all her branches, in every clime, and under all forms of social development, she shall be inspired by one soul, and actuated by one purpose—the glory of her Master and the welfare of the human race.

And as there shall be peace in the church, so shall there be peace everywhere—peace in the home, peace in the neighbourhood, peace among nations, peace throughout the world. Mankind shall become one great family. Public and private animosities, the jar of conflicting interests, the opposition of classes, the insolence of the rich, the overbearing of the strong, shall be remembered only to excite wonder that they could ever have been. Every chain shall be broken. War shall be a forgotten trade. Then will be the jubilee of the creation, the great Sabbath of the world. Over the face of humanity, long agitated by wrong and struggle and sin, shall come a holy calm, like the quiet of a still eventide after the turmoil of a tempestuous day, when the winds have gone down, and the clouds disappear, and the blue sky breaks forth, and the setting sun sprinkles gold over the smiling land and the sleeping waters. And this universal peace on earth will be the prelude of everlasting peace in heaven.—*Ibid.*

(4) *Its special privileges.*

[10738] There were several privileges belonging to the year of jubilee which did not belong to the sabbatic year; though the latter in like manner had some advantages above the former. The sabbatic year annulled debts, which the jubilee did not; but the jubilee restored all slaves of Hebrew origin to their liberty, and lands to their owners. In addition to this, the jubilee made restitution of the lands at the beginning of the year; whereas in the sabbatic year debts were not discharged till its close. In both, however, the land lay fallow; no one on either side sowed or reaped, but all

were satisfied with what the earth produced spontaneously. As the year of jubilee was instituted to prevent the disturbances of the allotments made by Joshua, and the consequent confusion of tribes and families, its observance was no longer practicable after the return from Babylon. Those who returned settled as they could; while a great number of families, and perhaps whole tribes, remained in the land of their captivity.—*Rev. J. T. Bannister, LL.D.*

(5) *The marked testimony to the Divine legation of Moses involved in the execution of the laws relating to its observance.*

[10739] The whole of this extraordinary piece of legislation, viewed in all its bearings—in its effects on human labour, on character, on religious institutions and observances, as well as on the general condition of society, no less than on the productiveness of the land, and the means of sustenance to its inhabitants—is wholly unparalleled by any event in the history of the world. But are we, therefore, to disbelieve and reject it? The admission that these laws were not only given but executed, is of course an acknowledgment of the divinity of the Mosaic institutions: an acknowledgment which involves the further recognition of miracle—indeed of a continually revolving cycle of miracles. Such a recognition, however, is opposed to what some theologians, with a strange perversion of the name, have regarded as a first principle in their system, namely, that miracles are inadmissible, either as being impossible or improbable. Accordingly, since the existence of the law is unquestionable, its execution has been denied.

We at once admit that the Scriptures do not afford strictly historical data by which we are enabled to prove that the law was carried into effect in the earlier periods of the Jewish state. But how rash to deduce a positive conclusion from a mere negation! In order that such an inference should possess any weight, it is necessary to show that the sacred history was designed and fitted to give a complete detail of all that concerned the Hebrew nation, and specially to exhibit in actual operation the laws given by Moses. No such aim have the Scriptures in view, no such office do they execute; nor are we sure that their credibility would be at all enhanced, did they appear framed for any such unlikely, not to say suspicious, purpose.

There are some presumptions in favour of the reality of the laws under consideration. The recurring periods of seven years are in keeping with the institution of the seventh day as a Sabbath for man and beast. The aim in both is similar—needful repose. The leading idea involved in the jubilee—namely, restitution—also harmonizes with the fundamental principles of the Mosaic system. The land was God's, and was intrusted for use to the chosen people in such a way that every individual had a portion. A power of perpetual alienation would have been a virtual denial of God's sovereign rights, while the law of jubilee was one continued recognition of them. The conception is purely theocratical in its whole character and tendencies. The theocracy was of such a nature as to disallow all subordinate "thrones, principalities, and powers;" and, consequently, to demand entire equality on the part of the people. But the power of perpetual alienation in regard to land would have soon given rise to the greatest inequalities of social condition, presenting what modern states have, alas! exhibited but too much of—splendid affluence on one side and sordid pauperism on the other. But these laws tended to preserve the original level which had a Divine origin; for they would prevent vast accumulations, restrain cupidity, preclude domestic tyranny, and constantly remind rich and poor of their essential equality in the state and before God. A passage in Deuteronomy (xv. 4), when rightly understood, as in the marginal translation—"to the end that there be no poor among you"—seems expressly to declare that the aim in view, at least, of the sabbatical release, was to prevent the rise of any great inequality of social condition, and thus to preserve unimpaired the essential character of the theocracy. Equally benevolent in its aim and tendency does this institution thus appear, showing how thoroughly the great Hebrew legislator cared and provided for individuals, instead of favouring classes. Beginning with a narrow cycle of seven days, he went on a wider one of as many years, embracing at last seven times seven annual revolutions, seeking in all His arrangements rest for man and beast, and, by a happy personification, rest even for the brute earth; and in the rest which He required for human beings, providing for that more needful rest of mind which the sharp competitions and eager rivalries of modern society deny to ten thousand times ten thousand. As being of a benign character and tendency, the law of the sabbatical and jubilee year is in accordance with the general spirit of Mosaic legislation, and appears not unworthy of its Divine origin. —*Ibid.*

V. Offerings for the Holy Place.

1 Bread, oil, and frankincense.

[10740] The bloodless offerings of the holy place were: (1) the offering of shewbread; (2) the oil for the seven-branched candlestick, and (3) the incense for the altar of incense. The shewbread consisted of twelve loaves, which were renewed every Sabbath. They derived this name because they were set before the face of the Lord—*i.e.*, before the place where His glory dwelt, that he might see them. Their number corresponded to the number of the twelve tribes of Israel. Each loaf was baked of two-tenths of an ephah of white meal. They were placed in two rows or piles upon the table in the holy place (2 Chron. ii. 4), along with incense (Lev. xxiv. 7). After their removal they were eaten by the priests in a holy place, because they were "most holy of the fire-offerings of

Jehovah." They were so called because their accompaniment of incense, called their *azcarah* or "memorial" portion, was burned (Lev. xxiv. 7). The cans and bowls spoken of in connection with the table of shewbread show that a drink-offering of wine must have accompanied the meat-offering of cakes, though no allusion is made to it. The seven lamps placed on the seven-branched candlestick were cleaned every morning, and filled with purest olive oil, and lit every evening, so as to burn the whole night. The incense, burned on the altar of incense, was compounded of spices. It was renewed and rekindled every morning and evening, so as to be "a perpetual incense before the Lord throughout all generations." This service, like the lighting of the lamps, was done first by the high priest, but afterwards by an ordinary priest.

The three offerings of the holy place were the characteristic distinctions of that stage in the development of the priestly nation which was represented by this division of the tabernacle, as a nation of uninterrupted prayer, of world-enlightening knowledge, and of successful work in the duties of its vocation.—*Rev. James G. Murphy, LL.D.*

VI. Meat and Drink Offerings of Freewill.

Nature of the offering and its connection with other sacrifices.

[10741] These were presented on prescribed occasions in connection with the burnt-offering and the peace-offerings. They consisted of meal, bread, cakes, ears of corn, and parched grain, with oil and frankincense, prepared according to Divine appointment (Lev. ii. 1; Ezek. xlv. 13–15). They were to be free from either leaven or honey, but seasoned with pure salt or saltpetre. A handful of the composition was burned by the priest upon the altar as a memorial, and the residue was for his own use (Lev. ii. 16). The meat-offering was accompanied by a drink-offering, which was simply a libation of wine poured upon the altar. This ceremony had so far degenerated amongst idolaters that they presented libations of human blood, which they supposed would be more acceptable to their gods. To this practice there is an allusion in Psalm xvi. 4: "Their drink-offerings of blood will I not offer." The meat-offering belonged to the class of freewill-offerings, and it was either stated and general, or occasional and particular (See Lev. xxiii. 10, 11, 17; xxiv. 5; v. 11; Num. v. 15; Lev. viii. 26, 28; vi. 20; xiv. 10; Num. viii.) The spiritual import and signifiance of this offering is intimated in Isa. lxvi. 20, compared with Rom. xv. 16, and in Mal. i. 10, 11, compared with 1 Tim. ii. 8.—*Rev. J. T. Bannister, LL.D.*

[10742] The proper and distinctive name for what is called the meat-offering, was *mincha* (מִנְחָה), although the word is sometimes used in a more extended sense, as a general name for offerings or things presented to the Lord. It is not expressly said that this kind of offering was only to be an addition to the two bloody sacrifices (the burnt-offering and peace-offering), and that it could never be presented as something separate and independent. But the whole character of the Mosaic institutions, and the analogy of particular parts of them, certainly warrants the inference that it was not the intention of God that the meat-offering should ever be presented alone, as there was here no confession of sin and no expiation of guilt. And accordingly, when the children of Israel were enjoined to bring, on two separate occasions, special offerings of this kind—the sheaf of first-fruits, and the two loaves (Lev. xxiii. 10-12, 17–20,)—on both occasions alike the offering had to be accompanied with the sacrifice of slain victims. The ordinary employment of the meat-offering was in connection with the burnt and peace offerings, which were always to have it as a necessary and proper supplement (Num. xv. 1–13).—*Fairbairn.*

[10743] There was always connected a suitable quantity of wine for a drink-offering. The latter is not mentioned in Lev. ii., which expressly treats of the meat-offering, but is elsewhere spoken of as a usual accompaniment (Exod. xxix. 40; Lev. xxiii. 13; Num. xv. 5, 10, &c.), and was probably omitted in the second chapter of Leviticus for the same reason that it is also noticed only by implication with the shewbread, viz., that it formed quite a subordinate part of the offering, and was merely a sort of accessory.—*Ibid.*

The ingredients employed and their spiritual import.

(1) *Flour.*

[10744] This underlay all the forms of the meat-offering, however prepared. It might be "green ears of corn" or "loaves baked in a pan," yet the material of "fine flour" was included in each. In fine flour" there is no unevenness. In the Lord Jesus there was no unevenness. Like the particles of "fine flour," every grace in Him was equally perfect. None were in excess or out of place. With us, even the very holiest of us, how different it is! There is so much unevenness of character in us. One grace predominates over another, and the very fact of this predominance shows ours deficiency and unevenness. With Him it was otherwise. Like the "fine flour," every grace was equal, and every grace perfect. Bread is the staff of life, and Christ our staff of life is here represented as the bruised One. The emblem, corn ground to powder, is one of the deepest suffering. It is not the blade springing up in beauty, green and flourishing with the rain of heaven, or ripening into full maturity under the influence of the summer sun. The thought is one of bruising and grinding; of pressing, wearing trial. Jesus was not only tried by "fire;" God's holiness was not the only thing that consumed Him. In meeting

the wants of man, His blessed soul was grieved, and pressed and bruised continually. And the bruising here was from those to whom He was ministering, for whom He daily gave Himself. —*Jukes.*

[10745] All Scripture testifies that service is self-surrender, self-sacrifice. Christ, to satisfy others, was broken; and bread corn must still be bruised: and the nearer our ministry approaches the measure of His ministry, immeasurably far as we shall ever be behind Him, the more shall we resemble Him, the bruised, the oppressed, the broken One.—*Ibid.*

(2) *Oil.*

[10746] The second ingredient in the meat-offering was oil (Lev. ii. 1, 4, 5, 7, 15). The quantity of oil is not expressed, but the meaning was, there should be a *quantum sufficit*, a fit proportion of it mingled with the flour. Much use of oil there was under the law, and so we shall have occasion to speak further to it. It signified, in general, the Spirit of God in His grace and comforts (Isa. lxi. 1), which Spirit Jesus Christ did receive above measure, and from Him all believers in some degree do partake of His anointing. There is, and must be, this sacred oil in all our offerings, the influence of the Spirit of God.—*Mather.*

[10747] Oil was also "mingled" with it. The meaning of this is that it was not only poured upon the "fine flour," but that it also penetrated it. Here we are presented with another truth, not only that the Lord Jesus was the Anointed of God, but that the Holy Ghost penetrated every thought, word, and deed—penetrated His whole nature and His entire life. Thus we are told of His very nature, "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God;" again, "all wondered at the gracious word that flowed from His lips." Thus the oil was "poured upon," and "mingled" with, the meat-offering: Jesus was "anointed" and "conceived" of the Holy Ghost. Inwardly and outwardly, the Holy Ghost was upon Him.—*Whitefield.*

[10748] Oil, in its nature nourishing and healing, is the constant emblem of the Spirit's actings. Jesus as the obedient man was filled with the Holy Ghost, and His oblation of Himself as Meat-offering was in the unction and power of the Spirit.—*Jukes.*

[10749] The oil to be poured upon the offering has here its invariable significance of heavenly grace, and the frankincense the devotional spirit in which the offering should be presented. The salt is spoken of as "the salt of the covenant of thy God" (Lev. ii. 13); and the caution never to allow it to be lacking seems to guard against the danger of supposing that our gifts to the Lord can find acceptance in any other way than through the provisions of the covenant which He has made with us by sacrifice (Psa. l.)—*J. N. Gibson.*

(3) *Frankincense.*

[10750] In the meat-offering the frankincense so fragrant mingled with every particle of the fine flour. In Christ every thought, every word, every deed was sweet, because perfectly pure. All this unevenness in our Christian character is fully met in Christ as the meat offering, and met for us—in our stead.—*Whitefield.*

[10751] This was a favourite spice, which appears not to have been yielded by one tree alone, but probably was compounded from several. We read of "all trees of frankincense" (Cant. iv. 14). It is associated with the Bridegroom in Song of Songs to express the perfection of His holy character, by which He is infinitely attractive to His spouse the church. He is described as "coming up out of the wilderness" perfumed with myrrh and frankincense (Cant. iii. 6).—*Rev. J. A. Macdonald.*

(4) *Salt.*

[10752] "With all thine offerings thou shalt offer salt." The chief feature of this ingredient is that it is incorruptible, and not only so, but it preserves from corruption. On this account it is made the emblem of perpetuity. Hence we read of the expression, "covenant of salt" (Num. xviii. 19). It is used frequently in the New Testament as an emblem of unchangeableness and incorruption—"let your speech be with grace, seasoned with salt:" "have salt in yourselves:" "every one shall be salted with fire, and every sacrifice shall be salted with salt." Thus also we read of a "covenant of salt." (See 2 Chron. xiii. 5.) The principles which are contained in this beautiful emblem were fully exemplified in the Lord Jesus. As to the "preserving" feature of salt, are not Christ's words and deeds of this character? They preserve the soul, as nothing else can, from all the corrupting influences around us. As to the "unchangeable" feature of salt, which is implied in the expression "the covenant of salt," is He not the faithful and unchanging One?—*Whitefield.*

[10753] The idea of fidelity proceeds from the preservative qualities of salt, which caused it to signify incorruptibleness, or unchangeableness, on the higher plane of the spirit, as well as on the lower level of earthly things; and it was doubtless as a sign of faithful adherence to an engagement that both the Hebrews (Lev. ii. 13) and the heathen (Pliny, xxxi. 41) added salt to every sacrifice, whether of animal or vegetable substances, that was offered on their altars.—*Atwater.*

[10754] When our Lord said to His disciples, "Ye are the salt of the earth," He wished them to know that it was their part to exercise in a moral respect the same sanitary, healthful, purifying, and preservative influence which salt

did in the things of nature. And when again asserting that every one should have "salt in in themselves, and that every sacrifice must be salted with salt" (Mark ix. 49, 50), He intimates that the property which enters into the lives of God's people, and renders them a sort of spiritual salt, must be within, consisting in the possession of a good conscience toward God.—*Fairbairn.*

[10755] And no one can ever be a steadfast and accepted Christian without having in him the savoury salt of good principles—honest intentions and decided virtues. "With all thine offerings thou shalt offer salt."

How clearly and beautifully does all this set forth our sanctification in Christ Jesus! Many have debated, and wondered, and argued as to what sanctification is. Here is the answer. It is the willing and cheerful presentation of ourselves and our best to the Lord. It is the oil of the Holy Spirit pouring over us, and mixing through and through us, softening and consecrating every part and particle of us, and working in us the sweet fruits of grace. It is our poor but best endeavours perfumed and made acceptable by the rich frankincense of the Saviour's immolation. It is the purging of ourselves of the corrupting leaven of hypocrisy, malice, wickedness, and all the deceitful honey of sensual sweetness. It is the binding of ourselves to God in "a covenant of salt"—a covenant of perfect friendship and everlasting compact—a covenant ever to be actuated by pure motives and good principles. This is religion, piety, holiness. This is what God means that we should do and be, and for which He has made every necessary arrangement in the construction of the gospel system. With this we are His friends, His chosen ones, His children, and heirs of all His glory.—*Seiss.*

3 The ingredients prohibited and the spiritual import of their interdiction.

(1) *Leaven, and its interdiction.*

[10756] Leaven argues corruption, and therefore unleavened is as much as to say uncorrupted. Leaven is applied in Scripture to sin and sinners and corruptions of all sorts, and particularly to these four: 1. False doctrine (Matt. xvi. 6, 11, 12). 2. Wicked practices (1 Cor. v. 6, 7, 8). 3. Hypocrisy and secret sins (Luke xii. 1, 2). 4. Carnal mixture in church society (1 Cor. v. 6). Put these together and in the affirmative and see a fourfold instruction in the prohibition of the leaven: 1. Soundness in the faith of Christ. 2. Holiness of life. 3. Sincerity of heart. 4. Purity of church communion.—*Mather.*

[10757] We know too well, alas! how leaven shows itself in all its properties and effects. There has been but one untainted sheaf of human fruit, but one perfectly unleavened meat-offering; and, blessed be God, that One is ours—ours to feed upon in the sanctuary of the Divine presence, in fellowship with God. No exercise can be more truly edifying and refreshing for the renewed mind than to dwell upon the unleavened perfectness of Christ's humanity—to contemplate the life and ministry of One who was, absolutely and essentially, unleavened. In all His springs of thought, affection, desire, and imagination, there was not so much as a particle of leaven. He was the sinless, spotless, perfect Man.—*C. H. M. on Leviticus.*

(2) *Honey, and its interdiction.*

[10758] Honey was forbidden also. It may seem strange that so sweet and so good a thing should be so severely interdicted. How often is the land of Canaan commended as a land flowing with milk and honey? But "to eat too much of it is not good" (Prov. xxv. 16, 17). It cloys and loads the stomach, and turns to choler and bitterness; and if poured upon the fire it swells and riseth up in froth. Three things we may learn out of this prohibition of honey.

1. That God will be worshipped according to His own institution and command. His will is the rule we must submit unto, though we cannot well see the reason of it. We must not follow any invention of our own, though to our carnal thoughts it seem as sweet as honey, though it seem never so decent, never so orderly. As that is the common pretence, it is for decency and order's sake. But what think you, friends, is not honey sweet and decent too? But God requires it not; therefore away with it from the meat-offerings of the Lord.

2. Learn that holy temperature and equability of spirit, which becometh saints in all the conditions and vicissitudes they pass through; we must take heed of extremes. There should be neither leaven nor honey; neither too much sour nor too much sweet; neither inordinate sorrow nor inordinate pleasures, in the meat-offering of the saints; they should neither be dejected nor lifted up, but in an even, well-composed frame and temper of spirit (2 Cor. xii. 7, 10), neither leavened and soured with discontent under worldly troubles, nor surfeited with the sweetness and honey of carnal pleasure, and delight and contentment of the creature.

3. Some apply it unto Christ Himself, thus: That there is in Christ, our Meat-offering, no such sweetness which turns to loathing, no such pleasure whereof a man can take too much; there is no glutting, no satiety, no after sorrows, no such delight as proves bitter in the latter end, as much honey doth. But on the contrary, the more any man tastes of the sweetness and comfort that is in him, the more he shall long for it, and say, "Lord evermore give us of this bread," as John vi. 34—more of this bread, more of this comfort, this communion with God. He is not sweet at first and bitter afterwards; but His yoke seems heaviest at first but lighter afterward; He speaks first of the cross, then of the crown of glory.—*Mather.*

[10759] As "leaven" is the expression of that which is positively and palpably evil, in nature we may regard "honey" as the significant

symbol of that which is apparently sweet and attractive. Both are disallowed of God—both were carefully excluded from the meat-offering—both were unfit for the altar. Men may undertake, like Saul, to distinguish between what is "vile and refuse," and what is not; but the judgment of God ranks the delicate Agag with the vilest of the sons of Amalek. No doubt there are some good moral qualities in man which must be taken for what they are worth. "Hast thou found honey, eat so much as is convenient;" but, be it remembered, it found no place in the meat-offering, nor in its antitype. There was the fulness of the Holy Ghost; there was the fragrant odour of the frankincense; there was the preservative virtue of "the salt of the covenant." All these things accompanied the "fine flour" in the Person of the "Meat-offering;" but no honey.—*C. H. M. on Leviticus.*

[10760] Why keep away honey? Simply because it is a fermenter, a corrupter, and carries in it the principle of putrefaction. And as leaven represents the ugly, offensive, sour elements of depravity, so honey is the emblem of such as are sweet and attractive to the taste—"the lust of the flesh, and the lust of the eyes, and the pride of life." Sensual indulgences and worldly pleasures, as well as hypocrisy and malice, will corrupt and destroy our best oblations.—*Seiss.*

4 The consumption of the meat-offering.

[10761] This was by the action of fire. It was "baken in an oven"—"baken in a pan"—or "baken in a frying-pan." The process of baking suggests the idea of suffering. But inasmuch as the meat-offering is called "a sweet savour"—a term which is never applied to the sin-offering or trespass-offering—it is evident that there is no thought of suffering for sin—no thought of suffering the wrath of God on account of sin—no thought of suffering at the hand of infinite Justice, as the sinner's substitute. The two ideas of "sweet savour" and suffering for sin are wholly incompatible, according to the Levitical economy. It would completely destroy the teaching of the meat-offering, were we to introduce into it the idea of suffering for sin.—*C. H. M. on Leviticus.*

5 Symbolism of the meat-offering.

(1) *It was significant of the righteousness of Christ.*

[10762] For there was in the meat-offerings an express adumbration of both the parts of that justifying righteousness of Jesus Christ, by which we are reconciled to God—His sufferings or passive obedience. For there was a destroying of the *mincha* by fire, and pouring it forth; as well as of the *zebachim* by fire and blood. Here was also an adumbration of His active obedience, or fulfilling all righteousness, which was His meat and drink. John iv. 34: "My meat is to do the will of Him that sent me, and to finish His work." I know some have made some question of this, whether the meat-offering were propitiatory, or only eucharistical? But you see how clear it is, both from the Scripture and from the analogy of the thing itself—*Mather.*

[10763] Jesus Christ was "the green ear," for all the tenderness and freshness of heaven was in Him. He was the "full ear," for all the grace of the Father, "all the treasures of wisdom and knowledge," were in Him. He was the ear "beaten out," for all the wrath of God was poured out upon His head. He was the "bread of life," giving eternal life to every one who looks to Him for it.—*Whitefield.*

(2) *It was significant of the persons of believers.*

[10764] The meat-offering signified the persons of believers, who (through Christ) are sanctified and cleansed to be a pure oblation or meat-offering unto God. They are compared in Scripture to a meat and drink offering. Isa. lxvi. 20: "They shall bring their brethren for a *mincha*, or meat-offering, unto the Lord," which was fulfilled in the conversion of the Gentiles, as the apostle speaks (Rom. xv. 16), and in the sufferings of the saints; especially when they suffer unto death and martyrdom in the cause of Christ. They are a drink-offering to the Lord, exceedingly accepted of Him. Philip. ii. 17: "Yea, if I be offered up as a drink-offering" (*si pro libamento offerar*, Beza) "upon the sacrifice and service of your faith, I joy and rejoice with you all." 2 Tim. iv. 6: "For I am now ready to be offered" (σπένδομαι) "and the time of my departure is at hand." The note upon it is this, I am ready to be offered for a drink-offering; and he alludeth to the pouring out of blood or wine, which was used in sacrifices.—*Mather.*

(3) *It was significant of the service of believers.*

[10765] The meat-offering signified those fruits of grace and good works that believers do perform, whether towards God or towards man; which are often compared to fruits and to meat and drink. And the meat-offering consisted of the fruits of the earth, of things to be eat and drunk. Good works are called fruits Phil. i. 6, and again Phil. iv. 17. And meat and drink John iv. 32: "I have meat to eat that ye know not of;" and what was that? See verse 34. "My meat is to do the will of Him that sent me, and to finish His work." As the meat-offering consisted of the fruits of the earth, things to be eat and drunk.—*Mather.*

[10766] Its symbolic meaning is quite obvious. Just as the burnt-offering symbolized the dedication of the man himself to God, with all his powers and faculties, the bread-offering signified the dedication to God of the fruit of his labours, the produce of his industry. In its fullest sense it symbolized the dedication of his life-energy to God in holy obedience. The close association of bread with life throughout the Scriptures is quite familiar to us, and perhaps our Lord had this offering in mind when He said, "My

meat [bread] is to do the will of Him that sent Me, and to finish His work" (John iv. 34). But while in its fullest sense the bread-offering may be understood as symbolizing the entire new life which is the result of our dedicating of ourselves to God, its most obvious application is to the dedication of our substance to Him, to whom we have dedicated ourselves.—*J. M. Gibson.*

6 Lessons of the meat-offering.

[10767] The prominent idea of the meat-offering is that of consecrated life-work. The fine flour presented was the product of labour, the actual outcome of the consecrated person, and consequently a beautiful representative of that whole life work which results from a person consciously consecrated. In the case of the burnt-offering there was a daily celebration, so in the case of this meat-offering there was a perpetual dedication in the shewbread. In Lev. ii. there is a voluntary dedication on the part of an individual, corresponding to the perpetual dedication on the part of the people. The covenant people are to realize the idea of consecration in their whole life-work.—*Rev. R. M. Edgar.*

[10768] 1. *Work done for God should be the best of its kind.*

The meat-offering, whether prepared in a sumptuous oven, such as would be found with the wealthy, or baken in a pan, such as middle-class people would employ, or seethed in a common dish, the utensil of the poor, was always to be of fine flour, that is, flour separated from bran. It matters not what our station in life may be, we may still present to God a *thorough* piece of work.

2. *Work done for God should be permeated by His Spirit and grace.*

The fine flour, be it ever so pure, would not be accepted dry; it required oil to make it *bakeable*. Oil being the symbol of the Holy Ghost, we infer that work done for God must be done in co-operation with the Spirit.

3. *Work can only be done for God in a prayerful spirit.*

Frankincense is admittedly the symbol of devotion. A life work to be consecrated must be steeped in prayer; its Godward object must be kept in view, and prayer must envelope it like a cloud of incense.

4. *Work for God must be divorced from malice and passion, and be done in calm purity and strength.*

These motives seem to be symbolized by the leaven and honey which was forbidden as elements in this offering. Care should be taken that in our work for God we do not impart into it worldly and selfish motives.

5. *Work for God should be committed to His preserving care.*

It is to be feared we often forget to season our sacrifices with salt. We do not commit our work to God and expect its permanency and purity. Work for God *should* endure.

6. *Work done for God is sure to benefit our fellow-men.*

The meat-offering was only partially burnt on the altar, a handful containing, however, all the frankincense was placed in the sacred fire, and thus accepted; the rest became the property of the priest. How beautifully this indicates the truth that when one tries to please God his fellow-men, and especially those of the household of faith, are sure to participate in the blessing.—*Ibid.*

VII. Prescribed Oblations.

1 The offering of first-fruits.

(1) *Nature of the offering.*

[10769] They had the first-fruits of all things, and that of the best; so here in Num. xviii. vers. 12, 13, 15, 16, 17, of corn, oil, wine, of men and beasts; whereof men, the first-born of men, and of beasts that were not clean for sacrifice, were redeemed with money, five shekels a head (Deut. xviii. 4). And they had three sorts of first-fruits: 1. Of the first ripe ears of corn offered at the passover, which was barley; because that was first ripe in that country (Lev. xxiii. 10; ii. 14). 1. First-fruits of bread at Pentecost, and this of wheat which was then ripe (Lev. xxiii. 15). 3. First-fruits of all the other fruits of the earth, of which Num. xviii. 13; Deut. xviii. 4, xvi. 2.—*Mather.*

[10770] In offering these the Jew acknowledged the unmerited kindness of his God, and in return devoted to Him the best and choicest of His gifts. *Flour*, the staff of life, *wine*, the symbols of strength and refreshment, and *oil* the symbol of richness (Psa. civ. 15).—*J. S.*

[10771] All the first-fruits, both of fruit and animals, were consecrated to God (Exod. xxii. 29; Num. xviii. 12, 13; Deut. xxvi. 2; Neh. x. 35, 36;) and the first-fruits of corn, wine, oil, and sheep's wool were offered for the use of the Levites (Deut. xviii. 4). The amount of this gift is not specified in the law of Moses, which leaves it entirely to the pleasure of the giver: the Talmudical writers, however, inform us that liberal persons were accustomed to give the fortieth, and even the thirtieth; while such as were covetous or penurious gave only a sixtieth part. The first of these they called an oblation with a good eye, and the second an oblation with an evil eye. To this traditional saying our Lord is, by some learned men, supposed to have alluded in Matt. xx. 15. Among animals the males only belong to God; and the Jews not only had a right, but were even obliged, to redeem them in the case of men and unclean animals, which could not be offered in sacrifice. These first-fruits were offered from the feast of Pentecost until that of Dedication, because after that time the fruits were neither so beautiful nor so good as before. Further, the Jews were prohibited from gathering in the harvest until they had offered to God

the *omer*, that is, the new sheaf, which was presented the day after the great day of unleavened bread: neither were they allowed to bake any bread made of new corn until they had offered the new loaves upon the altar on the day of Pentecost; without which all the corn was regarded as unclean and unholy. To this St. Paul alludes in Rom. xi. 16, where he says, "If the first-fruit be holy, the lump also is holy."

(2) *Ceremony of presentation in the temple of Jerusalem.*

[10772] The presentation of the first-fruits was a solemn and festive ceremony. At the beginning of harvest the Sanhedrin deputed a number of priests to go into the fields and reap a handful of the first ripe corn; and these, attended by great crowds of people, went out of one of the gates of Jerusalem into the neighbouring corn-fields. The first-fruits thus reaped were carried with great pomp and universal rejoicing through the streets of Jerusalem to the temple. The Jewish writers say that an ox preceded them with gilded horns and an olive crown upon his head, and that a pipe played before them until they approached the city: on entering it they crowned the first-fruits, that is, exposed them to sight with as much pomp as they could, and the chief officers of the temple went out to meet them. They were then devoutly offered to God in grateful acknowledgment of His providential goodness in giving them the fruits of the earth.—*Rev. J. T. Bannister, LL.D.*

(3) *St. Paul's reference to this oblation.*

[10773] These first-fruits, or handful of the first ripe grain, gave notice to all that beheld them that the general harvest would soon be gathered in. How beautiful and striking is St. Paul's allusion to this religious ceremony in that most consolatory and closely reasoned chapter, the 15th of his First Epistle to the Corinthians, in which, from the resurrection of Jesus Christ, he argues and establishes the certainty of the general resurrection, and represents Christ as the first-fruits of the sleeping dead. "Now is Christ risen and become the *first-fruits* of them that slept" (1 Cor. xv. 20). The use which the apostle makes of this image is very extensive. "In the first place, the growing of grain upon the earth where it was buried is an exact image of the resurrection of the body; for as the one is *sown*, so is the other, and neither is *quickened* except it first die and be buried. Then the whole harvest, from its relation to the first-fruits explains and ensures the order of our resurrection. For, is the sheaf of the first-fruits reaped? then is the whole harvest ready."—*Ibid.*

(4) *Its typical teaching.*

[10774] The oblation of the first-fruits was presented at Pentecost, and consisted of two-tenth deals of flour baked with leaven. This arrangement points to the possibility of imperfection in serving God, which was met by the *sin-offering* accompanying it. If then, the first-fruits of the passover, presented with oil and frankincense, typified Christ the First-fruits in all His perfection, the oblation at Pentecost typified believers, Gentiles and Jews, who are trying, though imperfectly, to realize a consecrated life-work.—*Rev. J. B. Lowe.*

[10775] These extended to animals as well as to the vegetable kingdom. There was the dedication of the first-born of man and beast. This leads up to God's right to the First-born of the human race (Psa. lxxxix. 27). Jesus is the First-born of humanity, the flower and first-fruits of the race. Hence we find this expression used of Him 1 Cor. xv. 23; Col. i. 18. Of Him, therefore, pre-eminently was the dedication of the first-fruits typical.—*Rev. R. M. Edgar.*

[10776] The first-born of that nation were also a typical sort of persons; therefore Esau, in despising his birthright, despised a spiritual privilege, and therefore justly called a profane person (Heb. xii. 16). And they also typified Christ and the church. *Christ:* for He is "the first-born among many brethren" (Rom. viii. 29). The *Church:* and thence the same name and title is given to all the saints. Heb. xii. 23: "The general assembly and church of the first-born." The analogy appears chiefly in two things—

1. In regard to *the Lord's propriety in them*, as His in a special and peculiar sense: "The first-born are Mine." He had redeemed them when the first-born of Egypt were destroyed (Exod. xiii. 2). So Christ hath a special relation to God, as His first begotten, yea, His only begotten Son; we are sons only by adoption and grace, but Christ is His Son by nature: Primogenitus ante quem nullus, et unigenitus post quem nullus. (John i. 14.) So the saints; the Lord hath a special relation and propriety in them, all manner of ways; by creation, by redemption, by regeneration, by His own choice of them, by their consent and choice of Him, &c.

2. In regard of their *dignity and pre-eminence above others:* the first-born had many privileges above his brethren, he was, as it were, the second father of the family; so Christ (Isa. ix. 6) is called the everlasting Father. The first-born had the honour and the government; the priesthood was his, and a double portion of the estate (Deut. xxi. 17). The first-born at first had the priesthood (Exod. xxiv. 5). "Young men sacrificed." Afterward Levi was set apart instead of the first-born (Num. viii.) Therefore Reuben left the government to Judah, the priesthood to Levi, the double portion to Joseph, who was divided into two tribes, Ephraim and Manasseh.

So Christ has the honour above all creatures. Heb. i. 6: "Let all the angels of God worship Him." And the saints, which are the Lord's first-born in a secondary way, are honourable persons, as being members of Christ; they are

precious in His sight and honourable : therefore He says, "I will give nations and princes for thy life" (Isa. xliii. 3, 4).—*Mather.*

(5) *Its lessons.*

[10777] The dedication of the first-fruits was the expression not only of thanksgiving but also of faith. God's rights first, even before man's need has been met. It was seeking God's kingdom first, in the assurance that all the needful things should be added (Matt. vi. 33). It is most important that we should always act in this trustful spirit. This faith is, in fact, a kind of first-fruit of the spiritual life which the Lord expects, and in tendering it to him we experience wondrous comfort and blessing.—*Rev. R. M. Edgar.*

a The payment of tithes.

(1) *Antiquity of the practice.*

[10778] The practice of paying tithes, primarily a voluntary tax for the servants of the sanctuary, appears to have obtained among different nations from the remotest antiquity. The tithal law was afterwards incorporated among the Mosaic statutes (Lev. xxvii. 30–33 ; Num. xviii. 21–32).—*Kitto.*

[10779] Tithes were paid as a due to God and to His use long before the Aaronical priesthood or Levitical ministry was instituted and appointed, for Abraham paid tithes to Melchizedek (Gen. xiv. 20) ; and Jacob (Gen. xxviii. 22) resolves, "of all that thou shalt give me, I will surely give the tenth unto thee."—*Mather.*

(2) *Character of the tithes, and nature of the law's requirement concerning them.*

[10780] 1. *Tithes of all produce* to be given for maintenance of Levites (Num. xviii. 20–24). Of this one-tenth to be paid as a heave-offering for the maintenance of the priests.

2. *Second tithe* to be bestowed in religious feasting and charity, either at the holy place or every third year at home (Deut. xiv. 22–29).

3. *First-fruits* of corn, oil, or wine (at least one-sixtieth, generally one-fortieth, for the priests) to be offered at Jerusalem, with a solemn declaration of dependence on God the King of Israel (Deut. xxvi. 1–15 ; Num. xviii. 12, 13).

4. *Firstlings* of clean beasts, the redemption money (five shekels) of man and (half shekel or one shekel) of unclean beasts, to be given to the priest at the sacrifice (Num. xviii. 15–18). —*Dr. Smith's Bible Dictionary.*

[10781] The law was so interpreted that if a householder had less than ten of any one kind of animals after the firstlings were taken out, he was exempt from the tithing of that part of his property ; and probably a similar rule obtained in regard to any fraction of ten remaining at the end of a count.—*Atwater.*

[10782] In addition to the provision made for the support of the service and attendants of the tabernacle, a tax was levied on all Israelites for the proper celebration of the festivals. This was a second tithe, which must also be subtracted before any part of the harvest could be used by the family for home consumption. But this second tithe, though in one sense a tax, belonged still to the householder, and served, in some degree at least, for the sustenance of himself and family ; for the law required that he should carry this tithe, either in kind or in money at a fair valuation, to the place where the tabernacle was standing at the time, and then feast upon it with his family and friends.—*Ibid.*

[10783] Besides the first-fruits, the Jews also paid the tenths or tithes of all they possessed (Num. xvii. 28). They were in general collected of all the produce of the earth (Lev. xxvii. 30 ; Deut. xiv. 22, 23 ; Neh. xiii. 5–10) ; but chiefly of corn, wine, and oil, and were rendered every year, except the sabbatical year. When these tithes were paid, the owners of the fruits further gave another tenth part, which was carried up to Jerusalem, and eaten in the temple at offering-feasts, as a sign of rejoicing and gratitude to God. These are called second tithes. The Levites pay a tenth of the tithes they received to the priests. Lastly, there were tithes allotted to the poor, for whom there was also a corner left in every field, which it was not lawful to reap with the rest (Lev. xix. 9 ; Deut. xxiv. 19) ; and they were likewise allowed such ears of corn, or grapes, as were dropped or scattered about, and the sheaves that might be accidentally forgotten in the field. Field-tithes might be redeemed, by those who desired it, on paying one-fifth in addition ; but all conversion of tithes of cattle was prohibited (Lev. xxvii. 32, 33). The payment and appreciation of them Moses left to the consciences of the people, without subjecting them to judicial or sacerdotal visitations, but at the same time he did not prohibit the Levites from taking care that they duly received what was their own. The conscientious accuracy of the people, with respect to the second tithe, he secured merely by the declaration which they made every three years before God. From trifling articles he in no case required tithes ; though we learn from the gospel that the Pharisees affected to be scrupulously exact in paying tithes of every even the least herb (Matt. xxiii. 23). If, however, a person had committed a trespass against the sanctuary ; that is, had not paid the tithes of any particular things, and if, at any time afterwards, his conscience were awakened to a sense of his guilt, he had it in his power to make an atonement without incurring any civil disgrace, by simply paying an additional fifth, with his tithe, and making a trespass-offering.—*Rev. J. T. Bannister, LL.D.*

(3) *Mode of selecting the tithe of the flock or herd.*

[10784] The expression in Lev. xxvii. 32, "passeth under the rod," is thus explained by the rabbins : "When a man was to give the

tithe of his sheep or calves to God, he was to shut up the flock in one fold in which there was one narrow door capable of letting out one at a time. The owner stood by the door with a rod in his hand, the end of which was dipped in vermilion or red ochre. The mothers of those lambs and calves stood without, and as the young ones passed out, when the tenth came he touched it with the colour, and this was received as the legitimate tithe.—*J. S.*

VIII. Voluntary Oblations.

1 Vows generally.

(1) *The statutes concerning their regulation.*

[10785] Vows, although not peculiar to the Jewish religion, were distinctly recognized by the Mosaic law, which enacted several statutes for the regulation and due performance of them. From the frequent mention of vows in the Old Testament, we may infer that, under the Mosaic economy, they had the Divine concurrence and sanction; in consequence of which they were binding, and that not only in a moral view, but according to the national law, and the priest was authorized to enforce and estimate their their fulfilment (see Lev. xxvii., Num. xxx., and Deut. xxiii. 18–23). It is worthy of remark, however, that the Mosaic law did not prescribe vows, nor was the making of them regarded as a matter of religious obligation (Deut. xxiii. 21–23). Moses appears to have retained them as an ancient and established usage; regulating them according to the principles of justice, guarding them from possible abuse, taking care that the rights of a father, husband, or master should not be infracted by them, and that, when rashly made, their injurious effect should be mitigated. In order to render a vow valid, Moses requires three things—

1. That it be actually uttered with the mouth, and not merely made in the heart. In Num. xxx. 3, 7, 9, 13, and Deut. xxiii. 24, he repeatedly calls it the "expression of the lips," or "what has gone forth from the mouth;" and the same phrase occurs in Psalm lxvi. 14. If, therefore, a person had merely made a vow in his heart, without letting it pass his lips, it would seem as if God would not accept such a vow; regarding it only as a resolution to vow, but not as a vow itself. This limitation is humane, and necessary to prevent much anxiety in conscientious people. If a vow made in the heart be valid, we shall often experience difficulty in determining whether what we thought of was a bare intention, or a vow actually completed. Here, therefore, just as in a civil contract with our neighbour, words—uttered words—are necessary to prevent all uncertainty.

2. The party making the vow must be in his own power, and competent to undertake the obligation. Therefore, the vows of minors were void, unless they were ratified by the expressed or tacit consent of their fathers. In like manner, neither unmarried daughters, so long as they were under the parental roof, nor married women nor slaves could oblige themselves by vow, unless it was ratified by their fathers, husbands, or masters; the authority being given to the head of the family, in everything which might produce advantage or injury.

3. The things vowed to be devoted to God must be honestly obtained. It is well known that in ancient times public prostitutes dedicated to their gods a part of their impure earnings, a practice that still prevails in India. This is most expressly forbidden by the law of Moses (Deut. xxiii. 18).—*Rev. J. T. Bannister, LL.D.*

(2) *Their character as purely freewill-offerings.*

[10786] In the religion of the old covenant the principle of vowing, or dedicating something to a sacred use, was recognized as in itself a suitable expression of the religious sentiment, and as such was placed under certain regulations, but not, except in a few special cases, imposed as an obligation on the individual conscience. . . . Even the Nazarite vow was left to the option of individuals, both as to the assumption of its peculiar observances and the determination of the period during which they were to be continued; and such also was the case in regard to all other forms which the principle of vowing assumed. The Lord never said, Thou shalt vow so and so; but, If thou shouldst make a vow, and when thou doest so, then let such and such conditions be observed. The condition specified in the law related almost exclusively to the faithful performance of what had been freely undertaken by the worshipper, what he had pledged himself before God to render in active service or dedicated gifts; he was on no account to draw back from his plighted word, but conscientiously to carry it into effect; since otherwise a slight would manifestly be put upon God, and a stain left upon the conscience of the worshipper (Deut. xxiii. 21–23; Exod. v. 5; Num. i. 15; Psa. i. 14). In the certain majority of cases vows took the form of certain freewill-offerings to be presented to God in consideration of marked benefits received from His hand, or in anticipation of such benefits asked and hoped for.—*Philip Henry Gosse.*

2 Special vows.

(1) *The vow of dedication.*

a. Its nature and origin of the vow of second-tenths.

[10787] A vow (נדר, or *neder*), in the stricter sense of the word, was a solemn promise or engagement to make an offering to God, or to dedicate something to His service. If any one vowed an animal that was clean, he had not the power of redeeming or exchanging it, but must sacrifice it to the Lord; and animals thus dedicated were usually consumed at an offering-feast (Lev. vii. 16–24). If the subject of the vow were an unclean animal, such as was not lawful in sacrifice, the priest made a valuation of it, and the proprietor, if he desired to redeem it, added a fifth part to the value, by way of

fine. They did the same, in proportion, when the thing vowed was a house or a field. Whatever was devoted by anathema could not be redeemed, of whatever nature it was; if an animal, it was put to death; and other things were devoted irrevocably to the Lord (Lev. xxvii. 28, 29). When men or women vowed themselves to the Lord, they were obliged to consecrate themselves wholly to His service; though in some cases they might be redeemed. A man from twenty years of age to sixty gave fifty shekels of silver, and a woman thirty. From the age of five years to twenty, a man gave twenty shekels, and a woman ten. From a month old to five years, they gave for a boy five shekels, and for a girl three. A man of sixty years and upwards gave fifteen shekels, and a woman of the same age ten. If the person were poor, and could not procure the specified sum, the priest proposed a ransom according to his circumstance (Lev. xxvii. 3). To this species of vow, according to Michaelis, are to be traced what are called the *second tenths* so frequently mentioned by Moses, but never spoken of as a new institution. They most probably derived their origin from the vow of Jacob, which we find recorded in Gen. xxviii. 22. When flying from his brother Esau, and proceeding into Mesopotamia, he had a remarkable vision, in which God graciously renewed the promise he had given to Abraham, concerning the possession of the land of Canaan by his posterity. The next morning, to express the sense he had of the Divine goodness, and his full persuasion of the truth of the promise, he made a solemn vow that if God would be with him and keep him in his journeyings, and would give him "bread to eat and raiment to put on," so that he should come again to his father's house in peace, he would, on his return, acknowledge his gratitude for so distinguishing a favour by setting apart that place where God had appeared to him for His worship, and by devoting to his service the tenth of all his substance. And the descendants of Jacob seem to have held this view of their progenitor as for ever binding upon them; at least Moses formed among them a sort of tithe which is plainly distinct from the tithe paid to the tribe of Levi. We find Moses making ordinances concerning it, and appropriating it to the "offering feast," a kind of benevolent public festival which was held every third year, to which were invited the priests, the Levites, strangers, widows, orphans, the poor, and in which even the slaves were allowed to participate.—*Rev. J. T. Bannister, LL.D.*

[10788] When the Jews made a vow, they made use of one of these two forms: "I charge myself with a burnt-offering;" or, "I charge myself with the price of this animal for a burnt-offering." Besides these they had other shorter forms; for instance, when they devoted all they had, they merely said, "All I have shall be corban," that is, "I make an oblation of it to God."

(2) *The vow of interdiction or abstinence.*

a. Its nature, with Old and New Testament exemplifications of the practice.

[10789] There is an obvious distinction made in Num. xxx. between engagements of this kind and mere vows of dedication. These are termed *assar*, or *assar al nephesh*, that is, a bond upon the soul, a self-interdiction from the gratification of some desire of nature; or, in other words, a vow of abstinence, such, for example, as that of the Nazarites, who bound themselves by a solemn vow to abstain from wine, fermented liquors, and everything made from the fruit of the vine, to let their hair grow, and not to defile themselves by touching a dead body. In some instances the vow embraced the whole term of life; in others it was only for a limited period, at the termination of which the Nazarite had to make certain offerings which the law prescribed, as also to cut off his hair at the door of the tabernacle, and burn it on the altar, and then to drink wine again first at the offering feast. A vow similar to that of the Nazarites was frequently made by devout Jews, on their recovery from sickness, or deliverance from some great danger or calamity. For thirty days before they offered sacrifice they abstained from wine and other fleshly indulgences, and shaved the hair of their head. This usage illustrates the conduct of Paul, as related in Acts xviii. 18. The apostle, in consequence of a providential deliverance from some imminent peril, not recorded by the sacred writer, bound himself by a vow, which the law in this case required him to pay at Jerusalem. In consequence of this transaction, Luke relates that he shaved his head at Cenchrea. Paul, in reference to his subsequent journey into Judea, says, he must needs go to Jerusalem; for the laws concerning the Nazarites' vow required the person who had entered into this engagement, if he were in a foreign country when he first laid himself under this solemn obligation, to go up to Jerusalem to accomplish it. Here several appointed sacrifices were offered, and a certain course of purification and religious observances was prescribed and performed. This appears from another passage in the same sacred writer: "We have four men who have a vow on them; them take and purify thyself with them, and be at charges with them, that they may shave their heads."—*Ibid.*

[10790] The vow of Paul (Acts xviii. 18) appears not to have been that of the Nazir; as his head was shorn, not in the temple, as the law required, but at Cenchrea. This, however, presents no difficulty, as there was a general law concerning vows (Lev. xxvii.) which left the occasion and nature of the vow to the choice of the individual, and regulated only the estimated value and mode of exchange of the things vowed. Hence it is obvious that there was free scope given for an endless variety of vows, that they did not all necessarily partake of a ceremonial character, and that some of them may have

included any one or more of the conditions presented for the Nazarite.—*Rev. James G. Murphy, LL.D.*

[10791] The following extract seems to suggest itself as a fitting close to a subject which has still more than archæological interest to many earnest Christians: "A vow is properly a promise made to God, and is an act of worship, and therefore (if it be a good vow) cannot be relaxed; it cannot be made to any creature. Such a vow is an act of idolatry; if contrary to piety, justice, and morals, it is void; and the validity depends on the condition of the person who makes it at the time of making it."—*Bp. Wordsworth.*

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SECTION X.

VIRTUES, INCLUDING EXCELLENCES

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